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GOSPEL HERALD

January 2, 1973



Happy New Year

by Roy Bucher

I hope the new year will be a happy one for you. It can be. It's true, we don't know yet about 1973, but we know a great deal about 1972. For many it was a difficult year. If we were able to do the planning we would probably include among others such things as good health, a desirable job with good pay, and being able to acquire some things we were unable to have in 1972. Then, we think, we would be happy, or would we?

Most of us have learned that happiness does not come through the accumulation of material things. Sometimes we have found it comes by simply reflecting on God's blessings we often take for granted. I believe most of us must admit we have been guilty of taking for granted our Bibles, the church, our families, and our friends.

Flood Victims

In the flood area of Wilkes-Barre, Pa., hit by Hurricane Agnes last summer, a woman told us, "They came at 5:00 in the morning and told us we had to leave. We didn't have time to get personal belongings together to take with us. A neighbor decided to wait a while longer, but when he wanted to leave he was met by three different walls of water. He was finally rescued by helicopter from a telephone pole. Some others were less fortunate. They said it couldn't happen here, but it did. Many homes had three feet of water on the second floor. It was terrible to come back to. The mud, the odor, the damage to our homes, a real heartbreaker."

This experience could be multiplied by thousands in the

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area along the Susquehanna River. It was not in their plans for 1972.

We walked through the mud, amid the odor in homes of flood victims. We carried their furniture to the sidewalk to await equipment to haul it away. We listened to families tearfully sharing their experiences. After my first day of work I returned to my own home that was clean and dry with all the furniture in place. I had been spared from this experience. It didn't seem right. I thanked God, but prayed that I would be sensitive to these people in their needs.

I was called to the hospital, being on emergency chaplain call. A wife was in tears. Her husband had been admitted with a coronary attack. While we waited and prayed, the doctor came to report that he died. It was hard to accept. There were no signs of illness earlier in the day, now she was making plans for a funeral. The family hadn't thought about this possibility for 1972.

None of us has any assurance of what the new year will bring us. We really hope all will be well, but then we also know that life just isn't always that way.

I don't play a good game of tennis. In fact when I do play, sometimes, I feel it would be much easier, for me, if we removed the net, but then there's no point in playing the game. Sometimes we seem to feel if certain experiences were removed from us, it would bring us more happiness. James reminds us, "Count it all joy, my brethren, when you meet various trials, for you know that the testing of your faith produces steadfastness" (Jas. 1:2, 3).

The Bible

In times of need it is always encouraging to turn to the Scriptures and there find help and encouragement for our needs. The psalmist, David, many years ago said it very well. "The Lord is my light and my salvation; whom shall I fear? The Lord is the stronghold of my life" (Ps. 27:1). Jesus promised, "I am with you always, to the close of the age" (Mt. 28:20).

Our Christian friends, in areas of the world where they have been deprived of having free access to the Scriptures share how deeply they appreciate the Word of God. Probably most of us will need to confess that we take the Bible for granted. Maybe if we were threatened by some hostile influence we might value it more highly.

We offered Bibles to the flood victims. Many accepted gladly, with deep emotion. It was refreshing to observe how precious the Scriptures became to them.

The Church

The church is also a place where we find strength and encouragement. Probably all of us have had moments when we were depressed, and then the experience of worship and Christian fellowship gave us new encouragement.

We live in the day of computers. So often we are no longer considered as persons. Our names are often fed into a computer and we then are reduced to a number. I carry a major oil company credit card, but all I am to

that company is holes in a computer card. If I don't get my payment in on time the computer reminds me. If another company wants to know about me as a credit risk the computer can very quickly tell them about my payment habits.

It's not that way in the church. We are brethren and sisters. We rejoice with each other, and we care for each other. Then, too, as God's people we care for our neighbors and fellowmen in need. The fact that we are Christian results in our response to their needs.

Recently I received a letter from a mother in the flood area where our church shared. This is what she said. "The name Mennonite is fast becoming a household name in our area. So many who never heard of the Mennonites before, are now aware not only of their existence but of their compassion . . . their willingness to help others. . . . It seems in this modern day and age people have a tendency to think only of themselves. The Mennonites were not asked to come here. They came willingly. They worked hard and long in the hot sun and thick mud. They will never know how much it meant. A neighbor was so depressed that he was contemplating suicide. He was so inspired by the Mennonites that he is now in the process of rebuilding his home. The compassion and concern of your people has encouraged all of us to love life and begin anew."

Prayer

There is yet another refreshing source, and that is prayer. Jesus reminds us that we "ought always to pray" (Lk. 18:1). He himself was an example of prayer in His communion with the Father. He prayed that not His will, but rather the Father's will would be accomplished. Sometimes we pray, but the answers don't seem to come as we had hoped they would. Then we are reminded that God moves in mysterious ways His wonders to perform. Jesus reminds us in the parable of the Pharisee and publican (Luke 18) that God hears meaningful prayer, but mere words or beautiful memorized phrases may go no higher than the ceiling. God hears the prayer that comes from the very heart of the individual in honesty and concern.

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He heard the publican in his sincerity pray, "God, be merciful to me a sinner!"


God does answer prayer. He answered the Old Testament prophets. He heard and answered the prayers of Jesus. The disciples rejoiced for answered prayer. It is wonderful to hear testimonies in our day from God's people on how God answers prayer.

1973 here we are. We don't know what lies ahead, but we know about our sources of strength. These sources are available if we will use them. We are in God's hands and that is sufficient.

I am thankful that we had more to offer our friends in the flood area than mere physical help, food, and clothing. Thank God I had more than mere words to offer that wife upon learning of her husband's death in the hospital. Words become poor tools in such experiences. Expressions

of sympathy from our friends are helpful, but finally leave us with a feeling of emptiness.

Recently I heard someone share experiences of the past. There is a hill in our community of some length. In the early days of cars it was a real sigh of relief to get to the top. With today's powerful cars, one almost forgets about that hill. That's the way it is with God. We always have power to spare. He is able to do more than we can ask or think. He "will supply every need of yours according to his riches in glory in Christ Jesus" (Phil. 4:19).

Sometimes we say to our friends when leaving us, "God go with you." Maybe we should change that to say, "Go with God" and with Him we will find real meaning in life. Regardless of what 1973 brings, as Christians we can be assured of a happy New Year. 

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Life and the New Year

by Blanche Thompson Richardson

Every man's memory is his castle in Spain. You can spend as much or as little time in it as you choose. Such a castle has advantages as well as disadvantages. On the plus side you have no mortgage, no rent to pay, no taxes or upkeep. But the longer you live the more rooms you build.


Each room can be made into something splendid as a monument to some wonderful and deeply satisfying experience in your life.

However, if you are haunted by bad memories, you can always put them in the dungeon, and turn the key.

In a way that is what the New Year does for us — it allows us to live and enjoy again the satisfying moments of the past year — and to lock away the bad memories and begin again. For life is interesting largely because it is filled with challenge and opportunity. It becomes a thrilling adventure when we meet it with boldness, courage, and daring. The assurance of triumphant mastery over life comes to one who has mastered a deep devotion to religious convictions. Only an unenlightened person thinks he can master the strange vicissitudes of life in his own strength, and naught else besides. Sooner or later he ends in cynicism, pessimism, and paganism. And life turns sour. But the man who faces the world and its struggle with God as his guide finds his own strength fortified with invincible power, sufficient to meet every trial and tribulation. He faces life clear-eyed, with high hopes and steady heart. Peace of mind is his invaluable possession.

The significance of the New Year, therefore, is psychological, not chronological. It provides us with the opportunity to begin again — to turn the page on the past, or to lock the past in the dungeon. Then we can look to the future. Paul knew this when he said: "Forgetting what

lies behind . . . I press on toward the goal." Let the goal be nobler living. Never be satisfied with less than your best. In everything you do, fight against being satisfied with "pretty good," or saying, "It will get by." Press on with power, because you move forward with God. Life in the New Year can be gloriously triumphant if it is started well and continued right. Clean and air the rooms in your castle, putting first things first. And first, above all, put God into your life.

Happy New Year! 

Sonnet to Strength

A plant bereft of leaf and branch hates not,
But uses all its strength to grow once more.
An oak I planted close to my back door
That from an acorn sent shoots up and down.
Though growth above the earth was slow, roots sought
Their vital source in underground's deep store.
The tree, by careless blade cut to its core,
Sends forth new leaves the life beneath to crown.

My friend I saw struck down by ruthless blow.
It seemed vitality had surged away
To leave him dead in bitterness and woe.
But only seeming: I see him today
Draw power from an unseen source and grow,
Revitalized, to love, to bear, to stay.

— Mary Rempel

Evangelism and Latin-American Politics: A Document

by John H. Yoder

More than we realize the way we read our history is the result of the limited perspective of our own childhood. There has often been comment about how easy it is for an individual to feel that things are much worse in the world than when he was growing up. This is at least partly explained by the fact that he grew up in a context in which his parents took responsibility for providing him with protection and good experiences, whereas now, becoming older, he sees more of the unwelcome realities.

In a similar way we must seek charitably to understand the vision of those who criticize the present state of the Christian churches or their own denomination from the perspective of their own necessarily narrow experience of where "the churches" were when they grew up a generation or two ago.

It is this kind of selective memory which has given many *Gospel Herald* readers the impression that in 1900 or 1925 or 1945 Mennonitism was very strict and solid and set apart. One application of this assumption is the belief that in early generations Mennonites understood their peace witness only in terms of isolation and wanted nothing to do with the wider Christian peace movements of their time. At least, it is assumed, they wanted nothing to do with speaking out for peace in the realm of government.

In this connection it is most instructive to reread the lecture delivered by pioneer evangelist John S. Coffman when the first school building of the "Elkhart Institute" was dedicated on February 11, 1896. The very title is significant: "The Spirit of Progress." Just as an Amish sermon normally does, the lecture began with Adam: "The spirit of progress was planted into man when Jehovah breathed into man the breath of life and man became a living soul. This spirit has been either in active develop-

ment or in blighting retrogression ever since. . . ."

But the most striking corrective to the view many of us have of Mennonite experience three quarters of a century ago is the last page of this message:

"Let Light Shine into the Darkness"

We should permit nothing to prevent us from maintaining the high standard of Christian life that has been defended by the teachings of our Mennonite people through their whole history. We must still teach that the standard of Christianity is so high that the converted man is a true man, that his "yea" means yea, and his "nay" means nay, "that his word is as good as his bond," that he fulfills all his obligations righteously, even if he could by a technicality of the civil law avoid doing so and thereby secure some pecuniary benefit, that he would be horrified at the thought of swearing profanely, that he is too true to be required to swear a judicial oath. We must still teach that Christianity comprehends a charity too broad and far-reaching to be bounded by organizations, societies, cliques, or leagues. That it in itself enforces virtue and temperance, so that these graces will live because of their own beauty and because of the happiness they bring to their possessor. It is as true as ever that ambitious aspirations are contrary to the exhortation which says, "Mind not high things, but condescend to men of low estate." A haughty disposition, pride of personal appearance and of personal attraction are as destructive to a noble Christian spirit as ever they were. The spirit that seeks pleasure only in entertainment and amusement is as degenerating now as in the times of the Reformation. Hatred and revenge, and retaliation are as far below the true ideal of progress as when Christ said, "Love your enemies, pray for them that spitefully use you and persecute you." These are doctrines that must be taught, notwithstanding the fact that many good people claim they can never be maintained in an institution of learning.

Sometimes it appears to us that the professed Christian world is slowly learning at least some of these doctrines for which the few have contended through all the Christian age. The recent war threat with regard to the Venezuelan question has demonstrated the fact that great numbers of noble men and women looked upon it as the work of barbarians — a thing impossible

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between Christian nations. When the chaplain of the United States House of Representatives prayed, "O Lord, may we be quick to resent anything like an insult to our nation; so may thy kingdom come and thy will be done on earth as it is in heaven," Chauncey M. Depew in a speech shortly after said, "Such an appeal to the Prince of Peace is a travesty on the Sermon on the Mount." The last week of January 1896, a petition representing 300,000 persons in the United States was sent to each legislator at Washington, earnestly protesting against the passage of any measure which aims to provide military instruction in the public schools of the country.

The occasional World's Peace Congresses, in recent years, where representatives of all the civilized nations are pleading for the "beating of swords into plowshares," for the settling of all disputes between nations by arbitration, for the reign of universal peace, are but an enlarging of the cloud of witnesses which has been hanging as a "man's hand" in the religious sky for centuries. May it soon break upon the nations with such a deluge of love that will cause even bleeding Armenia to look up with joy and say, "Behold, at last the Prince of Peace reigneth."


The blessed Bible, which has been ruled out of so many schools, colleges, and universities, must have a place in the Elkhart Institute. Along with other branches of learning its precepts must be vigorously taught not as denominational peculiarities, but as the highest principles. May God grant that according to its teachings the true spirit of progress may be exemplified in the character and life of the officers and teachers of this humble institution! There is a Name above every name. It is the name of One on whom we can lean when human agencies fail. By faith we can follow Him successfully through our earthly pilgrimage. With Him we can safely walk through the valley of the shadow of death. Of Him the faithful shall receive a blessed eternal reward. In His name may the Elkhart Institute live and prosper — the name of Jesus, JESUS, JESUS.

We must limit ourselves to a few very brief observations:

This statement of a lively and informed concern for peace issues in the realm of federal government is linked with a very solid traditional expression of Mennonite non-conformity with regard to litigation, the oath, the use of legal loopholes, lodges, temperance, pride, and worldly amusements. Concern for the ethics of the civil government is therefore not at all a sign of loss of Mennonite identity.

The message concludes with a reference to the case for Christian higher education as being strengthened by the fact that "the Bible has been ruled out of so many schools, colleges, and universities" Thus it is clear that this peace concern is not the expression of an unrealistic optimism about the capacity of American culture to become better and better on its own, or of any utopian trust that the churches will increasingly be taking over the society.

The teachings of the Bible are to be taught at the Elkhart Institute "not as denominational peculiarities but as the highest principles." Nonresistance and reconciliation in other words are not a sectarian peculiarity which it would be wrong to impose upon evangelical Christians in public office. (This contrasts with the reticence of some Mennonites today to believe that nonresistance should apply to Billy Graham or to Mark Hatfield or to George McGovern.)

The greatest Mennonite evangelist of his time, three quarters of a century ago, cared about American international politics. He saw the mission of the Elkhart Institute (the original ancestor of Goshen College and Goshen Biblical Seminary) in the framework of a mission to proclaim the relevance of reconciliation to the Venezuelan situation and to world disarmament. 

"Bless Me" or "Bless the Lord"?

by Pauline Lehman


How many times have you prayed for God to bless you? How often do your prayers consist of "bless me," "bless us," "bless our church," "bless the pastor"? We ask God to bless this, bless that, and everything in between. Where and what are all these blessings that come in answer to these prayers?

God is in the blessing business, but the blessings have already been provided. They are already in the "bank" waiting for us to "draw them out." Listen to Paul in Ephesians one: ". . . God . . . who hath blessed us with all spiritual blessings in heavenly places in Christ." The blessings we insist on asking for over and over are already ours. They are "in Christ." Usually when someone gives you something you accept it, say thank you, and put it to an appropriate use.

We need to do this also in the realm of the spiritual. When we need love in a certain situation, reach out, appropriate God's love, and thank Him for it on the spot. When patience wears thin, thank God for His blessing of patience and appropriate it for the need of the moment. It is in this way that we find the blessings real. We do not

need to keep asking God to bless us, we need to appropriate the blessings He has given us in Christ.

We pray for blessings when we need to be blessing God — praising Him, holding up His name for glory, lifting up His greatness and majesty. Praising God is difficult for self-centered, self-conscious pray-ers. But we can begin by refusing to use the term "bless" in our prayers except in reference to God. We can begin by thanking God for the "all spiritual blessings" He has already appropriated for us. Acknowledge to God that He has blessed us with love and thank Him for it. Admit to Him that He has given faith for salvation and thank Him for it. At the moment when strength is needed, thank God for it. The Psalms are filled with prayers which bless the Lord. What better way to bless the Lord than in words already inspired by His Spirit?

In Ephesians one when Paul is praying for fellow Christians, he does not ask God to bless them. Instead he blesses God. "Blessed be . . . God. . . ." This might be an area in which we can follow Paul's example to more effective praying and more blessedness! 

The Evil in Enthusiasm

The shocking and obscene news of the slaughter of Israeli athletes by zealots in Munich should give every Christian serious pause.

Some of us, because of a view of the profound sinful nature of man, have been unable through the years to embrace pacifism as an absolute. It has seemed obvious to us that history has presented situations which seemed to require the use of power and force. But the raw violence evidenced in Munich is a costly and sickening argument against simple and unmoderated enthusiasm, or the use of force as the solution to any problem, and makes pacifism more and more attractive.

Some have called the acts of the terrorists irrational. As a matter of fact nothing could be more rational, more logical, more direct than killing those with whom you disagree. All arguments are thus removed in a most efficient manner. Killing is the logical and reasonable extension of a confidence in power and force.

Munich is no more than a breath away from My Lai. Whenever war is declared the zealot has a field day. He now has a license for the use of power, for the ultimate solution — kill. Usually he has a great deal of support, bands play and many respectable people, some disciples of the Prince of Peace, support him. But this is of little consequence, for when all the jingoism and phony patriotism, the irresponsible political speeches, the racism and the plain barbarism always present in the human spirit are removed, what always remains is the logical extension of power, simple solutions which eventuate in the slaughter of innocents.

Certainly the essence of Jesus' temptation in the wilderness was to resist simple answers. At times He had to resist the zeal of some of His disciples, whom He loved. The devil wanted Him to go and to do the simple thing, to use the powers which His Father had obviously given Him, the power over all the kingdoms of the earth. It is only natural to want to do the straightforward thing, the uncomplicated thing. It is only supernatural, however, to have the patience and long-suffering necessary for reconciliation and redemption.

The ever-present inconsistencies of human behavior are easily ignored by enthusiastic and self-righteous zeal. Even in regard to Munich, some nations are calling the terrorists martyrs. Just as we called killing of American Indians victories, while they called them massacres. Life is complicated, a strange mixture of guilt and innocence, right and wrong. But this tincture of sin which has kept some of us from being pacifists can be used as an argument for peace. If man is too complicated and shot through with sin to be

trusted to make peace, how then can he be trusted to make war?

Terrorism is simply the obverse side of simple enthusiasm. The zealot is always wrong, the use of power is always evil. It violates, exterminates, reduces any possibility of relationship and reconciliation to ashes.

The deepest meaning of the incarnation is that God is a mystery and that man reflects that mystery. According to the gospel, the only way a man can be saved is by another man, by love and commitment, even *the Man*.

Reconciliation is not required when we have a great deal in common. Redemption and reconciliation best takes place in those with whom we have little if any understanding, which is to say, by definition, those with whom we cannot be coercive, violent, or ruthless.

Jesus made it clear; better to be killed than to kill. A hard saying. Without a belief in victory over death, the resurrection accomplished in Christ, we could not think otherwise than in terms of simple enthusiastic brutalities. But unless we move in the confidence of the resurrection and reconciling power of God, we shall drown in our own bloodlust.

Our shock at the Munich violence, at racism, or any other obscenity is a pathetic bleating when as a nation our bombers create a fiery hell every single day in Indochina, or our youth bomb our university centers. There we are trafficking in the same kind of simple enthusiasm as were the terrorists in Munich.

I am not interested in wallowing in our collective guilt or in pointing the finger at anyone. The eye for an eye Israeli bombing of Arab villages, killing women and children, doesn't relieve the situation because we can now affix some guilt on Israel. Judging guilt is an enervating exercise.

Violence is blasphemy, because God's name is taken in vain, his redeeming character is defiled. We presume to do what He refused to do, namely, to save by force.

— Norman R. DePuy

(Editorial in *The American Baptist*, October 1972. Used by permission.)



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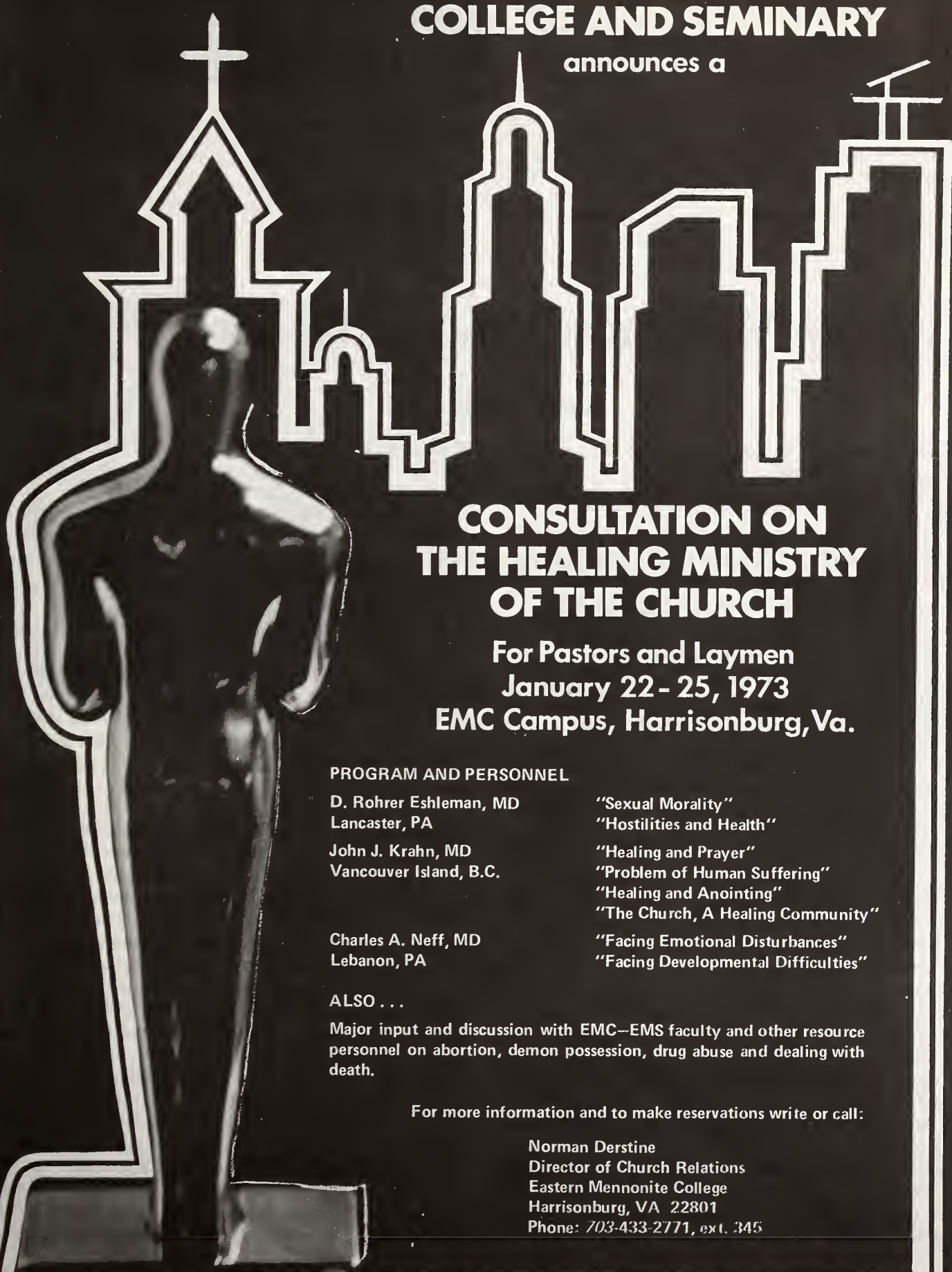
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Where Were You When I Needed You?

by Mrs. Jesse Nofziger

"I was in prison and you crept off quietly to your cellar and prayed for my release. Thank you!
I was naked and in your mind you debated the morality of my appearance.

I was sick and you knelt and thanked God for your health.
I was homeless and you preached to me of the spiritual shelter of the love of God.

I was lonely and you left me alone to pray for me.

You seem so holy; so close to God;

But I'm still very hungry and lonely and cold.

So where have your prayers gone? What have they done?

What does it profit a man to page through his Book of Prayers when the world is crying for his help?"

I wish I knew to whom I could give credit for having written the above lines. I have read them so many times. They remind me of Jesus' words in Matthew 25:40, "Inasmuch as ye have done it unto one of the least of these. . . ."

The theme of this article is "The Pattern for Happiness." Happiness is serving Christ by serving others. Billy Graham said, "Happiness is to be at peace with God and to be ready to do His will." It does not come from riches or ease or from the praise of men, but from doing something worthwhile.

Someone has wisely said, "The way to make nothing of our lives is to think too much of them, and the way to make our lives an eternal and happy success is to do with them what Jesus did with His." A candle can light others only when it consumes itself. Jesus' life was a happy one; not an easy one, but one free from trials and heartaches, but a life of satisfaction and peace because He was always obedient to His Father.

Sometimes we understand better the way to happiness when we think of what causes unhappiness. There is no one so rich that he doesn't need another, and there is no one so poor that he has nothing to share.

Where were you when I needed you as a child?

When I begged for a story, you didn't have time;

When I wanted to go for a walk, you were tired;

You promised to fix my broken toy later, but you didn't;

When I asked you questions, you said, "Run along now. Don't bother me." O, you gave me good food and nice clothes and toys, but I needed *you*.

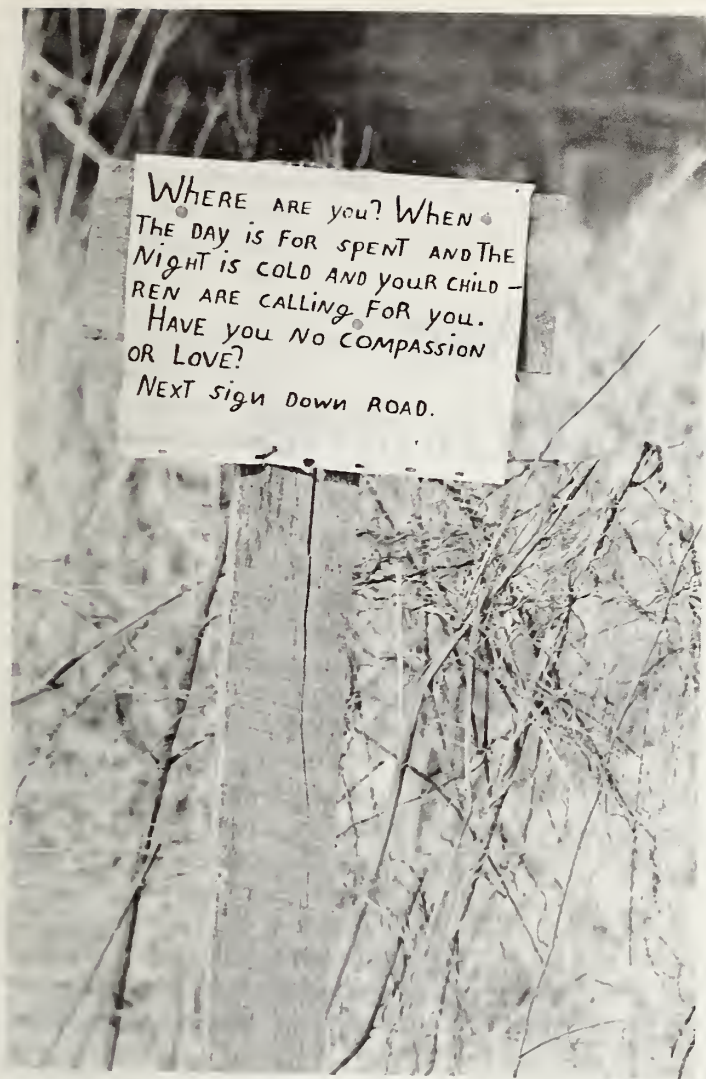
Where were you when our new neighbor needed you?

She said, "I was so far from home and loved ones. I was lonely. I longed to talk to somebody. I cried. I hoped you'd ask me to go grocery shopping with you, but you had to go to a relief sale. I guess I lived too close to you; you didn't see me. O, you sent your little girl over with a plate of cookies. That was nice, but I needed and wanted *you*."

Where were you when I needed you? I was a teenager.

There were so many things I didn't understand and I wanted so desperately to know. I was afraid to ask you. We didn't seem very close. I was embarrassed too. I wanted to know about the facts of life but you acted as if one doesn't talk about such things, and so I had to learn them the hard way — the wrong way. I got into bad company. I was sorry and confessed my sins but you doubted my sincerity. I tried to explain but you were so judgmental, you didn't try to listen. Sometimes I wondered if maybe your lack of love was not almost worse than my fault.

You went to church every Sunday and sang about the love of Jesus, "Blessed Assurance" and "Sweet Hour of Prayer." Why didn't I hear you pray at home? O, I *think* you prayed, but it would have meant so much to me when I went away to college or into service if I could have remembered you mentioning my name in prayer. It would have been so special. I appreciated your letters every week or two, but usually they were just hurried notes.



I felt hurt and disappointed and lonely, but I guess you were too busy. I loved my little room when I came home for vacation. You had it fixed so pretty, but most of all I *wanted and needed you.*

Where were you when my girl friend needed someone so desperately in whom she could confide — and you betrayed her confidence?

Where were you when people spoke unkindly about your neighbor? You were there and you knew it wasn't true, but you didn't say a word. You didn't "want to become involved. What would people think?" Were you more concerned about what people thought than about what God thought?

Where were you when I needed your confidence and support?

I was a new bride and later an expectant mother. I did not need your meddling and your unasked for advice all the time. Was it so hard for you to let me leave home? O, I understand. I did belong to you, but now I belong to another. The Bible says I'm to leave my father and my

mother and love and live for my husband. This I have done.

Well, all this happened a long time ago. Now you are well up in years. I love you. I know you always loved me too but sometimes we just didn't understand each other. I want your golden years to be happy ones. Each stage in life has its beauties and its joys. I'll come to visit you often. I'll understand when you must strain to hear the things I want to say. I'll understand when your eyes are dim and your steps are slow. And if sometime you should spill coffee on the table, I'll look away and pretend I didn't see. I'll listen patiently when you recall memories of yesteryears, and I'll never say, "You told that story twice today."

Yes, I want you to be happy, because I love you. You're my mother!

(A talk given at Central Church — Women's Fellowship.) *SM*

Place for Rules

There is no slave like the man free to do as he pleases, because what he pleases is self-destructive.

A California psychiatrist recently complained that four out of every ten teenagers and young adults who visit his medical center have a psychological sickness he can do nothing about.

According to the *Los Angeles Times*, it is simply this: "Each of them demands that his world conform to his uncontrolled desires. Society has provided him with so many escape routes that he never has had to stand his ground against disappointment, postponement of pleasure, and the weight of responsibility — all forces which shape character."

The psychiatrist adds that "if the personality disorder persists far into adulthood," there will be a "society of pleasure-driven people, hopelessly insecure and dependent."

The *Times* article concluded, "When you take controls of constraint off a youngster, he never learns to slow down or control his drive to demand and do what he wants." So there is a place for law! — Bruce Shelly.

Small Miracle

*I saw a homely woman blossom
Like a flower in the sun,
When her husband said, "I love you"
And praised the work she'd done.*

— Beth Robertson

Alternative to War: A Story Through Documents

Part 3

by Leonard Gross

Nonconforming to the First World War: the Military and the Inducted CO

During the First World War Mennonites generally followed through with the recommendations set forth by the church. The men were inducted, often confined to prison, many of them mistreated, a few dying for their faith. Finally they were discharged. Some suffered imprisonment purely because of angry officials within the military. Others brought on imprisonment out of their own response of overt "righteous indignation." The following set of documents suggests something of the uneasiness at the time of induction; what could happen within the military system, if one were not a part of it yet was still bodily present within that very system; and how the conscientious objector fared at the end of his term of service.

The last document in part three merits special mention. For it anticipates the next step in the lives of many a discharged conscientious objector who was concerned with building up where others had torn down.

Order of Induction into Military Service of the United States

The President of the United States,
To Chriss Graber

Order Number 1446
Serial Number 1026

Greeting: Having submitted yourself to a local board composed of your neighbors for the purpose of determining the place and time in which you can best serve the United States in the present emergency, you are hereby notified that you have now been selected for immediate military service.

You will, therefore, report to the local board named below at Washington, Iowa, at 1 p.m., July 22, 1918, for military duty.

From and after the day and hour just named you will be a soldier in the military service of the United States.

R. H. McCarty
Member of Local Board
for Washington, Iowa

Date July 16, 1918

HEADQUARTERS CENTRAL DEPARTMENT

Chicago, Illinois
September 4, 1918

General)
Court Martial)
Orders No. 614)

Before a general court-martial which convened at Fort Riley, Kansas, pursuant to paragraph 26, Special Orders, No. 179, Headquarters Central Department, July 29, 1918, was arraigned and tried:

Private Emil W. Krieger, Company A, 1st Casual Bn. Conscientious Objectors.

Charges

Charge I: Violation of the 64th Article of War.

Specification: In that Private Emil W. Krieger, CO. A, 1st Casual Battalion, Conscientious Objectors, having received a lawful order from 1st Lieutenant William E. Donaldson, his superior officer, to put on a Uniform of the United States Army, did, at Fort Riley, Kansas, on or about the 2nd day of August, 1918, willfully disobey the same by saying, "I refuse to put this Uniform on," or words to that effect.

Charge II. Violation of the 96th Article of War.

Specification: In that Private Emil W. Krieger, CO. A, 1st Casual Battalion, (Conscientious Objectors) having been told by 1st Lieut. William E. Donaldson, his superior officer, that he would be required in the future to perform

Military Duty, did, at Fort Riley, Kansas, on or about the 2nd day of August, 1918; reply: "I refuse to do Military Duty of any kind."

Pleas

To the Specification, Charge I: "Guilty."

To Charge I: "Guilty."

To the Specification, Charge II: "Guilty."

To Charge II: "Guilty."

Findings

Of the Specification, Charge I: "Guilty."

Of Charge I: "Guilty."

Of the Specification, Charge II: "Guilty."

Of Charge II: "Guilty."

Sentence

"To be dishonorably discharged from the service, to forfeit all pay and allowances due or to become due, and to be confined at such place as the reviewing authority may direct for fifteen years."

The harshest treatment of all was applied to four Hutterites, John, David, and Michael Hofer, three brothers, and Jacob Wipf. C. Henry Smith, in his Coming of the Russian Mennonites (1927), recounts their story, part of which is herewith reprinted:

... When they arrived at camp [Lewis] they were asked to sign a card, promising obedience to all the military commands. Being absolute objectors to war service on religious grounds, they refused to sign. ...

After two months in the guardhouse, the four men were court-martialed and sentenced to thirty seven years which, however, was reduced to twenty years by the camp commander. ... Chained together two by two they were sent [to Alcatraz]. ... During the first 4 1/2 days they received no food whatsoever, and only half a glass of water every twenty-four hours. During the night they had to sleep on the wet, cold concrete floor without any blankets. The next 1 1/2 days they had to stand with their hands extended above their heads crosswise, and were in this position manacled to the bars so high that they could barely reach the floor with their feet. The strain was such that David, the discharged man who is now at home, says he still feels the effects in his sides. ...

At the end of five days they were taken out of the "hole" and brought into the courtyard, where a number of other prisoners were standing. Some of them were touched with compassion at the pitiful sight of the sufferers, and one of them said with tears in his eyes: "Isn't it a shame to treat men like that"; for the men were covered with scurvy eruptions, were insect bitten, and their arms had swollen so badly that they could not get the sleeves of their jackets over them. They had also been beaten with clubs in the dungeon, and Michael had once been beaten so brutally that he fell to the floor unconscious. ...

... They were transferred from Alcatraz island to Ft. Leavenworth. ... They arrived ... at eleven o'clock at night, and were driven through the streets, under much noise and prodding of bayonets as if they were swine.

Chained together at the wrists, carrying their satchels in one hand, and a Bible and extra pair of shoes under their arms, they were hurried on in a cruel manner up the hill toward the prison.

When they reached the gate they were covered with sweat so that even their hair was wet, and in this condition in the raw winter air, they were again compelled to put off their own outer clothing, while the prison garb was being brought to them. It took two hours, till one o'clock in the morning until they were taken into the prison, and by that time they were chilled to the bone. In the morning they were called at five o'clock, and had again to stand and wait out in the cold. Joseph and Michael Hofer broke down and had to be taken to the hospital at once.

Jacob Wipf and David Hofer were sent to solitary confinement because they refused to take up prison work under military control. They had to stretch their hands out through the bars, where they were manacled together, and thus they had to stand nine hours a day on a bread and water diet. This continued for fourteen days, after which they would get regular meals for fourteen days and so on alternately.

When Joseph and Michael Hofer became ill, Jacob Wipf sent a telegram home to the wives of the two sufferers, who took the next train at night accompanied by a male friend to go and see their husbands. Both had small children. To make matters worse the depot agent insisted that the telegram had come from Ft. Riley, not from Ft. Leavenworth and sold them tickets to the wrong place. So they lost a day by going to Ft. Riley; and when they finally reached the military prison at eleven o'clock in the evening they found their husbands so near death that hardly a word could be spoken. When they came again early in the morning Joseph was already dead, and his body in charge of the undertaker. He could not be seen any more, it was said; but his wife, Marie, pushed the guards aside, pressed on through various doors until she reached the Colonel where she plead in tears to be allowed to see her husband once more. She was conducted to the place where the corpse had already been prepared and laid in the casket. She eagerly looked in through her tears; but alas, they had clad her husband's body in the military uniform which during his life he had so valiantly refused to don because it was objectionable to men of his religion.

Michael died a few days later, and was fitted out in his civilian clothes at the special request of his father who had meanwhile arrived. When dying he stretched forth his hands and said: "Come, Lord Jesus, into Thy hands I commit my spirit."

... On the sixth of December, the Secretary of War issued an order prohibiting further handcuffing of prisoners to iron bars, and other cruel punishments. When, however, some of the Hutterian Brethren about five days later went to see Jacob in his solitary cell, he was still handcuffed to the bars for nine hours a day.

... On December 12, pursuant to Secretary Baker's or-

der above referred to, handcuffing to the bars was discontinued at the military prison.

. . . About this time Jacob became ill, and had to be removed to the hospital, whence his story (which corroborates fully David's account) was first written to the outside world.

. . . The case of these Hutterite Mennonites is one of peculiar severity; but hundreds of Mennonites and other nonresistants have suffered similar indignities and cruelties in the camp guardhouses and military prisons. If any one has the nerve to call these men cowards, let him do so. At any rate they are living examples of how harmless religious people have to suffer in this enlightened day because their views and convictions do not correspond with the rest.

Theo. H. Lunde.

Chicago, Ill., February, 1919.

DISCHARGE FROM THE UNITED STATES ARMY

TO WHOM IT MAY CONCERN:

THIS IS TO CERTIFY, THAT *Chriss Graber*, No. 3801750, Private Company "A" 1st Casual Battalion (Conscientious Objectors) THE UNITED STATES ARMY, is hereby DISCHARGED from the military service of the UNITED STATES by reason of *Per Circular No. 97 W.D. November 29, 1918. "This is a conscientious objector who has done no military duty whatsoever and who refused to wear the uniform."*

Said *Chriss Graber* was born in *Noble*, in the State of *Iowa*.

When enlisted he was 23 8/12 years of age and by occupation a *Farmer*.

He had *Gray* eyes, *Brown* hair, *Med. Light* complexion, and was 5 feet 8 3/4 inches in height.

Given under my hand at *Ft. Riley, Kansas* this 3rd day of *January*, one thousand nine hundred and *Nineteen*.
(Office of the quartermaster, Finance Branch, Fort Riley, Kansas, Jan. 3, 1919; Paid in full: \$16.72.)

[signed] *J. M. Kite* [signature unclear] *Captain, P. S. Retd (Active Duty)*.

Enlistment Record.

Name: *Chriss Graber* No. 3801750

Grade: *Private*.

Enlisted, or inducted *July 22, 1918* at *Washington, Iowa*.

Serving in *First* enlistment period at date of discharge.

Prior service: *None*.

Noncommissioned officer: *N. com*.

Marksmanship, gunner qualification, or rating: *No Practice*.

Horsemanship: *Not Mounted*.

Battles, engagements, skirmishes, expeditions: *None*.

Knowledge of any vocation: *Farmer*.

Wounds received in service: *None*.

Physical condition when discharged: *Good*.

Typhoid prophylaxis completed *August 8, 1918*.

Paratyphoid prophylaxis completed: *Not completed*.

Married or single: *Single*.

Character: *Good*.

Remarks: *Discharged per Circular No 97 W.D. November 29, 1918. No A.W.O.L. of record. No absence under G.O. 45 W.D. 1914. Soldier is entitled to travel pay and allowances.*

Signature of soldier:

[signed] *Chriss Graber*.

IS NOT RECOMMENDED FOR REENLISTMENT

[signed] *William E. Donaldson, 1st Lieut. Infantry U.S.A., Commanding Company "A" 1st Casual Bn.*

January 20, 1919

TO WHOM IT MAY CONCERN:

This is to certify that *Chriss Graber* has been duly appointed a member of the relief expedition under the direction of the American Committee for Relief in the Near East with instructions to render on behalf of the Committee such service as may be within his or her power in relief of suffering in Western Asia.

The work of this committee is purely humanitarian and is carried on in cooperation with the American Red Cross, without distinction as to race, nationality, or religion.

In behalf of the Committee,

Samuel T. Dutton

Chairman Ex. Comm.

Charles V. Vickrey

Secretary.

F. W. MacCallum

Assistant Treasurer.

Wit and Wisdom

A little learning is a dangerous thing. Ask any little boy who brings home a bad report. — *Baptist Herald*.

The old doctor never had refused a call from anyone, whether rich or poor, but now he was tired.

"Have you any money?" he asked the midnight caller. "Certainly!" was the reply.

"Then go to the new doctor. I'm too old to get out of bed for anyone who can pay for it."

In answer to a question from someone in the audience regarding the women's liberation movement and the place of women in the world, Bishop Sheen said: "When God created Adam, He said, 'I can do better than that' . . . and He created woman."

Gospel Herald

book shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Mail Order Service; 40 East King St., Lancaster, Pa. 17602

Demons, by Donald R. Jacobs. Herald Press. 1971. 55 pp. Paper, \$.95.

Don Jacobs admits in this John F. Funk lecture that living among East African people has had a profound influence upon his thinking. In fact, he finds the ministry of Jesus and the message of the New Testament emerging with new power and pertinence in the light of the East African view of life. Then he makes a statement which is all too true and long overdue: "I believe sincerely that the . . . Committee could not have chosen a more pertinent topic . . . because it [demonology] is becoming an issue that is as contemporary as morning news and for many . . . much more consequential." He furthermore states his hope that his essay will stimulate others to further study and expose the nature and activity of spiritual powers.

I commend the Funk Committee and the Mennonite Publishing House for publishing this pamphlet. It will possibly stir up controversy, but Donald Jacobs has earned the respect and confidence of the Mennonite Church both at home and abroad. Let us on this subject doubt our doubts and open our minds to consider the real possibility of malignant spiritual powers! Judging from the evidences of a revival of occult and demonic activity on the horizon, we had better prepare ourselves for a spiritual warfare that could make our past spiritual experiences seem like a spring picnic in contrast. — Gerald C. Studer.

. . .

The Original Revolution by John H. Yoder. Herald Press, 1972. 189 pp., \$5.95.

The immediate theme of this collection of essays is Christian pacifism, but the sweep of the author's analysis and critique takes in the nature and mission of the church as viewed from the radical demands of Jesus' claims on His would-be followers. For too long members and critics of the "historic peace churches" have permitted a view of that position as being an "extra" or special vocation which only a committed — and a not too responsible — minority can afford to take. In fact what is at issue is the way in which the church is to be redemptively present in the world.

In the title essay Yoder discusses the four strategies that have been available and employed by religious communities

in relating to the world throughout history: (1) realism — accept and accommodate to the situation as it really is, as did the Herodians; (2) the righteous revolutionary violence of the Zealots; (3) withdrawal — the outward migration of the Essenes; or, (4) proper religion — inward migration through the separation of "moral" and "spiritual" orders as typified by the Pharisees.

Jesus, however, followed none of these strategies. Instead He implemented fully what had already been foreshadowed in the calling of Abraham to be the father of a new people. In so doing He led the original revolution which requires "the creation of a deviant community with its own deviant set of values and its coherent way of incarnating them."

This "messianic community" was original at several points: membership was voluntary — by responsible decision; it was mixed — racially, ethnically, economically, etc. — in its composition; membership in this new community involved living life in a new way — forgiveness, suffering, sharing, enlisting the gifts of each member on behalf of the whole.

In spite of the clarity of Jesus' originality, the history of the church is largely a defection from the way of the lordship of Christ and an adoption of the various other social strategies outlined above. The implications of this for the missionary are extremely significant. The missionary, to be sure, has largely been an extension of the sending church. Consequently, missionary ineffectiveness in the intercultural situation is in part a reflection of an even more serious unfaithfulness in the sending church. It is to be hoped that there can be a new vision of evangelical faithfulness because it is precisely in the international context that the defectiveness of the traditional strategies is most apparent.

— Wilbert R. Shenk

. . .

Haircuts and Holiness by Louis Cassels. Abingdon Press. 1972. 128 pp.; \$1.75 paper.

Intended as a guide for group discussions, this book is divided into 34 very short chapters. The ideas are relevant and presented in a succinct, thought-provoking manner. In addition, each chapter ends with several discussion-stimulating questions. Cassels covers many topics, from omnipotence to resurrection, drawing on current theological trends to substantiate

his views. I was very excited by many of the things he had to say, and could easily envision a vigorous discussion growing out of a group study of this book. In his introduction, Cassels says, "All we're peddling at this stand is provocation," and he succeeds in doing just that. A good addition for church libraries — strongly recommended for any discussion group, but suitable for individually study also. — Becky Mast.

. . .

God in the Dock, Essays on Theology and Ethics, by C. S. Lewis — edited by Walter Hooper. Eerdmans. 1970. 346 pp. Cloth \$6.95.

Except for a very few, none of these 48 essays have ever appeared in book form before. They have been gathered from many periodicals and journals (mostly British) by the late C. S. Lewis' longtime friend and former personal secretary, Walter Hooper. The reader of these brilliant, vigorous, and often amusing essays will readily see why Lewis has been credited with having "got more orthodox Christianity into more heads than any religious writer since G. K. Chesterton." Lewis turns his fertile mind, inimitable style, and remarkable gift for using analogies to a wide variety of current topics including national repentance, capital punishment, vivisection, and women's place in the church, to mention only a few.

The title is both borrowed from and explained by the quotation from Lewis from which it was taken: "The ancient men approached God . . . as the accused person approached his judge. For the modern man the roles are reversed. He is the judge: God is in the dock." While the essays are sophisticated and rigorously intellectual, they make the Christian reader's mind sing and his heart rejoice at the invincibility of his faith. Lewis has little patience with the liberal's loose views which, like a theologian Dr. Samuel Johnson once described, "tended to unsettle everything, and yet settle nothing." The repetition to be expected in such a compilation of essays written by one man over a period of years is remarkably small in amount. This is a book eminently suited to the college student and the graduate and to the more literary-minded adult. It would make a fine gift to either a Christian or a non-Christian friend with a penchant for vigorous thought on philosophical topics. — Gerald C. Studer

Herald Press Previews 73 Books

Herald Press will publish 25 books in 1973. The roster of authors includes Jan Gleysteen, David Augsburger, Ella May Miller, John Drescher, John H. Yoder, Art Gish, Merle Good, and others.

Heading the list in January is Millard C. Lind's *Biblical Foundations for Christian Worship*, a book devoted to developing a theology of worship for the Mennonite Church. Lind suggests we be cautious in calling all worship celebration. He says, "Worship defined as celebration is too broad; it does not distinguish between Christian and non-Christian celebration." Lind, a resident of Goshen, Ind., is professor of Old Testament and Hebrew at Mennonite Biblical Seminary. Release date is Jan. 6.

Omar Eby's first full-length novel, *A Covenant of Despair* is scheduled for February. Eby now instructs in English at Eastern Mennonite College, after six years of teaching in East Africa. *A Covenant of Despair* realistically portrays the life of the single missionary in Africa. Not the usual mission story, *A Covenant of Despair* reflects the personal struggles of a young man named Ashley Crofton. Ash faces his temptations and the pettiness and pickiness of fellow missionaries. This book portrays the usefulness God reserves for people at the end of their road in despair.



David W. Augsburger, popular speaker of the *Mennonite Hour* of Harrisonburg, Va., has completed a series of four pamphlets for publication Feb. 24. The New Life Series are eight-page pamphlets for evangelism visitation titled *What Do You Want?* *What Do You Fear?* *The Book That Reads You*, and *Like Falling in Love*. They are illustrated with four-color photographs. The series leads the reader from awareness of what he wants to awareness that faith is like falling in love.

Ring a Dozen Doorbells, by Helen G. Brenneman, author of the best-selling *Meditations for the New Mother*, will be released Mar. 17. The author says, "My purpose in writing this book is to show from examples that there are as many ways of being a woman as there are varieties of individuals. In a day when models in marriage are undergoing change and there is much discussion on the role of women, marriage responsibilities can be restructured in a variety of ways."



Other books coming in 1973 include a look at counseling for divorce, a pictorial history of the Mennonite Church, a fiction story of a 19-year-old Amish farm boy, and a book on simplicity in life-style.

MDS Completes Busiest Year

For Mennonite Disaster Service (MDS) 1972 was the busiest year in its 21-year life-span. Heavy natural disasters, primarily flash and free-style floods, caused swollen streams and creeks, rushing rivers, overflowing lakes, and broken dams and dikes. Normally dry-bed areas carried gallons of water. Meteorologists and amateur weather watchers had never before registered such gigantic amounts of rainfall spilled in such short periods of time over areas sometimes as wide as several states.

Flood disasters were scattered from Maine to Texas to California and from Washington state to Minnesota to Florida. In Canada local floods caused personal losses and community chaos from Richmond, Quebec in the eastern provinces to Alberta and British Columbia in the west.

The only 1972 statistic which was lower than some other years was the death rate for major disasters. In the early 1900s before the advent of complex communications and wireless warnings, a hurricane along the Texas coast pushed the death toll over 6,000. Another severe tropical storm in 1928 battered south Florida taking almost 3,000 lives. In comparison, this year there were 120 lives lost at

Buffalo Creek, W. Va., 240 persons drowned at Rapid City, S.D., in early June, and 230 individuals dead in the wake of the Eastern states' floods three weeks later.

All other public service and personal property damage figures rose sharply above all previous records of American Red Cross disaster service and federal, state, and local governmental disaster departments. At Buffalo Creek, 450 dwellings were totalled and over 1,600 families suffered losses. In Rapid City over 1,200 families lost their residence and 6,025 were affected in some way by flood waters disturbing their property and personal possessions. After surveys were finally completed in the five-state Eastern flood region, it was found that over 7,000 homes were gone and 161,000 families had experienced loss. Small business, commercial, industrial, and agricultural interests counted losses never before equaled. Seventy thousand evacuees fled from their homes in the area of Wilkes-Barre, Pa., the hardest hit city in the East. For four long days the flood victims found refuge with family, friends, and at temporary Red Cross shelters. Upon their return, many found their homes destroyed. They had to be patient until the government could move 6,300 mobile homes into the area for temporary housing. MCC constituent groups and supporters tend to associate phrases like "70,000 evacuees" with refugees of war, earthquakes, typhoons, and monsoons in overseas relief programs, but not with disaster situations so near home.

The MDS program also recorded large increases in volunteer work days this year. In 1968, an average year, MDS units reported about 5,000 volunteer days. But in 1969, the year Hurricane Camille struck, 11,000 days were invested. Activity in 1970 totalled 10,000 volunteer days in long-term reconstruction.

But 1972 has records never before achieved nor anticipated for MDS action. Over 4,000 days at Buffalo Creek, 7,000 days at Rapid City, and 37,000 days for cleanup operations in the Eastern states' flood projects, add up to 48,000 volunteer days. At this time there are eight repairs, rebuilding, and community service projects in operation.

In addition to work days, MDS operated several distribution centers this year for good used clothing, blankets, bedding supplies, household wares, small new appliances, staple foods, and quality used furniture.

If MDS should now stop in its search for service and be satisfied with 48,000 volunteer days, with the 600 homes cleaned out at Rapid City, the 1,300 residences muddled out, and the blankets distributed in Wilkes-Barre, or the many dwellings restored at Elmira-Corning,

it would be missing its goal. The genuine motivation of MDS is Galatians 6:2. We go and we come to share burdens, to mend emotionally distraught lives, to bring family circles together again, and to restore order in communities of chaos. As MDS is faithful in its traditional disaster service of cleanup and restoration, temporary dwelling repairs, and reconstruction for the aged and poor, it will continue to open doors for other activities and ministries.

MDS leaders continue to remember that there would not be a program or projects without the congregational contact person and the volunteer. It is only with the dedicated contact persons and willing volunteers that a committed and united Christian Mennonite community as described in Psalm 133 can bring refreshing dew to anxious minds, soothing ointment to torn bodies, and satisfying food to hungry hearts. — Nelson Hostetter

Congregational Evangelism Workshops

The plans for a workshop on congregational evangelism represent the confluence of several streams of concern. In my role as director of the Center for Discipleship at Goshen College, I had been projecting plans for such a seminar while at the same time there was growing concern in the Commission for Christian Education to get at the question of the relationship between Christian education and evangelism.

Planning began in earnest after the fall meeting of the Commission (1970) went on record supporting such a workshop. It was agreed that the Center would plan for the first workshop which was to be experimental in nature. It was our intention to find a format that would be promoted by the Board of Congregational Ministries for use throughout the church. Therefore we called together a representative group of church leaders including James Lapp, Arnold Cressman, Paul M. Miller, Ray Horst, as well as representatives from the Indiana-Michigan Nurture Commission — Dean Brubaker, Delbert Culp, and Arnold Roth. These men met for one day at the expense of their respective organizations to give an overall plan to the workshop. Final planning for the workshop was turned over to the representatives of the Indiana-Michigan Nurture Commission and the director of the Center for Discipleship since the first workshop was to be held in this area.

The first workshop was held in November of 1971. Evaluations by the participants indicated high enthusiasm for the experience. Thus encouraged we decided to offer another workshop the fall of 1972. Again the experience has been greatly

appreciated by the participating teams.

Our approach is based on the assumption that to share Christ we must learn to share ourselves, because God's love and the good news about Jesus is manifested in and through our lives. Further, we believe that the witness must grow out of the *reality of Christ's body* and not merely individual experience. Therefore, during the weekend we attempt to give participants an experience of sharing in a caring brotherhood and some practice in talking with others about significant spiritual experience. In this context we also try to help them understand better the present cultural and religious setting as well as the many methods and organizations which are currently vying for our attention.

For the second workshop we asked congregations to send teams of from 6 to 12 members in order to strengthen transfer of the experience to the home congregation. Ten congregations from Indiana and Ohio attended with an average team size of nine. Our target is the home congregation — to strengthen its ongoing witness. We are convinced that dynamic teams of persons who have caught a new vision can effect changes in the home group.

The Center is not set up to continue such workshops on a large scale, but because of interest we are planning another one in February here at the college, and we propose to do one at the Laurelville Mennonite Church Center next June. If you are interested in having your congregation send a team, write to me here at the Center. — C. Norman Kraus.

Flood Rehabilitation Continues, Philippines

James Metzler, Eastern Board missionary in the Philippines, had opportunity recently to attend special services of thanksgiving for recovery and rehabilitation after the July floods. James wrote, "Both meetingplaces of the two Laguna congregations were crowded. A father of a large family showed me his daughter, restored to health by our medicine. A mother who was started in embroidery work proudly produced a fine sample. Another man told me how he can provide for his family with the boat and net he was helped to get, and another whose calesa (pony-drawn "taxi") had broken down is earning again. The youth garden at Pila is turning green with tomatoes, eggplant, squash, Chinese cabbage, and other greens. They're hoping to make enough funds [available] to help some financial "dropouts" in their group have the two dollars they need per month to continue going to school.

"A real answer to prayer has occurred

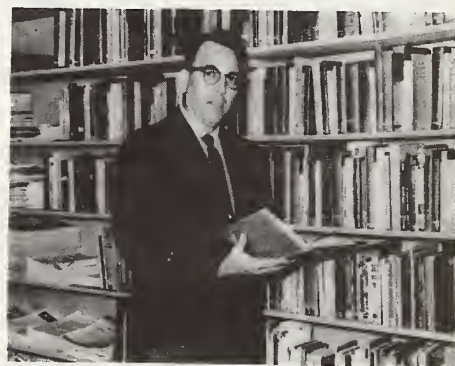
for Missions Now," James also reported. "The MEDA office in Akron has notified us that our request of a \$5,000 loan for a hog breeding project has been approved. A local committee of Brother Sacapano, chairman (head of Missions Now, and independent Philippine mission); Brother Abanco, treasurer; and myself, secretary; will supervise the project. It is called MEDAP (Mennonite Economic Development Association — Philippines). The piggery will be built in Laguna, beginning with 12 sows and one boar. Most of our stock will come from a purebred herd which was originally donated by Heifer Project, Inc. to the Philippines."

Spanish Broadcasts, Silver Anniversary

Editor's Note: Last week's Gospel Herald carried a summary of Spanish broadcasting in Mennoscope. For space reasons we could not carry the full story. Since some of the facts have been printed in bits and pieces, this write-up should provide context and interpretation.

The Beginnings

In 1947, Lester Hershey began pastoring the Calvary Mennonite Church in La Plata, P.R. At the time, Paul Lauver was also pastoring a church in Pulguillas.



Lester Hershey

"We began the broadcast work," Lester says, "to reach individuals in our two communities who were not attending our services.

"Although a radio station was being built in nearby Caguas, we decided to broadcast from WPAB in Ponce, a city along the southern coast of Puerto Rico, since it was more powerful. Each Thursday we drove to Ponce, produced a live broadcast which was then called *The Voice of Calvary*, and returned. These first broadcasts were released on free time."

The first stations to be used after WPAB in Puerto Rico were in Haiti, Panama, and Costa Rica, all three gospel broadcasting stations in need of programs. Contact was made with these stations at the suggestion of Pan American Broad-

casting Company in New York City.

The next station to release the program was Radio Internationale, Tangiers, Spanish Morocco, Africa. This release covered the country of Spain by long wave.

"At the beginning we did not receive many letters from radio listeners," Lester comments. "However, we did hear of people who were listening and they personally would tell us that they were enjoying the broadcast. When we began broadcasting into Spain, we began to receive correspondence from radio listeners in that country."

Finding Support for the Broadcast

About the only expense in producing the broadcast at first was car travel to and from Ponce. As the broadcast work expanded, however, the need for more resources grew.

"In 1952, J. D. Graber visited us in Puerto Rico," Lester says, "and asked if we would be interested in joining with the *Crusaders for Christ*, forerunners of the *Mennonite Hour*, to form a new radio committee which would become the official radio branch of the Mennonite Board of Missions at Elkhart, Ind.

"We considered this possibility rather reluctantly because we did have some financial connections with the *Calvary Hour* which William G. Detweiler founded.

"After prayerful consideration, we decided that since I was a missionary under the Elkhart Board of Missions we should use our broadcast as the official Spanish broadcast for this Board. This was consummated in 1954, and we changed the name of the broadcast from *The Voice of Calvary* to *Audicion Luz y Verdad*, which means Light and Truth Broadcast."

Luz y Verdad Expands

Shortly after this the Mission Board supplied recording equipment for *Audicion Luz y Verdad*. A control room for recording was prepared in the rear of the church at Betania in the Pulguillas community and a chorus was organized to provide music for the broadcast, with the church auditorium serving as the recording studio.

As the work grew, more personnel were added. Mary Ellen Yoder, who had come as a Voluntary Service worker in a children's home in the capital of Puerto Rico, became Lester's secretary after the VS position did not materialize. Samuel Rolon, a Puerto Rico Mennonite pastor, began correcting correspondence courses. Lester's wife also helped on a very limited basis.

Today *Luz y Verdad* carries on an extensive follow-up ministry. There are eight Bible correspondence courses in Spanish. Three of these are translations

from the English courses which Mennonite Broadcasts uses. The others are purchased from World Gospel Crusades in Mexico.

Two radio messages are printed each month. At the present time about 34,000 tracts of each title are printed and mailed every other month. Many listeners are personally counseled through letters, and some tracts are purchased to send out to these people. Anna Kay Massanari counsels the men who write in. The follow-up work is carried on by four branch offices: in Tarrasa, Spain, where Angel Abrodos directs the work; in Arrecifes, Argentina, directed by Eduardo Alvarez; in Mexico City, Mexico, directed by Paul Godshall, and in Tegucigalpa, Honduras, under the direction of Constantino Saucedo. In 1971, more than 52,000 Bible correspondence lessons were corrected by these five offices.



Marta Alvarez



Marie Torres De Dorantes

Over the years a number of other Spanish language broadcasts have been started other than *Luz y Verdad*. The second oldest Spanish broadcast, *Corazon a Corazon*, was begun in 1965. The speaker is Marta Quiroga de Alvarez, the wife of an Argentine pastor who also heads the follow-up office in Argentina. The program was started to meet the needs of women in Latin America. In the beginning the broadcast was divided into three parts. First, a question from a radio listener was answered. Then, Marta gave a message discussing the need of the homemaker, finishing with a poem which would be related to the previous subject. Today, the broadcast consists mostly of her message, given in several segments and tied together by musical bridges.

"Our missionaries in Mexico sensed the need for a women's broadcast also," Lester comments. "They felt, however, that the voice of an Argentine woman would be objectionable to a Mexican listener. So they started their own five-minute broadcast to homemakers called *De Corazon a Corazon*, using Marta's messages prepared in a little different way." Maria Dorantes, a Mexican homemaker who found faith through listening to *Luz y Verdad*, is the speaker on this five-minute weekly broadcast released to some 20 stations in Mexico and 27 in

other Latin American areas.

A third broadcast, *Comentando*, was begun in 1972 with Dan Nuesch, a Mennonite pastor in Argentina, as the speaker. Dan is employed by the Billy Graham Association on a full-time basis. The program is a five-minute daily broadcast that uses a theme song set to guitar music and a current event to attract attention. The speaker then sets the current event in religious perspective. A New Testament is offered at the close of the broadcast, which is now released on four stations in Argentina and 50 stations outside of Argentina.

"The Greatest Week in History," a series of seven Easter newscasts, was first produced in 1969 and released over 89 stations. Last year it was released over 346 stations in Latin America. Two 60-second Spanish TV spots were adapted from English spots produced



Armand Hernandez



Dan Nuesch

by cooperating Mennonite groups.

New Developments

There is a trend to shorter broadcasts in Latin America, but there are still listeners who like to hear a complete discourse on a particular subject, religious, political, and the like. An increasing number of stations, especially where influenced by the U.S., are using shorter programs, but prefer religious programs on Sundays. *Luz y Verdad* began as a thirty-minute broadcast and later was changed to 15 minutes. The 5-minute broadcasts, *De Corazon a Corazon* and *Comentando*, and the radio and television spots and seasonal programs are shorter programs designed to fit weekday programming.

A major new development in the Spanish language broadcast work was the formation of an executive board of Latin American Mennonite leaders who are now fully responsible for the work. In 1971, a meeting was held in Bogota, Colombia, at the request of Mennonite Broadcasts. National leaders from Mennonite churches in Argentina, Colombia, Mexico, Honduras, Dominican Republic, Puerto Rico, Costa Rica, and a person representing the Spanish-speaking churches in the United States were invited to attend this meeting. The purpose of the meeting was to discover

trends in radio broadcasting in Latin America and the particular needs of the Mennonite groups in these areas. Some by-laws were prepared by these delegates and sent to the board of directors at Mennonite Broadcasts for review and approval. The board of directors approved the creation of an executive board of Latin American Mennonite leaders to assume full responsibility for the Spanish-language broadcast work. National representatives from the countries mentioned above ratified the creation of such an executive board at its Apr. 10-12 meeting this year at which time it became operative. It is hoped Mennonite leaders from other countries in Latin America will join this new board, which is named Junta Ejecutiva Latinoamericana Para Audiciones Mennonitas (JELAM). In Spanish this means Latin American Executive Board for Mennonite Broadcasts. The second meeting of this board was held Nov. 16-18.

Into the Future

Looking into the future, Lester hopes to see more Spanish churches helping to support the broadcast work both with their prayers and gifts and personal involvement. A news bulletin telling of the Spanish-language broadcast work has been started. "It is hoped the bulletin will provide more information about the broadcast work to our Spanish churches," Lester says.

A study is under way for a new youth broadcast. The creation of such a broadcast will be discussed at the next JELAM Board meeting. There is also a need for more television spots that reflect the Latin American life-style, rather than the life-style of North Americans.

One of the urgent needs of JELAM is to find an executive director for the board. Armando Hernandez, in his capacity as President of JELAM, is currently serving as part-time director for the JELAM Board until an executive director is chosen. Mennonite Broadcasts continues to subsidize a major portion of the Spanish-language broadcast work.

—J. Allen Brubaker.

Fertilizer and Literacy Applied

Carl Hansen, Eastern Board missionary in Ethiopia, reports that he and two assistants have contacted 120 farmers in the Bedeno area and have shown them how to use fertilizer on a few square meters of their land. Hansen has used small areas on the mission property to prepare demonstration plots for improved grasses and a type of beet to feed to cattle. He

is also teaching farmers the importance of terracing to preserve topsoil.

Bread for the World, a donor agency in Germany, has approved a grant of \$20,000 to be used by the Meserete Kristos Church Development Board over a three-year period in the Deder and Bedeno areas. Carl Hansen has been appointed administrator of the development program.

The Meserete Kristos Church sees agricultural development as a means to make the gospel message practical and understandable. Hansen plans to teach the farmers along with their sons in their villages without removing them to a formal school situation. Literacy and Bible teaching are a part of the development program.

Sudan Survives 17-Year War

Sudan, the largest country in Africa, has a population of 15 million. It was part of one of the great ancient civilizations; for a period, the Egyptian pharaohs reigned from Khartoum, the modern-day capital. This country has known the humiliation of colonial domination longer than most African countries. Egypt and England, separately or together, ruled Sudan from 1821-1956. Sudan has suffered one of the longest civil wars in this century. The role the church played in reconciling the two sides is a glorious switch from the traditional approach of simply binding up the wounds; that is, the church helped heal the cause and not only the effect.

The Sudan is inhabited by two extremely different types of people. The majority, Arab and Muslim, live in the north and have always dominated the south, which is black and Christian or animist. The Arabs have natural links to North Africa and the blacks are closely attached by race, religion, and culture to the rest of black Africa. The British ruled Sudan as one nation but applied very different policies to the two regions. The government formed at the time of independence (1956) heavily favored the Arab north. Southern soldiers rebelled and the long war had begun.

The South Sudan Liberation Movement (SSLM), commonly called the Anya-nya, received little help from abroad. Yet they effectively ruled the countryside while the government forces controlled the towns and main highways. Hundreds of thousands of southerners were killed or maimed by Arab soldiers. About a million became displaced persons; 200,000 fled to neighboring countries. After 17 years of continuous war, the south lay in complete ruin.

For many years, various church agencies administered relief programs for the refugees outside of Sudan and to a lesser

extent within the country itself. In 1971, representatives of the north and south met in Ethiopia along with several church leaders who acted as intermediaries. Among these churchmen was Kwodo Ankrah, a Ghanaian who studied at Goshen College and is now a staff member of the World Council of Churches. A final agreement was signed in February 1972 and ratified the following month. Mr. Ankrah reported that enemy leaders excitedly hugged and embraced each other.

The peace agreement demanded concessions from both sides. The government agreed that Sudan should not be an Islamic republic and the south gave up the idea of secession. The south was granted a large degree of autonomy with its own assembly and executive and police force but remained unified with the federal government which controls all foreign affairs and external defense. The new government, now having a larger representation of southerners, also made provision for a massive reconstruction and development program and invited government and church agencies to help.

Many of the larger church agencies moved in quickly with emergency relief supplies such as food, clothing, blankets, seeds, and tools. Transportation was extremely difficult because of poor roads, destroyed bridges, and virtually non-existent communications. These problems were further complicated by instability in neighboring Uganda, thus cutting off a major supply route to the south.

Most of the church agencies worked through the Commission for Relief and Rehabilitation (CRR) under the auspices of the Sudan Christian Council. A group of evangelical missions formed a separate group and called itself the Africa Committee for Relief of Southern Sudan (ACROSS).

The CRR sent out an appeal for an experienced person who could help coordinate activities. Mennonite Central Committee and Eastern Mennonite Board of Missions offered to sponsor Harold F. Miller, a veteran of relief and development work in Tanzania, and his family for a period of six months before returning to his work in Tanzania. This offer was eagerly accepted. Upon arrival in Khartoum, Harold was designated "Projects Officer" and is expected to coordinate and publicize projects in the south which need funds from donor agencies.

Harold reports that there has been considerable debate as to whether the situation is an "emergency" or whether it is merely "urgent." Importing food is not a high priority since the refugees are harvesting their crops, though meager, about this time of year. They will thus return to Sudan with some food which can be supplemented by U.S. "surplus" commodities coming into the country.

The current order of priorities is: (1) the building of some 15 reception centers for returnees which will eventually be converted to school buildings, (2) building and rebuilding of schools and hospitals, (3) establishment of "nucleus" villages. There is also strong interest in rebuilding churches in the south since such buildings are a powerful symbol of hope and strength for returning southerners.

MCC expects to continue involvement in the rehabilitation of southern Sudan. At present the CRR is actively interested in a Dutch civil engineer and a Canadian pharmacist that MCC is offering. The need is great for personnel qualified in medicine and in the various aspects of community development. The demand for teachers will undoubtedly develop some-time in the future when communities are more stable.

One naturally wonders how the church survived through 17 years of war that not only caused much suffering, but also isolated most of the south from the rest of the world. Once again the church has proven to be a pillar of strength in time of suffering. An Anglican bishop recently returned from a trip in the southern countryside where he visited the uprooted members of his diocese. "There is a spirit of unity prevailing among people living in the bush. Difficulties have welded them into oneness," he reported. "I was moved by the zeal our people have toward God. Their hymns are all in praise of Him. Most of the songs were composed during the war and they call on God to deliver them from the dangers of war as He did the children of Israel. But those which have been composed after the agreement praise God for finding a solution to what seemed to be an everlasting war in the south." Optimism is high. Reconciliation seems to be real. — *Ray Brubacher*, MCC Africa director

In-Service Training for Ghana Church

An in-service training school, sponsored by the Mennonite Church in Ghana, was scheduled to meet Dec. 11-16, reports Laurence Horst, who with his wife, Marian, recently returned for their second term as missionaries with the Mennonite Church in Ghana. The Horsts serve with Mennonite Board of Missions, Elkhart, Ind.


Purpose of the school is (1) to keep encouraging study and development among the church leaders from the 15 congregations and (2) provide opportunity to involve younger persons in training for work in the local congregation. The training sessions are also times of really getting acquainted on a deeper level, Horst says.

The Ghanaians on the planning committee for the sessions determined the

special curriculum needs and the persons to teach. Subjects include Mennonite history, English, the Christian home, literacy, prayer sessions, book study — Timothy,

church administration, homiletics, music, and church union study. "It sounds like an imposing curriculum," says Horst, "but there is a teacher for each subject."

Mennonite History Calendar Contest: Adults Are Asked to Help

1 1941 First issue of THE CHRISTIAN WITNESS of the Krimmer Mennonite Brethren Conference	2 1864 Born: Charles Brunner, well-known leader in the Mennonite Brethren in Christ Church	3 1927 First issue of the MENNONITE QUARTERLY REVIEW	4 1528 A Mandate by Emperor Charles V makes Anabaptism punishable by death	5 1527 Felix Manz drowned in the Limmat River; first martyr to die at the hands of the Protestant authorities	6
7 1544 Of sixteen Anabaptists caught in Berka (Hesse-Saxony) nine recant, seven are released	8 1954 First issue of CHRISTIAN LIVING	9	10 1834 Czar grants permission for Mennonite migration to Alexanderwohl	11	12
14	15 1930 Steamer "Monte Olivia" sails from Hamburg with the first thirty-three Mennonite families to Brazil	16 1930 Steamer "Monte Olivia" sails from Hamburg with the first thirty-three Mennonite families to Brazil	17 1525 Disputation of Zurich leads to emergence of Anabaptist-Mennonite movement	18	19 1544 Jan Claesz executed for printing and selling books written by Menno Simons
21 1940 MCC begins to organize for relief in China	22 Born: 1800 Theodor Fliedner, Lutheran minister who founded Deaconess Work in Protestant church inspired by visits to Dutch Mennonites	23 1919 Mennonite Hospital of Bloomington, Illinois, founded	24 1539 Martyrdom of Michiel Barentz and Annetken Jans	25 First believer's baptism among Anabaptists, 1525 Georg Blaurock first member of the brotherhood	26 1615 Born: Govert Flinck, Mennonite artist, pupil of Rembrandt
28 1528 Pilgrim Marpeck removed from position of mine engineer because of suspected Anabaptist leanings	29 1625 Born: Thieleman Jansz van Braght, author of the MARTYRS MIRROR	30	31 1832 Born: John Holdeman, founder of Holdeman Mennonites (Church of God in Christ)		

Beginning this month, *On the Line* will feature a Mennonite History Calendar each month. This calendar will highlight significant dates in Mennonite history from 1525 to the present.

Richard Crockett, marketing manager for Herald Press, has prepared the list of dates in Mennonite history for the calendar. The dates include events from the whole Anabaptist family tree. Before coming to the Publishing House he worked two years in the Mennonite Historical Library at Goshen, Ind., while studying for a BA in history. He has a special interest in church history.

Jan Gleysteen has illustrated the calendar. He has spent the last four years enlarging on his interest in Mennonite history by taking several leaves of absence to study Mennonite history on location and to introduce others to these places.

The calendar is not finished. For instance in the January calendar the 26th has no entries but the 25th has two: 1615 b. Govert Flinck, Mennonite artist and pupil of Rembrandt; and 1525, the first adult baptism among Anabaptists — Georg Blaurock. Readers of *On the Line* are being asked to help fill in the blanks. Any child who can discover a significant happening as recently as last year that should be in the calendar is urged to send it in. This may be something that happened in his community or to a family member or acquaintance. In fact, the events need not be only happenings on

dates that are blank in the calendar. They may also add to other important events already listed in the calendar.

In most contests for children, adults are asked not to help. In this contest you are urged to give all the help you can. If your child finds a date that is not included, help him think through whether it was an event of significance in Mennonite history and whether it would be of more than local interest. Encourage your child to submit it to *On the Line*.

Look at the Jan. 7, 1973, issue of *On the Line* to see what sort of dates have already been found for January. Jan. 23 is the date of the founding of the Mennonite Hospital at Bloomington, Ill. Jan. 25 lists the baptism of Georg Blaurock, the first adult baptism among Anabaptists. Jan. 29 is the birthday of Thieleman Jansz van Braght, author of *Martyrs Mirror*.

The requirement is that a child, age 9-14, will need to be the one to submit the information in order to be eligible for the prizes.

The dates should be sent to:
On the Line
Mennonite Publishing House
616 Walnut Avenue
Scottsdale, Pa. 15683

A committee of judges will decide if the dates are of significant importance to merit a place on the calendar. Any child who sends in a date that is used will receive a prize.

Church Development in Pombos

Shirley and I have always felt that we need to participate in the activities of the church because we are Christians. When we arrived in Pombos, Brazil, as Mennonite Central Committee (MCC) volunteers, we decided to attend a church regularly, but not to involve ourselves in activities already being performed by Brazilians. We felt it was important to show Brazilian church members that Americans do not always function as leaders and that we are satisfied with their leadership.

We found a growing Presbyterian church that we liked in Pombos. The activities of the church include Sunday school, worship services on Sunday evenings, two midweek meetings, a youth group, and a choir. The pastor, Senhor Lima, lives in Recife, about 35 miles away, and he comes to Pombos two to four times a month.

The fact that the church was functioning so well reinforced our idea that we wanted limited involvement in authoritative positions in the church. We decided specifically that we would not teach Sunday school or play the organ.

But the pastor had other things. He asked us to sing on several Sundays and asked Shirley to give a talk to the women's group. He also convinced us to enroll in an interesting course the church was offering. Part of the course focused on how to organize the educational system in the church. He appointed our class of six to be the first educational committee.

With this came what we felt was a little too much. Pastor Lima invited Shirley to teach in the primary department. He said that the present teacher was not well educated and attendance was dropping.

We didn't know what to do since we had promised ourselves that we would not teach. On the other hand, if we were in our home church we would want to be involved in such church activities. We thought and prayed about the matter. Finally we decided Shirley would teach with certain conditions. At least one other person would teach with her, and in the process, learn from her. After a few months Shirley would gradually let the other person take over.

Then we went to tell Pastor Lima of our decision. The discussion turned out to be one of the most rewarding and informative we have had with him. We explained our position. He understood and explained his position. He said that the church had always been dependent on one person for leadership—first a missionary, then a layman, and now the pastor. If he doesn't order something, it doesn't get done.

We have started what might be called another project with the pastor. The project will include organizing an edu-

cational committee, selecting more Sunday school resources, and encouraging more participation of all church members.

— Don and Shirley Kempf

Judicial Ruling on Amish Explained, EMC



Three principal speakers in EMC's "Symposium on Conscience and Society," William C. Lindholm, Leo Pfeffer, and John A. Hostetler.

On Dec. 8, 1971, attorneys argued before the United States Supreme Court that requiring Amish children to attend high school was a violation of their religious freedom. On May 15, 1972, the high court ruled that states cannot force the Amish to attend school beyond the eighth grade.

Exactly one year later, persons involved in the case—known in legal circles as *Wisconsin vs Yoder*—reviewed the suit and discussed its implications in a day-long "Symposium on Conscience and Society" at Eastern Mennonite College.

The symposium opened with a defense of Amish religious freedom by William C. Lindholm, who outlined the history of the National Committee for Amish Religious Freedom that he helped organize in 1967.

Lindholm referred to the parable of the Good Samaritan in justifying his involvement as a Lutheran pastor in the Amish dilemma. "I heard what the authorities were doing to harass Amish children in Iowa, my home state, and wrote a letter of protest to my uncle, who happened to be superintendent of public schools there," Lindholm explained.

He said that his contacts with and responses from a number of lawyers on the Amish question "further convinced him that the Constitution evidently doesn't mean what it says in its guarantees of religious liberty."

The Michigan pastor went on to praise the Amish, who he said are "flying in the face of modern voices that say life is measured by progress.

"The Amish are here to remind us that it is better to 'be' something good

than to 'make' something good. They are calling us to examine our own myths," he said.

Lindholm referred to a quote attributed to Protestant historian Franklin Littell: "Buggies and bonnets are far less harmful than the technically competent barbarian who may blow up the world."

Lindholm concluded by saying, "How I wish we were as dedicated as the Amish, who demonstrate a profound wisdom in their simplicity."

Leo Pfeffer, a Brooklyn, N.Y., lawyer and authority on church-state relations, said the Amish case raises ongoing questions beyond the meaning of religious freedom and the relationship of church to state.

The case questioned the extent to which a democratic state may intervene in the lives of private citizens, Pfeffer said. He also wondered whether in a democracy the state has the right to act on behalf of its citizens against their will or to force them to act for their own good.

The lawyer identified a second question as whether the state had priority over the will of parents. If an Amish child wanted to go to a public high school but his parents said no, could the state "protect the child from his parents?" Mr. Pfeffer asked.

The case also zeroed in on the rights of the Amish to maintain a distinct way of life. Mr. Pfeffer questioned whether the state has the right to dictate if and how everyone should be culturally uniform.

"The right to be left alone is a vital part of religious freedom," Mr. Pfeffer summarized. He submitted that if the Amish had refused to send their children to school for other than religious reasons, the Supreme Court probably would have ruled against them.

Harrisburg attorney William B. Ball, who conducted the three-year defense of the Wisconsin Amish, said Friday afternoon that a key question in the case was: Just what is religion? He noted that the state of Wisconsin "confined religion by defining it. They said religion is merely worship."

The lawyer said that for the Amish "religion is communal and the community is religious."

He explained that religion includes "the freedom to believe and the freedom to act. The state insisted religious freedom was only the freedom to believe."

In building his case, Ball said that the defense had to prove the sincerity of the Amish religion, to show that the state had violated the Amish religion, to prove that there was "no compelling state interest" involved, and that keeping Amish children out of public high schools posed "no significant threat" to the state.

This article adapted from *The Harrisonburg Daily News-Record*. Reprinted with editorial additions by permission.

The most interesting point of the case, Ball pointed out, came when John A. Hostetler, an anthropology-sociology professor at Temple University, was on the witness stand.

The prosecutor was discussing the purpose of education with Hostetler and asked him if the purpose of education wasn't "to get ahead in the world," the lawyer recalled.

"It all depends on which world," Hostetler replied.

Ball also noted that the local district attorney rested the legal portion of his argument on theories of education under Bismarck, the "Iron Chancellor" of Prussia during the nineteenth century.

But the school board won its case and the Amish appealed to the district court, which upheld the lower court's ruling. Finally at the Wisconsin Supreme Court the Amish case began to turn.

The Wisconsin Supreme Court ruled 6-1 in favor of the Amish, which led to what Ball called a "big surprise" — the state appealed to the U.S. Supreme Court.

The high court sided with the state supreme court and voted 7-0 in favor of the defendants — a "landmark decision," according to Ball.

Following Ball's address, Hostetler discussed the cultural factors that made such a case possible.

He noted that a Lutheran pastor, William C. Lindholm, "took the case out of the Mennonite family and put it in perspective concerning religious freedom for other denominations."

A second factor was that the state of Wisconsin, rather than the Amish, appealed to the Supreme Court.

Third, because the Wisconsin settlement was relatively new, there was no "central bureaucracy" of Amish bishops to interfere with the local decision to take the case to court.

Abe J. Miller, a former Amish school-teacher from Apple Creek, Ohio, told his audience that "the Amish are not against education; that is not why we don't go to public high school." He noted that when Amish gain higher education they generally leave the church and their community.

Miller said he thinks that people continually search for contentment in materialistic ways, while the Amish have already found it "in their way of life and in the Lord."

Miller added, "Please don't feel sorry for the Amishman driving a buggy. We do this because we want to. I am an Amishman by choice."

Grant M. Stoltzfus, chairman of the symposium planning committee, expressed gratitude for "the excellent representation and interest on the part of

the EMC community and numerous out-of-town guests."

He said that cassettes or reel-to-reel tapes of all addresses are available by contacting him and that the day's proceedings will eventually be published in a journal dealing with church-state relations.

'73 Graduate Summer Seminar Set

The Summer Seminar for Mennonite Graduate Students "continues as one of the most effective seminars and is rated as representing the best spent dollars in Mennonite education," says Virgil J. Brenneman, secretary for Student Services, Mennonite Board of Missions, Elkhart, Ind.

The 1973 Grad Seminar has been planned for Aug. 18-28 at Camp Amigo in southern Michigan. Directed by Helmut Harder, Winnipeg, Man., the seminar also features resource persons Walter Klaasen, Waterloo, Ont.; Willard Swartley, Harrisonburg, Va.; and John Lapp, Goshen, Ind. Other staff persons are to be named.

Intended for grad students and college seniors anticipating graduate study the seminar provides leadership training in a concentrated exposure to theological, biblical, and Anabaptist studies relating these to contemporary issues and concerns.

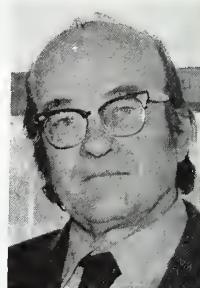
Some Mennonite students, in the 1971 seminar, for the first time recognized Mennonite and Brethren churches as part of the free church tradition. Participants also considered the implications of being a community of faith for facing the complex challenges in a country or countries tortured by a crisis of the human spirit. The 1971 seminar was characterized by an examination of old-new perspectives and examining the Scriptures and history for an understanding of what it means to be the new community of faith. One participant suggested future

seminars also include more physical activity.

Scholarships, according to need, are available for accommodation and travel costs. Thirty participants, besides staff, are anticipated.

Smucker Visits Seminaries

Recent guest of the Associated Mennonite Biblical Seminaries was Donovan Smucker, teaching professor in the social sciences to engineering students at Conrad Grebel College and the University of Waterloo, Waterloo, Ont.



In a three-day visit, Smucker shared his vision and experience in the task of helping students in nonchurch-related university settings gain a broader perspective concerning their moral responsibilities in society.

The model of "theological" education in a secular context which he presented is not designed to invade or reject the structure of technological society. Rather, he hopes that persons who have been in his classes will be able to speak clearly to some of the vital moral issues of their professions.

Smucker also shared from his own life pilgrimage in a chapel presentation and in numerous individual contacts. He had previously been associated with Mennonite Biblical Seminary when it was located in Chicago and during its first year in Elkhart. He has also served in Presbyterian higher education as dean of the chapel and professor of religion at Lake Forest College and later as president of Mary Holmes College at West Point, Miss.

mennoscope

Evangelism — Good News or Bad News?

At the suggestion of the Probe 72 executive committee, the Mennonite Central Committee Peace Section has published three papers on evangelism presented at Probe. The 22-page booklet, *Evangelism — Good News or Bad News?* includes articles by Frank H. Epp, associate professor of history and communications on Conrad Grebel College, University of Waterloo, Ontario; John K. Stoner, pastor of the Bellevue Park Brethren in Christ Church, Harrisburg, Pa.; and John E.

Toews, assistant professor of religious studies on Conrad Grebel College.

Stoner, Epp, and Toews probe into the heart of being-showing-telling the good news in Jesus. Their insights are often surgically sharp. Since Probe 72 the three essays, "Which Call?" "Which Gospel?" and "Which Kingdom?" have been adapted for other than Mennonite audiences. The Probe executive committee feels that one contribution Mennonites can make to the larger church community in Key 73 is to raise the issue of the nature of evangelism. The three writers conclude that evangelism, peace, and discipleship

should not be separated.

Howard Hershberger, Hesston, Kan., and Ivan Miller, Hutchinson, Kan., are two new appointees to the board of Prairie View Mental Health Center, Newton, Kan. Hershberger, an employee of Hesston Corporation, is the representative of the South Central Conference; Miller, a minister in the Conservative Mennonite Church, is the representative of that group.

Margaret Martin left the U.S. on Dec. 10 for her fifth term of service in Germany. She will continue to involve herself in women's work.

A new maternal-child health clinic is held every morning Monday through Friday under the direction of Paul T. Yoder in the hospital chapel at Nazareth Hospital, Ethiopia. Carley Brubaker is the nurse in charge, assisted by Lucille Boettger. Other workers are Ato Beyene's wife, Yechalu, who serves as interpreter, and Tsehai Eshete, a primary dresser graduate. Carley hopes to do health and nutrition teaching for the mothers who come.

In his article, "Funds for the Church-wide Program," in the Dec. 12 issue of *Gospel Herald*, Ivan Kauffmann mentioned various Mission Board programs as receiving portions of the \$38 per member asking for Mennonite Board of Missions for the coming year. Mennonite Broadcasts, Inc., is omitted. Boyd Nelson wrote a letter of clarification. He said, "Although it has its offices at Harrisonburg, Va., MBI also receives operational funds from our Board's budget. I call this to your attention because approximately one sixth of our contributions (approximately \$500,000) are used for radio, TV, bookrack evangelism, and follow-up for mass communications."

There is a typographical error in the article, "A Dangerous Opportunity," on page 1044 of the Dec. 26 issue of *Gospel Herald*. In the third paragraph of the article, the line which reads "the 1932 Dordrecht Confession," should read "the 1632 Dordrecht Confession."

Maple Grove Winter Bible School, Atglen, Pa., Jan. 15-26. The faculty will be Herman Glick, principal. Christian Charles, Charles Gogel, Noah Hershey, Elam Stauffer, and Martin Ressler.

Mr. and Mrs. Edwin Weaver will be returning to the USA on Jan. 7 after having spent three to four months in India.

The Stanley Friesen family is scheduled to leave the USA on Jan. 21, after six to seven months of furlough, for another term of service in West Africa.

Ella May Miller, *Heart to Heart* speaker, will address an all-day women's retreat planned for Jan. 27 at the First Mennonite Church in Brooklyn, N.Y.

Change of address: Terry Burkhalter from Canton, Ohio, to Laurelville Mennonite Church Center, R. 5, Mt. Pleasant, Pa. 15666

New members by baptism: one at Lynside, Lyndhurst, Va.; nine at Beth-El, Milford, Neb.

readers say

Submissions to Readers Say column should comment on printed articles.

The Dec. 5 issue of *Gospel Herald* has an interesting article describing various organizations, involved in getting Bibles into communist countries.

Some of these groups were commended for their accomplishments, while others seem to be unworthy of our support.

Bro. Studer gave a warning, which deserves to be repeated: "People will have to be convinced in their own minds as to where they wish to put their resources and prayers. But they must never underestimate the possibility of independent boards taking unfair advantage of well-meaning Christians by their glossy, multi-colored, 'orthodox,' and touching promotional material which appeals to the imagination, but which may not do a responsible job of carrying out the Great Commission."

I hope Gerald Studer will continue to study and expose, if necessary, various religious organizations demanding support.

It might be well to read the Nov. 7 issue of *Gospel Herald's* article, "Mennonite Minorities Assemble in Elkhart," because it describes the allotting of mission funds and their intended use. . . . Paul M. Nolt, New Holland, Pa.

Your editorials regarding alcoholism during the past months have been perceptive, especially the Oct. 3 editorial in which you recognized it as a disease. This is indeed a far more progressive outlook than the moralisms which have so long clouded the issues (and continue to) in this multifaceted illness. Also, your call for preventive measures is a proper perspective, in my view.

However, as a multifaceted illness involving physical, emotional, social, and religious dimensions, the statement that "the only cure for the disease of alcoholism is to quit drinking" is too simplistic. First, there is no known "cure" for alcoholism; it is simply "arrested." Second, the cessation of drinking beverage alcohol is indeed important, but only as a necessary first step in the treatment of alcoholism not as "the only cure," if there ever was a cure. Unfortunately the myth that "all-I-need-to-do-is-stop-drinking" is a major hurdle to overcome in successful treatment of alcoholism. The physical, psychosocial, and religious dimensions in terms of the one-to-three-year-recovery process must also be recognized as fundamental. Keep up the good work. — John E. Adams.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bender, Ronald and Geraldine (Krieger), New Hamburg, Ont., second daughter, Julie Michelle, Nov. 5, 1972.

Cobb, Dan and Jan (Short), Archbold, Ohio, third son, Lincoln Daniel, Dec. 6, 1972.

Coblentz, Paul and Loretta (Miller), Sarasota, Fla., first child, Kenneth Paul, Dec. 9, 1972.

Geiser, Harry and Myrene (Snyder), Apple Creek, Ohio, second child, first son, Rodrick

Allen, Nov. 7, 1972.

Graber, Edward H. and Anna Christine (Weaver), Sarasota, Fla., second daughter, Lisa Dawn, Nov. 29, 1972.

Scarff, Ronald and Wendy (Slagel), Wayland, Iowa, first child, Ryan Patrick, Oct. 16, 1972.

Schlabach, Ivan N. and Julia (Coffman), Harrisonburg, Va., second daughter, Tonya Kay, Apr. 23, 1972; received for adoption Nov. 17, 1972.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Bowman — Crawford. — John Allen Bowman, Harrisonburg, Va., Weavers cong., and Sandra Joy Crawford, Harrisonburg, Va., Gospel Hill cong., by Isaac M. Risser and Alvin Kanagy, Aug. 12, 1972.

Carlisle — Lambert. — George Carlisle, West Chester, Pa., and Sharon Lambert, Downingtown, Pa., both of Downinghill cong., by Irvin Engle, Nov. 25, 1972.

Dickason — Johnson. — Walter Roy Dickason, Siletz, Ore., Logsdon cong., and Bonnie Johnson, Siletz, Ore., by Larry Bardell, Oct. 21, 1972.

Hopf — Gingrich. — Douglas Anthony Hopf, Kitchener, Ont., and Nancy Yvonne Gingrich, Elmira, Ont., both of the Hawkesville cong., by Simeon W. Hurst, Dec. 9, 1972.

King — Yoder. — Roland Dean King, Wauseon, Ohio, North Clinton cong., and Lovina Yoder, Kalona, Iowa, Bancroft cong. (Toledo, Ohio), by Olen E. Nofziger, Nov. 25, 1972.

Martin — Eby. — Earl Martin, Hawkesville, Ont., and Marie Eby, Elmira, Ont., both of Bethel cong., by Simeon W. Hurst, Dec. 2, 1972.

Neer — Short. — David Neer, West Liberty, Ohio, South Union cong., and Anita Short, Archbold, Ohio, Pine Grove cong., by Henry Wyse, grandfather of the bride, Aug. 26, 1972.

Oswald — Zook. — Donald Oswald, Aurora cong., Aurora, Ohio, and Mary Zook, Belleville, Pa., by David F. Miller, Dec. 2, 1972.

Zehr — Engle. — Joseph Zehr, Avondale, Pa., Croghan cong., and Elma Engle, Kennett Square, Pa., Kennett Square cong., by Richard Zehr and Wilbur Engle, father of the bride, Nov. 18, 1972.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Birky, Anna, daughter of Joel and Magdalene Bechler, was born in Zurich, Canada, Mar. 29, 1889; died at her home Dec. 10, 1972; aged 83 y. 8 m. 11 d. On Jan. 11, 1912, she was married to William Birky, who survives. Also surviving are 5 daughters (Mrs. Bonita Schrag, Mrs. Frank Ventura, Mrs. Don Hartzler, Mrs. Harold Bless, and Mrs. Frances Whitmer), one son (Lee), 19 grandchildren, and 6 great-grandchildren. She was a member of the Hopewell Mennonite Church, where funeral services were held, in charge of Samuel S. Miller and John F. Murray; interment in the Hopewell Cemetery.

Chupp, Elmer, son of David and Mary (Smucker) Chupp, was born near Mt. Eaton, Ohio, Oct. 13, 1915; died of an apparent heart attack in his home near Barrs Mills, Ohio, Dec. 1, 1972; aged 57 y. 1 m. 17 d. On Nov. 19, 1936, he was married to Mattie Schlabach, who survives. Also surviving are 6 children (Ida — Mrs. Nelson Yoder, Mary — Mrs. John Raber,

Katie — Mrs. Ezra Stutzman, Betty — Mrs. Earl Smallwood, Barbara — Mrs. Allen Shaw, and Levi), 18 grandchildren, 2 sisters, one half sister, and his stepmother. He was a member of the Longenecker Mennonite Church, where funeral services were held on Dec. 3, in charge of Albert C. Slabach and Moses Miller; interment in the Longenecker Cemetery.

Kratz, Ella A., daughter of Samuel G. and Sarah (Sampey) Delp, was born in Hilltown Twp., Pa., Feb. 9, 1882; died at Eastern Mennonite Home, Souderton, Pa., Dec. 10, 1972; aged 90 y. 10 m. 1 d. She was married to Ulysses K. Kratz, who preceded her in death Mar. 31, 1948. Surviving are 3 stepdaughters (Mary B. Kratz, Martha B. Berndt, and Sallie — Mrs. Webster M. Benner) and 3 stepsons (Abram B., Samuel B., and Henry B. Kratz). She was a member of the Franconia Mennonite Church. Funeral services were held at the Eastern Mennonite Home, in charge of Marvin Anders and Curtis Bergey; interment in the Franconia Mennonite Cemetery.

Lebold, Catharine, was born at New Hamburg, Ont., Apr. 1, 1893; died at Tavistock, Ont., Dec. 7, 1972; aged 79 y. 8 m. 6 d. On Dec. 28, 1905, she was married to Christian Lebold, who preceded her in death on Feb. 5, 1964. Surviving are one son (Lloyd), 3 daughters (Wilma — Mrs. Elmer Albrecht, Ruby — Mrs. Stanley Wagler, and Minerva — Mrs. Maurice Witzel), 19 grandchildren, 6 great-grandchildren, and 2 sisters. She was a member of the East Zorra Mennonite Church, where funeral services were held on Dec. 10, in charge of Newton L. Gingrich and Henry Yantzi; interment in the adjoining cemetery.

Leichty, Dave, son of Jake and Katie (Stoll) Leichty, was born in Davis Co., Ind., Aug. 9, 1901; died at his home at St. Joe, Ind., Nov. 25, 1972; aged 71 y. 3 m. 16 d. On Aug. 4, 1935, he was married to Mary Yoder, who survives. Also surviving are one son (Victor), one daughter (Karen — Mrs. Raymond Hensinger), and one brother (Sam). He was a member of the Cuba Conservative Mennonite Church, where funeral services were held on Nov. 28, in

charge of James L. Miller, John Yoder, and Ralph Yoder; interment in Yaggy Cemetery, Grabill, Ind.

Miller, Percy J., son of Josiah and Magdalena Miller, was born in Lagrange Co., Ind., Sept. 17, 1897; died at the Greencroft Nursing Center, Goshen, Ind., Nov. 18, 1972; aged 75 y. 2 m. 1 d. On Feb. 1, 1920, he was married to Artie Yoder, who survives. Also surviving are 3 children (Anna Grayce — Mrs. Ernest Hooley, Paul J., and Ruby — Mrs. John Eberly), 16 grandchildren, 5 great-grandchildren, one brother (Irving J.), and 4 sisters (Mrs. Orpha Nelson, Alta — Mrs. Perry Berkey, Mrs. Clara Berkey, and Rachel — Mrs. Samuel Miller). He was preceded in death by one grandson and one sister (Mable Lambright). He served in the ministry at the Shore Mennonite Church for 35 years until retiring because of failing health.

Moyer, Elmer M., son of Abram K. and Mary (Musselman) Moyer, was born in Salford Twp., Pa., Sept. 21, 1903; died at the Grand View Hospital, Sellersville, Pa., Dec. 8, 1972; aged 69 y. 2 m. 17 d. He was married to Sadie Moyer, who survives. Also surviving are one son (Raymond), one daughter (Marie — Mrs. Charles B. Benner), 7 grandchildren, 2 great-grandchildren, and one sister (Mrs. Sallie M. Kulp). He was a member of the Franconia Mennonite Church, where funeral services were held on Dec. 11, in charge of Leroy Godshall, Floyd Hackman, and Curtis Bergey; interment in the adjoining cemetery.

Musser, Elizabeth, daughter of Samuel and Mary (Leinbach) Musser, was born July 16, 1879; died Dec. 4, 1972; aged 93 y. 4 m. 17 d. She was married to Reuben B. Musser, who preceded her in death in 1940. She is survived by 2 sons (Paul M. and James), one daughter (Martha — Mrs. Ammon White), 6 grandchildren, 20 great-grandchildren, 2 sisters (Mrs. Sallie Gehman and Hattie Musser). She was a member of the Bowmansville Mennonite Church, where funeral services were held on Dec. 6, in charge of Benjamin F. Weaver and Warren Good; interment in the adjoining cemetery.

Oswald, Ida Ann, daughter of William and

Elizabeth Miller, was born at Berlin, Ohio, Oct. 31, 1887; died suddenly at her home near Aurora, Ohio, Dec. 6, 1972; aged 85 y. 1 m. 6 d. On Aug. 28, 1909, she was married to Albert W. Oswald, who preceded her in death May 17, 1937. Surviving are 4 sons (J. Myron, Orie, Oren, and Marcus), one daughter (Vera — Mrs. Fred Harrison), 16 grandchildren, 13 great-grandchildren, one brother (Roy Miller), and one sister (Mrs. Lydia Kretsinger). She was a member of the Aurora Mennonite Church, where funeral services were held on Dec. 9, in charge of David F. Miller; interment in the church cemetery.

Penner, Sherry Denise, daughter of Charles H. and Sharon (Mullet) Penner, was born at Princeton, Ill., Mar. 22, 1966; died of pneumonia at Princeton, Ill., Nov. 30, 1972; aged 6 y. 8 m. 8 d. Surviving are one sister (D'Ann), paternal grandparents (Mr. and Mrs. Helmuth Penner), and maternal grandparents (Mr. and Mrs. Clarence Mullet). Funeral services were held at Willow Springs Mennonite Church on Dec. 2, in charge of Don Heiser and Vern Penner; interment at Willow Springs Cemetery.

Ressler, Martha, daughter of Henry and Mary (Henry) Groff, was born in Conestoga Twp., Pa., June 24, 1883; died at Prince Frederick, Md., June 17, 1972; aged 88 y. 11 m. 24 d. In 1904 she was married to Elmer K. Goodman, who preceded her in death in 1910. In 1918 she was married to Joseph A. Ressler, who died Jan. 7, 1938. Surviving are one son (James Goodman), one daughter (Myrtle — Mrs. Walter Wertz), 2 grandchildren, and 4 great-grandchildren. She was a member of the Masonville Mennonite Church. Funeral services were held at the Gundel Funeral Home, Conestoga, Pa., in charge of Christ Charles; interment in Highville Cemetery, Lancaster, Pa.

Rocke, Ella, daughter of Samuel and Katie (Albrecht) Zimmerman, was born in Tiskilwa, Ill., Sept. 6, 1883; died at Princeton, Ill., Dec. 5, 1972; aged 89 y. 2 m. 29 d. On Jan. 23, 1907, she was married to Benjamin Rocke, who preceded her in death on Nov. 13, 1954. Surviving are 4 children (Lloyd, Eldon, Vernon, and Lorene), 8 grandchildren, and 15 great-grandchildren. She was a member of the Willow Springs Mennonite Church, where funeral services were held on Dec. 8, in charge of Don Heiser and Robert Harnish; interment in the Willow Springs Cemetery.

Weaver, Luke E., was born in Harper, Kan., Oct. 27, 1899; died Dec. 3, 1972; aged 73 y. 1 m. 6 d. He was married to Mary —, who survives. Also surviving are 5 sons (Kenneth, Lyle, Harold, Robert, and William), 14 grandchildren, 6 great-grandchildren, one sister (Ruth Stewart), and 4 brothers (Paul, John, Dan, and Perry). He was preceded in death by a daughter (Ruth Ann). He was a retired Mennonite minister. Funeral services were held at Gable's Sunrise Chapel on Dec. 6, in charge of Marcus Smucker.

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calendar

Sunday School Superintendents' Seminar, Laurelville Mennonite Church Center, R. 5, Mt. Pleasant, Pa., Jan. 5-7.

Minister's Week: "Consultation on the Healing Ministry of the Church," at Eastern Mennonite College, Harrisonburg, Va., Jan. 22-25.

Millwood Winter Bible School, Gap, Pa., Feb. 5-16.

Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.

Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

Urges Nation to "Repent"

A Roman Catholic lay theologian called on the nation and its leaders to "repent" so that the country may return to "its own true soul" in an address at the Washington National Cathedral (Episcopal).

Dr. Rosemary Reuther, Stillman professor at Harvard University Divinity School, addressed 3,000 people attending the annual YWCA "Mutual Service Observance."

She said the kind of national repentance that is needed now is one that "recognizes its lack of righteousness, that volunteers to lay down some of its own power, affluence, and arrogance so that others may live."

At the same time, Dr. Reuther warned that "this profound truth may be too great for the American self-sanctifying mythology to absorb — and we may have found here the Achilles' heel by which the world will go down to destruction in bloody fratricidal strife."

Dr. Reuther quoted Ephesians 6:12, and added that the forces in high places "are installed as great power systems that command legions of men and money and which do not intend to be moved."

Book Sales

A *Christian Herald* poll of large publishers, denominational houses, and independent firms shows that Americans today are buying books that stress personal religious faith amid everyday problems and the evangelical books are logging the lion's share of sales.

What 40,000 Quarters Can Do

Approximately \$10,000 — mostly in quarters — for relief in Bangladesh was received from women of the American Lutheran Church.

Contributors responded to a "space filler" in the June issue of *Scope*, the national journal of American Lutheran Church Women.

The filler said that if every subscriber gave 25 cents, \$80,000 could be raised for Bangladesh through Lutheran World Relief.

Irene D. Sagebiel, director for stewardship of the women's organization, said that \$55 would build a house in Bangladesh, \$25 would buy an ox for plowing, and \$30 would provide a well for drinking water.

Many persons sent more than a quarter; some sent \$100 to \$200.

One woman sent \$110 — \$55 for a house, because her "small, very modest" home cost more than that; \$25 for an ox, because while she owns no ox herself she does have a 10-year-old car that runs well with occasional first aid," and \$30 for a well because she has the advantage of a faucet.

"For all my blessings," she wrote, "I am truly grateful, and I'll say it with a house, an ox, and a well."

Youth Who Turn to Drugs

A research report recently published by Stanford University has uncovered some interesting information on the backgrounds of young people who have turned to drugs.

The study confirms what Bible-believing Christians would have guessed: the child who turns to drugs is likely to come from a permissive home where parent themselves have rejected such traditions as discipline, respect for authority, and the church.

Published under the arresting title, *Horatio Alger's Children*, the report, written by Richard Blum, describes a study made of 101 families of undergraduate students (none from Stanford) with regard to drug involvement.

Dividing families into low-risk, moderate-risk, and high-risk categories as far as drug use is concerned, the research team found that low-risk families, in comparison with high-risk families, held to the importance of discipline and tended for a longer period to make basic decisions about their children's friends, food, study habits, church attendance, and bedtime.

The findings and conclusions of the research team, although oriented to drug use and approached from a secular perspective, demonstrate a remarkable correlation with what the Bible has to say about training children.

Describes "Ark Fever" in New Book

Dr. John Warwick Montgomery admits to having "a full-fledged case of Ark fever."

That's why he went to Turkey in 1970 to climb Mount Ararat and why he has written a new book, *The Quest for Noah's Ark*, that details the 2,000-year search for the vessel in which, according to tradition, man survived the great deluge.

Dr. Montgomery's book, published by Bethany Fellowship, Inc., in suburban Bloomington, maintains there is solid

evidence that on a remote mountain in Eastern Turkey "a substantial vestige of the Ark of Noah, if not the ark's massive hull itself — remains to this very day."

It is believed, the author says, to be frozen in the glacial ice, but occasionally attains the surface when the ice cap recedes under the blazing August sun.

He says he believes that evidence for the existing of the vessel continues to mount and that possibilities of recovering the vessel are excellent.

Membership Dropped

United Methodist Church membership dropped 174,677 in 1972, and the total was 10,334,521 as the year's end approached, according to data released.

At the same time, total giving to all denominational causes increased by \$23,150,000, reaching an all-time high of \$843,103,000 in fiscal 1971, John L. Schreiber, chief United Methodist statistician said.

Gun Control

The 1968 Gun Control Law (which banned the importation and domestic manufacture of snub-nosed handguns) has been seriously compromised due to a loophole which permits unassembled parts to be imported and assembled here. S. 2507 was designed to close this loophole by banning completely the sale and manufacture of the cheap snub-nosed "Saturday night specials," used in a large percentage of the armed crimes in the U.S.

The bill passed the Senate only after an amendment was adopted (71-21) repealing the requirement for recording purchases of .22 caliber rimfire ammunition (used in 42 percent of the handgun murders last year). Whether or not the bill will be considered by the House this year depends on Rep. Celler (N.Y.), the chairman of the judiciary committee. Celler, a strong advocate of gun control legislation, is opposed to the Senate amendment eliminating the recording requirement on ammunition and is also reluctant to bring the bill to the floor unless it has majority support, because doing so would open the door to further efforts to weaken existing legislation.

Contact Representatives. A broad citizen response is necessary to counteract the power of the National Rifle Association (two members of the NRA Board are Congressmen).

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Acknowledgment = Direction

Pardon can perhaps be expected if an editor uses his privilege to pen a devotional once in a while. And I feel a need to do such at the beginning of the New Year. The words, "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6) stick in my mind. I think them a good motto for the new year. If we acknowledge God in all our ways we will experience direction. And clear, correct direction for life is what all of us desire and need.

Make God first in all our plans and purposes and then we can never go astray. But what does it mean to acknowledge God? What does it mean to put God first?

Acknowledging God means to bring to God the concerns of life, not only the large things but the little things. We are inclined to make our plans, purchases, and develop our programs and then ask God's blessings on what we have done. To acknowledge God means we take Him in from the start. It means we seek His leading in all the decisions for today. And I say again in the little things as well as the large things.

Spurgeon was one day approached by a member who told him about another person. "He is a fine Christian gentleman," he said, "but he is very queer. He prays about everything. Why, the other day, he lost his key and he prayed about it." Spurgeon inquired, "How big must something be before you pray about it?" Paul in Philipians says, "Don't worry about anything. Pray about everything." I think that is what it means to acknowledge God.

And that keeps our prayers as fresh as our daily concerns are. Many of our prayers are a hurried repetition of petitions learned long ago. No wonder prayer becomes dull with cliches and words not relevant for today's problems and decisions. Since all of us need to make daily decisions, wouldn't it add vitality to our lives if these decisions were discussed with God daily? Sometimes we act as if God isn't around. And so we do not acknowledge Him.

Personally I feel God is interested in the buying of the groceries and the buying of a car. He's interested in us talking to Him about the situation at work as well as the situation at church. He's concerned about our lost key as well as our lost checkbook, our hurt finger as well as our hospital stay, our spirit in playing a sport as our spirit in a prayer or elders' meeting. The word "all" is important in "all thy ways."

What we ought to do is to spread out the day before God as Hezekiah spread out the letter of Rabshakeh, and leave it there.

Second, to acknowledge God means to ask His blessing on what we are doing. We know what it means to ask God's blessing on the food we eat. It means we acknowledge Him as the Giver of what we have. It means we ask Him to make it useful and a blessing to us. We acknowledge God in our eating and drinking. So also the Scripture says that in whatever we do, whether eating or drinking, we are to do all to the glory of God. And that is acknowledging God.

This, of course, has implications. It means that the thing we do can have God's blessing. We can't ask His blessing on it if it cannot be to the glory of God, and it is an indication that it should not be done. To acknowledge God in all our ways we must be willing that at times our plans or our ideas can be easily put aside if we sense they are not God's best for us. Otherwise we fail to acknowledge Him. Otherwise we deceive ourselves in thinking our ways are always God's ways and thus we become God rather than He.

A third way we acknowledge God is to persist in the pattern in which we know He directs us regardless how difficult and unpopular. The prophet Elisha once used a phrase which should be engraved on every person's heart who wants to acknowledge God, "The Lord God before whom I stand." He felt he was standing in the presence of the living God. The old-time saints spoke of it as "practicing the presence of God." Morton said of John Knox as he was laid in his grave, "There lies one who never feared nor flattered flesh." Knox feared God so much that he feared man not at all.

So we must come to the place where we acknowledge there is always a third in all of our conversation, our witnessing, and it will make us better persons.

"And he shall direct thy paths."

This does not mean we should expect the miraculous to some remarkable intervention. I believe there are such in the lives of those who acknowledge God. Yet, while God may direct us at great crises by special experiences, the whole teaching of Scripture is against relying on such. Paul had his vision of the "man of Macedonia," but where would the modern missionary movement have been if every missionary had depended on a vision before going? Carey, the father of missions, had no vision. He simply read the Bible and obeyed the Master.

So it is we should not look for visions or a miraculous manifestation at every decision in life. It is of more importance to live in constant submission to God's will. Then God can direct our paths.



GOSPEL HERALD

January 9, 1973



A Light in the Darkness

by Carol Ann Weaver

Anyone born, raised, and educated in a good Christian, Mennonite community as I have been, who has attended — not always by choice — a good Mennonite church and Mennonite high school could hardly become other than good and Mennonite and Christian — or could they?

Involvement with family members in Mennonite colleges, Mennonite churches, church dinners, fellowship groups, prayer meetings, and prayer before meals — all this could hardly leave any alternative for me but to become one of this vast, beautiful fellowship of the faithful — or could it? Where did the faith of my fathers end in my life and where did my own personal convictions take over?

I felt a call to become a Christian at seven years of age due to the influence of evangelists who forced me to think of the horror of death and alienation from Christ if one's life wasn't dedicated to Him. I didn't want to die; I didn't want to be lost. So, rather prematurely, I committed myself to Christ — a sincere, but very childlike, commitment.

Then in sixth grade many children my age were joining the church. Here again, the commitment was sincere, but immature, or childlike. So with these early commitments I was somehow kept from becoming too far estranged from the company of the committed.

During the five years spent at Eastern Mennonite High School, with its required chapels and Bible classes, I wondered how I could be a light in the world when all my peers were also lights (or else they were too immature to be lights, but at least know *how* to be lights if they wanted to be). Simply

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put, *where* was the darkness?

There was a bit of darkness down at Woodrow Wilson Rehabilitation Center, where I would sometimes go with other "lights." We would burn there for a few hours, only to return to our well-lit Park View, and return the next Sunday with a whole chorus of touring, singing lights to shine, en masse, in the darkness for a single evening. I knew there was more darkness somewhere, but *how* to reach it, *when* to get to it, or even *why* to go out to it—these remained mysteries to me until I finally was led by my own educational desires out into the darkness.

First there was Madison College, a state school in Harrisonburg, but that was for the daylight hours; there was still the well-lit Park View by night. (I am not implying that one's Christianity is hampered by living in such a community. I am only admitting how limited my faith and world view were in not being able to discover and work toward enlightening the dark spots in my home environment.)

The Light Flickers

My big getaway chance came in my college sophomore year when I decided to go to Indiana University—a huge, secular university 600 miles from home. This was to be my opportunity to find darkness, to be a light, to participate in all those outreach opportunities I had been taught.

At first it wasn't too bad. I attended the Inter-Varsity Christian Fellowship, which warmed me and assured me that there were other Christians out in the world. I also attended the intellectual, discussion-oriented Mennonite Fellowship, which shook me up a bit and made me question the simpleness which had, more or less, characterized my faith heretofore.

These two poles of community were to work against each other in my life—the former being too fundamentalistic and glory-happy, the latter being too evasive and indecisive about whether to call themselves "church," "fellowship," "body of believers," or merely the "Mennonite meet-and-eat club." So I had to think for myself and "work out my own salvation in fear and trembling."

It was during this "working out" process and in my relationships to other people that my real Christian growth took place. Some I.U. Mennonite brothers and sisters taught me in very subtle ways that a really "sophisticated," intellectual Christian need not indulge in such elementary things as group prayer or group sharing sessions involving confession or admonition or joy. Rather, we should develop skills as debaters, philosophers, and occasional peace activists, keeping prayer a "closet" thing and Bible reading something from which we had mysteriously "graduated." (Please note—many dedicated Christians were in the group, and the Holy Spirit still broke through. But, somehow, as we gathered for our meetings, we did little to *encourage* the moving of the Spirit.)

Frustration Sets In

My worst frustrations were felt in this period of my life. How can I reconcile this sophisticated, evasively Christian



Carol Ann Weaver

image with the more outgoing, unashamed-yet-sensitive Christian image which I really wanted to hold—an image that didn't compromise spirituality for intellect, or vice versa? How do I approach my non-Christian friends? Through what means *can* or *should* they be reached? Perhaps their own brand of humanism, Zen Buddhism, or political pacifism is adequate for their spiritual needs. I began to see the church, indeed the role of the Christian, as being one of deep social involvement in the world's problems of poverty, ecology, politics.

It was the spring of 1970. Kent State, Jackson State, and Cambodia had all witnessed fresh blood. Earth Day had occurred, plus a handful of campus demonstrations in which I participated. While picketing a classroom building, I got into discussions with non-Christian pacifists, and realized that, in spite of my new fascination for defining and living the church in secular terms, very basic Christian principles separated my convictions for peace from those of my fellow-demonstrators. They wanted peace because they had not been molested or attacked, not because Christ had given the real peace.

On the other extreme, I was bothered by a group from

GOSPEL HERALD

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John M. Drescher, Editor

David E. Hostetler, News Editor

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An EMC faculty member examines her spiritual pilgrimage

Campus Crusade for Christ who, during one peace rally, held banners saying, "Christ is the real peace." When I talked to one about the message, the crusader confessed that he held not the least interest in the Vietnam War, which we were protesting, and if drafted, he would go and fight. He said he knew Christ but seemingly didn't care about the mass suffering.

That summer I went home and wrote a musical drama called *Must Happen* in which the fundamentalistic, pietistic Christians are pitted against the peace-activist, socially concerned Christians. At the conclusion both sides are united in a constructive, Christian way — wishful thinking.

The next year proved even more difficult when I met and became a close friend of a highly intelligent, outspoken agnostic. He always insisted on rational and logical conclusions to every issue and problem, and we continually brought each other to the most irreconcilable issue between us — religion.

He, in his persuasive way, tried to show me how narrow-minded I was for choosing Christianity without first trying several other world religions. By trying to convince me that my belief in God was purely irrational and superstitious, he seemed to challenge my intelligence. And I tried to tell him that his taking a *nonbelief* stance was, in its own way, just as irrational as my *belief*.

One time he took me to visit one of his friends, a Palestinian guerrilla sympathizer, who had a huge poster on the wall showing Jesus holding a loaded gun. When I voiced my dismay, the friend informed me that I must really be misreading my Bible if I didn't see that Jesus was really a Palestinian guerrilla who would have led an armed rebellion if the time had been ripe.

At times like these my faith was most strengthened, but not before it was first challenged. I began to wonder (in secret), in light of the rational and logical arguments put to me against God, if there really *was* reason or ground for belief. Could I *prove* Christ, and if not, why not? The established church had committed too many ugly blunders, my friend rightfully reminded me, in being over-paternalistic in mission programs, insincere and hypocritical in many worship practices, and unconcerned about many world problems.

I began to assemble these thoughts into a dialogue between the critics of the church and the true believers — a text which I set to music for double chorus. I found myself siding with *both* the believers and the critics and ending with the statement of the dumbfounded father in the New Testament, "I believe; help my unbelief!"

Following the performance, some people wanted to know if I were a believer or a nonbeliever. Some were perceptive enough to see that I was a believer, and some people refused to respond at all. Perhaps the most revealing comment came from one of the singers: "I could tell that this was the *real* Carol struggling about!"

Rekindling the Flame

Gradually, I began to see that if I wanted to communicate my faith I couldn't be tentative, unassertive, or vague about my own statements of faith and that I must "believe my beliefs instead of believing my doubts." Although the church had many examples of *poor* Christians, and although there were very logical claims *against* Christ, there were even more convincing examples of *genuine* Christians and more compelling claims *for* Christ.

My last year at the university began and continued with a real desire for a firmly-held firmly-expressed faith, and God answered my desires for deeper faith, fellowship, and communication. The revival spirit which changed many campuses the fall of 1971 finally touched our I.U. Mennonite Fellowship in that more real dialogue and sharing of convictions began to take place.

In addition to our larger group discussions on world issues I joined a small group that could meet our basic needs for Bible study, prayer, and sharing of concerns. Partially because of that cell group, and partially because of a new dedication to Christ, I felt more directed in speaking about my faith and living my faith as God asked me to penetrate the darkness of frustrated friends' lives.

Although dialogue and friendships don't end, life in one geographical location often does. Now that I was just discovering how to penetrate the darkness of a secular university, God called me back to the light of Park View and EMC. To be sheltered by the good visions of Christian teachers and students? I think not.

I believe God would have me examine myself, the concerns of the campus, and the larger world, and Him — and I see some challenges already. There are things to be learned in this EMC setting, and even here dark areas need penetration, and God would like to give the light.

Carol Ann Weaver is instructor of music at EMC. This article was adapted from a chapel address.

One Martha

*The way the sun on a winter morning
Blazes into her front room,
Setting her row of geraniums afire,
Is a miracle.
Yet the day I visited her
She sat writing letters in a gray den
At the back of the house.
I wondered if what she wrote
Was also filled with shadows.*

— Nancy Virginia Lee

Senior Retreat

by Moses Slabaugh



Director, Moses Slabaugh, presenting prize to Irene Lehman, oldest senior present.

Father Time has been kind to approximately eighty seniors who gathered at Laurelville, October 2-6. Their average age was nearly seventy-four years, the oldest being eighty-six. These seniors did their share in the population and pollution explosion. Counting the combined totals of children, grandchildren, and great-grandchildren, those eighty seniors were ancestors to 1,599 souls. Some of the grandchildren and great-grandchildren were expecting, and by now that total is up. If, as the Life Insurance Institute says, it costs \$25,840 to raise a child to age eighteen, these seniors and their families are a very real part of the economy.

In experience these seniors totaled 5,778 years and deserve a little rest and relaxation. From Canada, Ohio,

Virginia, Florida, and Pennsylvania came ministers, bishops, farmers, factory workers, businessmen, teachers, nurses, carpenters, and a grave digger. So you see not all seniors are addicted to wearing long underwear the year-round.

There was plenty of activity at Laurelville during the few days together. Oldsters have a lot of dreams left in them. The ceramics kiln was busy. Beautiful and artistic pieces of pottery went along home as souvenirs or gifts for the grandchildren. The shuffleboards were kept busy including a tournament with Lloyd Weaver, Sr., and Dan Stoltzfus as the winning team. The quilt was another project the seniors undertook. The beautiful quilt was given to James and Charlene Duncan, missionaries going to Italy. Fancy foods added pounds and grandmas got new recipes to take home.

The oldest senior present was Mrs. Irene Lehman, a widow, from East Petersburg, Pennsylvania. She has five daughters, thirteen grandchildren, and sixteen great-grandchildren. Her prize for being the oldest person present was a book she selected, *The Retirement Handbook* (Third revised and enlarged edition). She outplayed, outtalked, and outate some that were younger than she. She obviously has mileage left, at least "runs" good considering her age.

Paul Conrad, a psychiatrist from Scottdale, Pennsylvania, and Milton Brackbill, a minister from Paoli, Pennsylvania, and Paul Erb, Scottdale, Pennsylvania, were speakers. Paul Erb read poetry, and Milton used 2 Timothy for Bible study. It was fitting to use the aged Paul's letter to the young man, Timothy. Many of us seniors have queer and strange-acting youth on our family trees and Milton gave us hope and counsel in this area. Other persons who visited and shared were Henry Martens, Goshen, Indiana, of the Mennonite Foundation, and John Drescher, Scottdale, Pennsylvania, *Gospel Herald* editor. Seniors are readers and they appreciated a word with editor Drescher.

Conrad explained some of the physical and psychological factors of aging. You are old when you stop growing



Elmer Stoltzfus and his wife chat with Milton Brackbill. Only Milton seems to get the point.

at the ends and expand in the middle. He noted the disrespect for the aging in our American cultures in comparison to other cultures. In many cultures being old is an achievement and an honor. In fact, the older you are, the more respect and honor there is. In cultures where they have no birth certificates, you hear of a man reaching the age of 150 years. Conrad also talked about death. That subject is painful to seniors, but the doctor verbalized what seniors often think and need to talk about. Death is like your first parachute jump. You don't practice for it. You do it right the first time.

In all, it was an exciting week and why shouldn't the 20 percent of our population get together and look at life? It is heartening to see seniors do this in other areas of the church too, and they should do more reporting. There are a lot of seniors back home who could and should profit by joining such a gathering. Life can lose color and perspective when older people lose the zest for life



Ceramic instructor, Lois Messner, on right, guiding ceramic enthusiasts.

and just sit at home. To share Jesus Christ and feel the dynamics of life as others find it, is a rewarding experience. Pastors should encourage their senior members to share and benefit by taking in a senior retreat. The chapters we call old age are as exciting as the chapters of youth and adolescence.

Ears to Hear

by Robert S. Wilson

This incident may have taken place 200 years ago, or even earlier, but it has a point today.

John Wesley, the preacher who started the Methodist Church, was preaching in Dublin, Ireland. In this city was an Irishman who liked music, but he did not want to hear preaching. He learned that Wesley's services had spirited singing, and he wanted to hear the music. So he decided he would go to the service, listen to the singing, but when the preacher would start to preach, he would put his fingers in his ears so that he could not hear the message.

Everything went along as planned. He had listened to the hymns, but did not hear the sermon, for he kept his fingers in his ears. Then something happened. A fly landed on his nose. Instinctively he moved his hand to drive it away, and in so doing nine words reached his ear. These were the words, "He that hath ears to hear, let him hear."

The man left the service, but something bothered his conscience. He was involved in an ungodly business, and he knew he was doing wrong. Later he sought a follower of Wesley, and attended the services. New hope followed his repentance.

Sometimes we do not listen because we have been hearing so much. This reminds us of the old man who was losing his sense of hearing. A friend tried to console him and show some sympathy because the man was not able to hear. The man replied, "I have heard enough already."

Do not get drunk with wine, which will only ruin you; instead, be filled with the Spirit. Speak to one another in the words of psalms, hymns, and sacred songs; sing hymns and psalms to the Lord, with praise in your hearts. Always give thanks for everything to God the Father, in the name of our Lord Jesus Christ. — Eph. 5:18-20, TEV.

• • •

Parents, do not treat your children in such a way as to make them angry. Instead, raise them with Christian discipline and instruction. — Eph. 6:4, TEV.



Phyllis Pellman Good

Woman's Place

by Phyllis Pellman Good

I'm only learning now why I always said I wanted to be a nurse or a teacher or a mother when I grew up. Never a truck driver or farmer or plumber. You see, I was subtly taught to bury those traditionally "male" aspirations at about the age of four when I was given a doll for Christmas instead of the John Deere tractor I had asked for.

The thing that's bothering me now is, What if I *could* have been a really productive farmer or skilled carpenter? What if my greatest abilities lie in the area of car sales or business finance? Seems as if I'll never really know since I was expected and programmed to be fulfilled in that handful of "feminine" trades aforementioned.

Because you know how girls (every last one of us) are kind, sweet-tempered, tender, and loving. And everyone knows that a good nurse and teacher and mother are all of those things. So there you have it. By the simplest logic, girls are the perfect match for those roles. Easy. Done. Finished.

And since boys are naturally tough, rational, sturdy, and inventive, they are just as naturally, carpenters, attorneys, farmers, scheming businessmen, teachers, plumbers, salesmen, doctors, managers, pilots, manufacturers, administrators, architects, poets, musicians . . . and often fathers, in addition.

Tell me why everyone laughs when an innocent little girl announces to her attentive family that she will be a fireman (firelady?)—or a doctor or a lawyer when she gets big? Tell me why the first-grade teacher takes the tractor-trailer truck away from the eager little girl at recess and reminds her that that's a boy's toy?

Explain to me the reason that on a blizzard Saturday in February, twelve-year-old Martha gets the job of baking cookies while ten-year-old Ralph is assigned to shoveling the walks. And why when I was fifteen, no one at church asked me to lead Sunday morning singing, but they asked my brother when he got to that age, even though carrying a tune was never a problem for either of us.

And I'm still puzzled about the fact that although I watch politics religiously from one election to the next, my views on such matters are never taken as seriously as my male friends', who gather their opinions from reading only an occasional Stewart Alsop column.

I have real problems when I attend a weekend Mennonite convention, and the only recognition given to females is a disgusting topic entitled, "Women's Place in the Church," frequently presented by a man. (If that fails to strike you as condescension, perhaps a topic, "Man's Place in the Church," does.) I was one of the lucky wives who got to travel with my husband to Probe, held last spring in Minneapolis. I was deeply disappointed to discover that *two* women were deemed worthy of speaking to the mass meetings. I was also able to go to Brazil for the Ninth Mennonite World Conference — so what more should a woman ask, you say. But I was disturbed once again when I discovered that during six days of meetings, two women addressed the convention. And out of fifteen committees formed for the well-being of the conference, only *three* had female members. No women serve on the Executive Committee of the Mennonite World Conference.

But what bothers me most is that seldom when I was growing up did anyone at church or school encourage me to make the *best* of my life, to find the deepest fulfillment for my particular gifts — and really mean it. It was always assumed that God was leading me (and every other little girl) to become a nurse or teacher or mother. Why dare we be so assured that God doesn't give girls other gifts that we have blatantly ignored or overlooked or suppressed?

Automatically eliminating human beings from particular jobs and positions because of race or religion has been officially outlawed. Automatically limiting half of all human beings because of sex to three or four basic roles, with no attention being paid to those persons' gifts and abilities, gives me trouble as a female, and a Christian.

Phyllis Pellman Good is presently teaching literature at Lancaster Mennonite High School, and is Associate Producer of the Dutch Family Festival in Lancaster.



John Miller

Getting Ready for the Theological Adventure Now upon Us

by John W. Miller

It is only the fool, we are told in the Bible, who says there is no God. This is meant quite factually. There is something obviously deficient about a person who can survey the heavens above, the earth beneath, and the world in between and say it just happened, there is no higher power.

But who or what is this higher power? That is another question. About this, throughout history, there have been obvious and valid perplexities. Are there one or many higher powers? If many, how are they related to one another, and what is their biography? How did they originate, and how does our life as human beings relate to their life? If there is but one higher power, who or what is this one and what is this power so far as mankind is concerned?

There have been times in human history when men and women felt they were in secure possession of the answers to questions such as these. Times like this were times of faith. At other times the traditional answers broke down, followed by confusion and sometimes no faith at all. In transition from faith to no faith there is often a period of bad faith. The old answers are still clung to. They are still voiced. But deep within they are no longer believed.

"No faith" and "bad faith" are becoming increasingly widespread today. The mysteries that confront us have piled up so high that our traditional religious answers seem to crumble before them. Unheard of world religions, unanticipated world events, the staggering immensity of space, the backward stretch of slowly unfolding time, the overpowering weight of accumulating knowledge — these and much more press in upon us, demanding new clarity about God and the meaning of human existence.

Times like these are always stressful, but they can be creative as well. *Those of us who grew up secure in the knowledge of one God should remember, for example, that this awareness is the outcome of many personal and historical crises. The inner pain and confusion that accompanied the struggle of countless peoples over the past centuries to turn away from inherited polytheistic nature religions toward nature-transcendent monotheism would be hard to calculate.* Is it possible that we too with our doubts and fears are standing, not at the end of faith, but at a point of transition to something new and better? Doubt is frightening, but it can also be the prelude to theological

adventure, with faith renewed at some higher level of maturity.

In launching out into unexplored theological territory, however, we would be foolish if we did not survey carefully the terrain over which we have already traveled. We will have no other way to keep our bearings in the face of the new thoughts and experiences that rush in upon us, except by constant reference to the "tried and the true" in our past.

Let me conclude this brief essay by mentioning several such focal insights from the past which may well be indispensable in holding to a sound course in what would now appear to be a theologically difficult, if challenging, future.

— A single unified spiritual power fashioned this universe. Deuteronomy 6:4 f. (Avoid indulgent theological fantasies over lesser spirits, whether angelic, demonic, or otherwise. Deuteronomy 18:9 ff.)

— That spiritual power is not to be equated with any visible, quantifiable aspect of the universe, including man himself. Exodus 20:4 ff. (Avoid all resurgent pantheisms, whether dressed up in the garb of esoteric religions from the East or in the dress of modern philosophical psychology.)

— This one spirit is benevolent and radically personal, a free dynamic intelligence, so to speak. Isaiah 40:12 ff. (Avoid then all nonpersonal myths of ultimate reality, whether the "forcefields" of science or the "ground of being" of naturalistic modern theologies.)

— Mankind's relation to this one spirit is ideally of the nature of an open-ended trusting interpersonal dialogue. Matthew 6:6. (Avoid then "mystic fusion" as the epitome of religious experience. Psychedelics and Neo-pentecostals take note.)

— The goal of "cosmic intelligence" is the peopling of the universe with mature personalities. Matthew 6:33. (Beware of any religious vision that does not have morality and social responsibility at its center.)

The list could be extended and phrased differently. The items mentioned are of course a legacy of the Hebrew prophets and Jesus. They have survived the scrutiny of many generations and have confirmed themselves in the experience of countless individuals. They may help us survive the theologically awesome adventure now upon us.

John Miller, Kitchener, Ont., is associate professor of religious studies at Conrad Grebel College. University of Waterloo, Ontario, Canada.

The Concrete Jesus

by Levi Miller

During my college days I was attending a church where beautiful sermons were preached and the organ overwhelmed me. Much good could be said about the experience but here was one of my frustrations. Many noble sentiments were expressed for Jesus Christ, redemption, compassion, and peace. However, the minister and the members generally stayed on an abstract level with their talk.

Although the disparity between the rich and the poor was cited no specific recommendations were made for members to ponder or implement. There was no apparent contradiction in singing the third stanza of *America* after the offertory and making humane statements for peace.

I went home from one of those services and wrote a note which I recently found in my files. Seven years later it may still be quotable. "You can believe in yogi, Jesus, ants, demons, or angel Gabriel, as long as you do it in your heart or abstractly. But if you implement your belief you may be in trouble."

I relate this experience and the quote because while the main reference from which we discuss differences in the church is along the conservative-liberal spectrum (often interpreted in the Mennonite brotherhood by the degree of acculturation), I suggest that the basic question is whether Jesus Christ and the gospel are an abstraction or a concrete reality. I have a hunch that for many Christians Jesus Christ is becoming an increasingly abstract, although in some cases very personal reality. A few examples may help:

A minister tells how he lived in a fundamentalist camp, an Anabaptist camp, several other camps, and now he's with Jesus, perhaps a raw Jesus. By attempting to place himself outside a historical stream with which one can identify concrete expression one no longer knows where he stands or how he acts.

A young man tells how his grandfather drove a buggy, his father wore a plain coat, and he quit eating ice cream. But then he discovered that the Apostle Paul said the

real battles are against spiritual powers and so he's back on ice cream — his favorite food. Strangely the inner man and the spiritual battles he's now fighting are never defined.

Finally a sister tells me that worldliness is no longer a viable concept because now it is many things to many people, therefore, it's not worth discussing. Furthermore it's whether you have Jesus in your heart that matters.

Now without trying to define a tradition for the brother who attempted to place himself outside one, or advocating the abstinence of ice cream, much less denying that it doesn't matter if someone has Jesus in his heart, one might still look at these examples with some hesitation as meaningful statements, inasmuch as they reflect a movement away from concrete life expression of beliefs toward generalities and abstractions that are not defined.

Perhaps they are especially tempting to us because in terms of life adjustment (to become good respectable citizens) there is so much to be said for abstractions. They help us to agree, albeit a rather flimsy agreement.

For example, a private, a prime minister, a pacifist, and a premillennialist, to name some P's, would all agree to peace as an abstract term. And words are abstract. You cannot touch, taste, or smell them. They cannot physically harm or help you. But if our P's were to define peace concretely, that is in life, they would behave in many different ways. For the one it may mean to shoot or get shot, for another it may be a word to say in order to win an election, for the other it may mean to work in a hospital or to feed the "enemy," and for the final one it may mean to wait until Jesus returns. Hardly an agreement in action.

However, life adjustment is not the goal of the transformed Christian; in fact the apostle told the Christians at Rome not to be conformed to this world but to take their signals from the church of Jesus Christ. All can follow Jesus as long as He is an abstraction, either as an impersonal idea or as an experience that is not defined.

Too much of modern evangelism follows this route.

But perhaps one of the strengths of the first-century Christians, the Quakers, the early Brethren, and the Anabaptists was that if the choice was whether to adjust to the world or to be “right,” obedient, they chose the latter. They saw Jesus and His work as a concrete reality — eating with an unpopular man, healing, and running across thin ice to save a pursuer. They named the opposing forces of the devil and spiritual powers in identifiable terms and as concrete behavior — a Herod, the “papists,” lying about money that belonged to God’s people.

Jesus told them, “But now I tell you: do not take revenge on someone who does you wrong. If anyone slaps you on the right cheek, let him slap your left cheek too” (Mt. 5:39, TEV). They took this command seriously and concretely and many died for their faith or rather behavior. Jesus said, “You cannot serve both God and money” (Mt. 6:24, TEV). Some sold their properties, some refused to own land, and all shared among themselves and their neighbors. Many of the letters that Paul wrote were addressed to concrete problems and situations that the

churches were facing.

Perhaps our reluctance to grapple in concrete terms with the gospel is that the application of one generation may no longer be applicable nor meaningful for another. Life is change. Yet that change does not indicate that specific behavior is not a part of being Christian, rather it indicates that every generation must find the concrete Christian expression for its time.

Therefore I am encouraged to note more discussion and action on the extra car, indeed, the first car; war taxes; modest clothing; the importance of cultural symbols; the salute to the flag; the giving of material aid; and yes, even the eating (or noneating) of ice cream, and I am discouraged to hear strained attempts at being tolerant or broadminded by hiding behind abstractions — doctrinal, experiential, or sociological.

To talk about the work of Jesus Christ in a life without discussing and doing specific behavior makes the gospel meaningless. And although one cannot impose his concrete expression upon another, neither can he forsake it for the sake of life adjustment. Following Jesus in life is that serious.



I Wish I Could Do That!

by Miriam Herr

I wish *I* could do that! I wish I could give as unselfishly as Patricia did. I wish I could teach our children the beauty and love in sacrificial giving as well as Patricia’s mother taught her. I wish our family could capture the true joy of giving as I witnessed it years ago in a little mission church in rural Pennsylvania.

I was teaching a mixed class of kindergarten boys and girls, mixed because they were from moderate and low-income families and because they were Negro and white. They were all just as sweet as could be and because Christmas was approaching, they were all extra bright-eyed and talkative.

One Sunday in early December one of the children said excitedly, “I’m going to bring you a Christmas present, teacher” after which a chorus of voices rang out that they were going to “bring me a present too.” And I believed they would. I believed their mothers would buy a nice gift, wrap it very attractively, and hand it to them to hand to me the Sunday before Christmas. But I was distressed to note that Patricia (“Pa-tree-sha” as she pronounced it), not to be outdone, had said “I am, too, teacher.” I was distressed because I feared that she wouldn’t be able to bring me a gift and I would be embarrassed.

You see, I knew that Patricia’s father had deserted her mother and the six children. I had also been to visit in her home and knew that they had only the barest of necessities for food and clothing. I knew that the kitchen chairs had no backs and that the unfinished wooden floors were

bare. I had noticed that in the winter when the snow blew in around the windows, it lay unmelted on the sills — the heat from the chunk-burner stove didn’t quite reach the edges of the room. Still, there were lots of good times in that home. Grandma and Aunt Milly lived there too and there was always laughter and plenty of affection to go around — and one got the impression that they had the things that *really* mattered.

Well, the Sunday before Christmas arrived and sure enough, the children had brought me the presents. There were beautifully wrapped gifts of fine writing paper, cologne, candy, etc., and one very small, very flat package, done in secondhand wrapping paper. Inside it there was a single, inexpensive handkerchief, the kind that can be purchased in the five-and-ten-cent-stores. Patricia’s face beamed and her black eyes sparkled when I opened it and thanked her profusely for it. I *thought* I knew what it cost that family for her to bring me a gift.

After class when we were assembled in the main auditorium, I heard Patricia sneeze. As a teacher will do, I glanced her way to check if she needed a tissue. I could have cried! For as I watched, she dug down into her skirt pocket and pulled out a small piece of an old sheet and used it for a handkerchief. Then I *really* knew how much that gift to me had cost her.

I wish *I* could do that! I wish I could give as unselfishly as Patricia did. I wish our whole family could learn the beauty and love in sacrificial giving.



Alternative to War: A Story Through Documents

Part 4: Nonconforming to the First World War: Local and National Pressures upon "War Resisters"

by Leonard Gross

The detailed program of the Secretary of War was communicated neither to draft board nor to community leaders. How much such a communication would have changed things is a moot question. At least something of the nature of local wrath in the heat of war comes to light in the fall of 1918. (The copy below is from the notes of Dr. Guy F. Hershberger. Source: Indiana State Council of Defense, Papers and Correspondence, Series 3, Counties, Volume 5, Elkhart County.)

Elkhart, Indiana
October 22, 1918

Robert E. Proctor, Elkhart attorney representing the Elkhart County Council of Defense, with responsibility for War Bonds and Savings; to M. E. Foley, Chm. State Council of Defense:

I have before me your letter of the 14th inst. and although I did not reply forthwith I have had conferences with Mr. Harry E. Bloom, editor of the *Middlebury Independent* and Oswald Martin, Deputy Sheriff and active member of the draft board of Goshen, both of whom are familiar with the conditions referred to in your letter.

From the information received from these gentlemen and the facts in my possession I want to say that the record this county has made by the sending of many of our draftees from military camps to Ft. Leavenworth prison is due to the influence of men like Rev. Dan D. Miller and D. J. Johns of Clinton Township and I trust that you will very seriously take this matter in hand and give this element an airing and housecleaning that will be productive of good.

This matter was investigated some months ago by F. S. Fortune out of the office of District Attorney Wertz of Worchester, Ohio, and he advised the Board at Goshen that the men participating in what we call the Yellow Creek conference, a pamphlet,¹ explaining which I am enclosing for your inspection, would be indicted, but to date nothing further has been done. Since you have referred the matter to me I intend to give it preferred attention

and will this week interview Rev. Miller, who is pastor of the Mennonite or Forks Church, R.R. No. 4, Middlebury, Indiana; also Milo Hershberger, brother of Roland Hershberger, the latter of whom is the soldier boy who died while in the service of his country. Milo Hershberger during last week, in the presence of Mr. Bloom and with Rev. Miller across the table from him reaffirmed his statement which has been given wide publicity that the Mennonite refused to preach this sermon and is prepared to make an affidavit to this effect. I shall procure this affidavit.²

Speaking generally, the Amish, Dunkards, and Mennonites of this county are not at all loyal so far as performing military service is concerned. These men live principally in Locke and Union Townships, near Nappanee, Indiana, this county, Olive Township near Wakarusa, Indiana, this county, Clinton Township near Millersburg, this county, and Middlebury Township near Middlebury, this county and you can see from the inspection of the Yellow Creek statement that they are banding together for the purpose of advising with one another regarding this service. In addition, Miller and others, so I am reliably informed, are in a military camp somewhere about every Sunday. This Mr. Martin advises is the truth and it seems to me that there should be no difficulty in stopping this gentleman from entering these camps for the purpose of giving "spiritual advice" to his sect. He stands so well apparently with someone that he has succeeded in getting his own son — not into prison — but into a non-combatant service for Belgian service or some other camouflaged work out of Philadelphia.³

I trust this will get you started on the matters involved and as soon as you have made a copy of the pamphlet or finished with it please return it to me as it is the only copy we have.

P.S. I would suggest that you write me a letter empowering me as representative of the State Council of Defense to make such investigation and require such attendance

of witnesses as may be necessary. This kind of a letter aided me in removing the Deputy Auditor regarding which we had some correspondence a few months ago.

Oct. 24, 1918

M. E. Foley to Robert E. Proctor:

This situation in your county deserves careful consideration. I hereby authorize and direct you, as a representative of the State Council of Defense, to make full investigation of the Rev. Dan D. Miller and D. J. Johns, of Clinton Township. I feel that it is time to report to the Federal authorities all persons who are openly opposing this war or seeking to influence young men not to do their duty in the war. I do not want to punish anyone. I want to see, in so far as it is possible, that justice is done every citizen in Indiana. Please thoroughly investigate this matter and report your findings to me with any evidence that you may be able to locate in the form of affidavits.

I am sending you a copy of the Espionage Act. Probably you have it, but I thought best to send you a copy. An examination of this act will disclose the fact that persons talking against the government of the United States at this time are in dangerous business.

Sept. 24, 1918

R. E. Proctor to J. D. Oliver (N. Indiana War Bonds representative, working out of South Bend), on National War Savings Committee stationery:

I have before me copy of a letter received by you Sept. 6th from D. J. Johns of Clinton Township. The chairman of this Township insists that Mr. Johns is a leader of a sect which ought to be given some drastic treatment.

I wish you would take this matter up with Johns and inform him that he must either buy W. S. S. or Liberty bonds or that the Treasury Department will take some severe action against him. He is a bad influence in Clinton Township and is attempting to represent men in the draft in obtaining deferred classification. To permit him to go on unchallenged will mean that we will have more trouble with these people than we are having at this time.

Just recently an alleged minister near Middlebury refused to preach the funeral service over the body of a deceased soldier because the young man had died in the service of his country.⁴ Unless something is done to satisfy our committees you need not be surprised if a sort of Ku Klux Klan moves out in this vicinity some night and gives these people a coat of tar and feathers. I would not endorse this action but I would not disapprove it after it was done.

Signed, Robert E. Proctor, Co-Chairman. Enclosed with Proctor's letter to J. D. Oliver is a copy of the Yellow Creek Mennonite statement: "Mennonites on Military Service," adopted by Mennonite General Conference, August 29, 1917.

Although the "alleged minister near Middlebury" who supposedly refused to preach at a soldier's funeral had in actuality never been asked to preach in the first place, the impact of the allegation reverberated throughout the

nation, thanks to one of the national press services.

Needless to say, point nine of Secretary of War Baker's instructions of a year earlier did not filter through to local officials. Nor was point ten understood by the department of justice, as the following copy of a search warrant indicates:

IN THE DISTRICT COURT
OF THE UNITED STATES
FOR THE WESTERN DISTRICT
OF PENNSYLVANIA

To the United States Marshal for the Western District of Pennsylvania, and to his deputies, and to any or either of them, GREETING:

Whereas, Fred M. Ames, Special Agent of the Department of Justice, has this day made oath in writing before the undersigned, a United States Commissioner for the Western District of Pennsylvania, to the effect that he has good reason to believe, and does verily believe, and after examining on oath the said Fred M. Ames, there appearing to be probable cause for the belief, that in and upon certain premises within said district, to wit, at the Mennonite Publishing House, and in the possession and under the control of one Aaron Loucke (sic) and the Mennonite Publishing Company, at Scottdale, Pennsylvania, there has been and now is located and concealed certain property and papers, to wit: tracts known as No. 153, entitled "Nonresistance," published by the said Mennonite Publishing House of Scottdale, Pennsylvania, which said tracts have been used in connection with and as a means of committing a felony under the statutes of the United States, viz: the felony of unlawfully, knowingly and wilfully conveying false reports and statements with intent to interfere with the operation and success of the military and naval forces of the United States; and the further felony of causing insubordination, disloyalty, mutiny and refusal of duty in the military and naval forces of the United States, and the further felony of obstructing and attempting to obstruct the recruiting and enlistment service of the United States to the injury of the service and to the injury of the United States, and the further felony of wilfully uttering, printing, writing and publishing language intended to incite, provoke and encourage resistance to the United States and to promote the cause of its enemies; and the further felony of wilfully advocating, teaching, defending and suggesting the acts and things hereinbefore referred to in violation of Section 3, Title I, of the Act of Congress of June 15, 1917, as amended by the Act of Congress of May 16th, 1918.

And further, that said property and tracts before referred to are possessed, controlled and used by the said Mennonite Publishing House and Aaron Loucke (sic) in violation of Section 22 of Title XI, of the Act of Congress approved June 15, 1917; contrary to the form of the Act of Congress in such case made and provided and against

the peace and dignity of the United States of America.

Now, therefore, pursuant to the authority and direction of the provisions of Title XI, of the Act of Congress approved June 15, 1917, you are hereby authorized, empowered and directed to enter said premises, hereinbefore described, in the daytime and thoroughly search the same for all such property and papers hereinbefore described, and to seize and take the same into your possession to the end that the same may be dealt with according to law, making due return thereof as is required by law.

[signed] Roger Knox,
U.S. Commissioner

A hand-written receipt is attached to the original copy of the above document:
August 6, 1918.

Received of the Mennonite Publishing Co. 150 copies of tract no. 153 entitled *Nonresistance* being all of said tract now in possession of said publishing co.

[signed] Wm. B. Herrington

[spelling unclear], U. S. Deputy Marshall

Not all copies of the tract had been confiscated, as evidenced by the copy herewith reproduced, tract "No. 153":

TRACT No. 153 NONRESISTANCE The Foundation

Resist not evil . . . whosoever will smite thee on thy right cheek, turn to him the other also. . . . Love your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven. — Matt. 5:39-45.

All they that take the sword shall perish with the sword. — Matt. 26:52.

My kingdom is not of this world; if my kingdom were of this world, then would my servants fight. — Jno. 18:36.

Recompense to no man evil for evil. . . . Dearly beloved, avenge not yourselves, but rather give place unto wrath. . . . If thine enemy hunger, feed him; if he thirst give him drink. . . . Be not overcome of evil, but overcome evil with good. — Rom. 12:17-21.

The weapons of our warfare are not carnal, but mighty through God. — II Cor. 10:4.

Some Facts Concerning War

The teaching of the Gospel is against it.

All men profess to hate it.

Practically all men testify against it — except when moved by war passions.

It is woefully destructive to wealth, life, and happiness.

Might, not justice, decides its issues.

It always requires a "reconstruction period" after hard-fought conflicts for nations to recover from the moral degradation and lawlessness which invariably follow in the wake of war.

The reign of militarism usually proves the undoing of a nation. The annals of history contain no records of nations that long retained commanding power after an era of conquest.

The men who are responsible for war seldom get within range of the enemy's bullets.

As a rule, both sides are losers.

Testimony of Noted Warriors

War is the business of barbarians. — Napoleon.

Men who have nice notions of religion have no business to be soldiers. — Wellington.

War is hell. — Sherman.

War is but organized barbarism. — Louis Napoleon.

If Europe will ever be ruined it will be by its warriors. — Montesquieu.

The truth is, good men can not be good men and fighting men. They must have the devil in them. To kill one another, they must have their blood up, and then they are just like devils. — Hooker.

The Christian's Duty

To pray for our rulers. — 1 Tim. 2:1-3.

To be submissive unto the powers that be. — Rom. 13:1-5; Tit. 3:1.

To pay tribute. — Rom. 13:5-7.

To obey God, even though the powers that be may command us to do otherwise. — Acts 5:29.

To help young men who, for conscience' sake, are loaded down with financial burdens which they are unable to bear. — Gal. 6:2, 10.

To live a quiet and peaceable life, a life of holiness, consistent with our profession. — I Tim. 2:2; Eph. 4:1.

To be discreet in conduct and in speech. — Col. 4:6.

To bear ready testimony concerning what we believe. — I Pet. 3:15.

To put forth redoubled efforts to make Christ known to the world. — Matt. 28:19.

A safe rule for nonresistant people: To improve every opportunity to relieve suffering caused by war, but never to have any part in anything which helps war to bring on suffering.

1. Entitled: "A Statement of our Position on Military Service as Adopted by the Mennonite General Conference, August 29, 1917," in *Hartzler*, pp. 61-65.

2. Rev. D. D. Miller had never been asked in the first place to preach at the soldier's funeral. Furthermore his previously planned schedule had him visiting Army Camp Zachary Taylor. See the *Goshen Daily Democrat*, September 16, 1918.

3. Truman T. Miller, son of D. D. Miller, did later serve in France under the Reconstruction program of the American Friends Service Committee.

4. See footnote No. 2 above.

What Is God Like?

Since I have never seen God, how then can I say what He is like?

All of us, I'm sure, can think of someone that we've never met, yet we have some definite impressions of what that person must be like:

- by what we've heard others say about him;
- by reading what others have written about him or by reading a book he has written about himself;
- by observing things that the person has done to and for others even though they may have done nothing to merit those particular actions; or
- by meeting persons who have been dramatically changed as a result of meeting that person.

And suddenly you realize you want to meet that person yourself.

I met a Person like that as a result of what I saw Him do to numerous people who crossed my path and urged me to discover what He could do for me. The really unique thing about this Person, though, was that He had already done unbelievable, miraculous things for me and was only waiting for me to acknowledge it.

Having done so, I discovered that He expected me to act like I had met someone important and to tell others why I felt this way.

Someday I expect to meet this Person in person — and I'm certain He'll be worth the wait. — Jim Bishop

War Taxes in 1777

As the question of taxes for war faces us during this increasingly automated war, I was interested to read of the response of Mennonites during the Revolutionary War in *The Story of the Mennonites* (C. Henry Smith, Newton, Kan., 1957). The following quotation is in reference to Christian Funk, a pastor in Montgomery County, Pennsylvania:

The following year, however, when some of his fellow ministers declared that their nonresistant principles forbade them to pay a special war tax of "three pounds and ten shillings," Funk protested and maintained that the tax should be paid. "Were Christ here," he said, "He would say, 'Give to Congress that which belongs to Congress and to God that which belongs to God.'" Andrew Ziegler, the spokesman for the opposite party, replied, — "I would as soon go to war as pay the three pounds and ten shillings." Funk was finally excommunicated, in 1778, for these views, and together with those who believed as he did, he organized several small congregations of his own throughout the county. — Robert W. Guth

Morning Thought

by Everett Newswanger

*I felt the presence
Of the Lord,
Before the breaking
Of the dawn.*

*What would you say
To me today, I asked,
Inquiring at the Master's hand?*

*"It is enough
That I am here,
To guide you on
Your troubled way," He said.*

*And through my laden mind
and soul,
A surge of restfulness
did flow:
As on me dawned
This restful thought:
The Savior says
I'm not alone.*

Wit and Wisdom

Eight-year-old Jennie had gone to church with her mother for the first time. After the service on their way out, they stopped to speak to the minister. After they had passed him Jennie went back to the minister and said, "The music this morning was beautiful but the commercial was too long."

. . .

You are seldom so busy that you can't stop and tell others how busy you are.

. . .

Defeat isn't bitter if you don't swallow it.

A wealthy man, registering at a California hotel, was asked by the clerk if he did not want a certain suite.

"Haven't you something less expensive?" asked the guest.

"Why yes, we have, but your son always has that suite when he stops here," said the clerk, who had noted the signature.

"That may well be, but my son has a rich father. I am not so fortunate."

Mission-Service Counselor Coordinators Plan Recruitment



Mission-Service Counselor Coordinators attending Dec. 8, 9 orientation at Elkhart, Ind., included (top, from left) Sherman Kauffman, Merle Hartzler, Robert Hartzler, Ray Yoder, Wilbur Lehman. (Center row) John E. Gingrich, Angel Luis Miranda, John T. Kreider. (Seated) Stanley Birky, Mark Lehman, James A. Wenger, Harold Bergey. Not pictured: Ed Bontrager, Jerry Weaver, Harold Yoder, Reuben Martin, Doug Snyder.

Planning for grass-roots recruitment and general vocational counseling in member conferences of the Mennonite Church moved a step further to comprehensive mission-service counseling with a conference for coordinators held at Mennonite Board of Missions, Elkhart, Ind., Dec. 8 and 9. Fifteen of the 17 Mission-Service Counselor Coordinators attended the orientation sessions.

Selected by district conferences of the Mennonite Church, in consultation with Mennonite Board of Missions, the volunteer workers will coordinate a network of mission-service counselors in various communities of a given district conference or geographical area in North America.

Even though a shift in the service counselor role had been made four years ago, people in the U.S. were still being appointed to do primarily draft counseling, reports Dorsa Mishler, personnel secretary at Mennonite Board of Missions. "The expanded scope of the mission-service counselors' work will include general vocational or specific service counseling, as well as draft counseling for any person in our Mennonite Church constituency," he says.

Although no women were commissioned to serve as coordinators, Mishler suggested that women, married couples, or people with experience in mission or service be

among those considered for appointment as counselors.

Ed Stoltzfus, pastor of the First Mennonite Church, Iowa City, Iowa, had the opening devotional.

John T. Kreider led a discussion following Stoltzfus' devotional. In the discussion, Angel Luis Miranda wondered why we do not have more converts. Ed said, in essence, that service is a life of showing meaningfulness as the salvation of meaningfulness. "This represents a quality of church life having to do with evangelism," he said.

"If time is of the essence, how do we accomplish our purposes in a given period without manipulation?" asked H. Ernest Bennett. "There is a built-in humbling to whatever we do," Ed replied. "We are not finally manipulating the purposes of God. We need to be sensitive to the variables and moving of the Holy Spirit."

In the next presentation, discussing the philosophy of service, Atlee Beechy, professor of education at Goshen (Ind.) College and a member of the Relief and Service Committee of MBM, said the dynamic Christ brought to the world was wrapped up in His being. Paul talks about the love debt as the only thing we owe. "The sharp distinction, ultimately, about service," Atlee said, "is quality. Sharing of self also means taking

from the other person. In sharing Christ we are sharing something more than human—real relationship is taking place."

Other topics covered throughout the sessions included (1) personnel expectations for the various program areas of the Board, (2) Voluntary Service orientation and in-service training procedures, (3) personnel office procedures, (4) information and its sharing—related to the coordinators' needs, (5) Selective Service information, and (6) conference relationships and role clarification.

Ed Stoltzfus concluded the sessions with a message on "Our Commission."

The conference, planned by the personnel office of the Mission Board in consultation with the relief and service office, was directed by John Lehman, director of Personnel Recruitment.

In 1971, 356 persons accepted assignments with the Board of Missions, the majority of whom entered one- or two-year Voluntary Service terms. In 1972, 216 persons entered VS. In 1973 there are more openings for volunteers than ever before, John Lehman reports. However, applications are holding at the same level as the past year, he says.

Currently more than 460 youth through senior adults serve in 90 locations throughout North and Central America and the Caribbean in the Voluntary Service programs of the Mennonite Church, administered by Mennonite Board of Missions and Eastern Mennonite Board of Missions and Charities, Salunga, Pa. Conservative Mennonite Conference sponsors approximately 80 volunteers through the Conservative Mennonite Board of Missions and Charities, Irwin, Ohio.

Mennonite Board of Missions additionally places persons in Overseas Mission Associates and long-term overseas assignments and refers others to Board-related health and welfare institutions and other church agencies.

The Mission-Service counselor coordinators or conference representatives are Stanley Birky, Detroit Lakes, Minn.; Ed Bontrager, North Lawrence, Ohio; John E. Gingrich, Englewood, Colo.; Merle Hartzler, Carstairs, Alta.; Robert Hartzler, Des Moines, Iowa; Sherman Kauffman, Elkhart, Ind.; John T. Kreider, Orange, Calif.; Mark Lehman, St. Anne, Ill.; Reuben Martin, Greencastle, Pa.; Angel Luis Miranda, Coamo, Puerto Rico; Jerry Weaver, Hesston, Kan.; James A. Wenger, Albany, Ore.; Harold Yoder, Mingoville, Pa.; Ray Yoder, Levittown, Pa.; Wilbur Lehman, Willow Hill, Pa.; Harold Bergey, Harrisonburg, Va.; and Doug Snyder, Waterloo, Ont.

Peace Churches Respond to Study on Nonviolence

On Dec. 15-17 representatives from the historic peace churches met for the second time to discuss the World Council of Churches (WCC) study document, "Violence, Nonviolence, and the Struggle for Social Justice." Mennonites attending the meeting in Richmond, Ind., included Walter Klaassen, Paul Peachey, Douglas Hostetter, William Keeney, and Ted Koontz.

The WCC study was an outgrowth of pressure from those within the council interested in exploring nonviolent methods of social change, and the controversy stirred by the WCC grants to revolutionary movements, part of WCC's program to combat racism. The historic peace churches' consultation was convened so that peace church concerns about violence and nonviolence could be incorporated into the WCC study process.

The consultation affirmed that more than any past WCC document, this study is a serious attempt to wrestle with the possibilities of nonviolent action. Almost one fourth of the document deals with the specifics of nonviolent action and a strong case is made for nonviolence on the ground that it can be effective. The document also recognizes that overt violence of revolutionaries is rooted in the injustices of social institutions. That such "structural violence" can be as harmful to persons as overt violence is rightly emphasized in the study. The church's mission to identify with the poor and oppressed in confronting structural violence is also strongly presented.

In spite of the strengths of the document, representatives of the peace churches felt that some substantive changes were required and some issues needed restatement. There was general agreement that the theological framework in which the document discusses the use of violence or nonviolence is very inadequate. Among the themes which the consultation community felt must be incorporated into the document are the conception of the church as the "people of God" in a special sense, the relation of church to world, the Christian rationale for nonviolence in contrast to the very pragmatic approach of the study document, and a biblical understanding of power which recognizes suffering love as powerful.

Some expressed concern about lack of careful thought about how one decides when social change is best, and if it is, what kind of change. Some participants felt that one should not accept change as good, especially movement toward Western technology and the conception of participatory democracy unquestioningly.

The consultation appointed a drafting committee to write a response to the WCC expressing the historic peace churches' concerns about the study. The consultation hopes its concerns can be presented in a fresh and positive way, using biblical themes such as incarnation, the new humanity, and rebirth.

A WCC statement resulting from the study will be presented to the WCC Central Committee in August 1973 for adoption. The Central Committee may also authorize a program to support movements which emphasize nonviolent means of social change. Such a program would bring to wider public attention nonviolent possibilities for confronting injustice.

Service Personnel Retreats Reaffirm Basics

On two weekends in November, Voluntary Service workers from units throughout Western United States met for four days of in-service training — and spiritual growth together. The units are operated by Mennonite Board of Missions, Elkhart, Ind.

The in-service retreats are planned to take place once a year for VSers. Three have been held so far this year — one

sions operates 63 units in North America and Puerto Rico. In all, some 430 VSers will have been involved in the in-service weekend get-togethers.

At Rocky Mountain Mennonite Camp, located near Divide, Colo., 34 VSers from seven units in Colorado and New Mexico participated in sessions November 16-19, led by orientation and in-service training director Lloyd Miller. According to Miller, in-service seminars are designed to help the volunteer examine goals, objectives, strengths, commitments — both from the individual and unit perspectives.

Assisting Miller as resource persons at Rocky Mountain Camp were Paul Landes, regional director for VS in Western U.S. (Region II), and Wally Jantz, pastor of Immanuel Mennonite Church, La Junta, Colo.

Jantz was in charge of input from the Book of 1 John. He stressed the need for confessing sins and weaknesses to each other in a spirit of trust. "We don't have to be afraid of persons loving us" was affirmed by the group.

The VSers did some cross-country skiing — and drank from the only unfrozen water faucet in the camp. Meaningful activities included role-playing, simulation games, and periods of singing and praising God.

Tim Lichti, VSer in Walsenburg, Colo.,



In a session led by Wally Jantz (right), pastor of Immanuel Mennonite Church, La Junta, Colo., VSers engage in an in-depth study of the Book of 1 John at the in-service retreat for Voluntary Service workers held Nov. 16-19 at Rocky Mountain Mennonite Camp near Divide, Colo.

in Ohio during October and two in November — with seven more scheduled between March and July, 1973.

Five of the seven seminars will be held in cooperation with Eastern Mennonite Board of Missions and Charities, Salunga, Pa., whose volunteers are serving in 20 units in Eastern United States (Region V) and Jamaica. Mennonite Board of Mis-

commented later that "the feelings in our unit about the retreat are real good. To pick a highlight from the weekend would be almost impossible, so I won't. I'll just say that the entire retreat was good."

Two weeks later 44 Voluntary Service workers and one ex-VSer from 11 units in five Western states met Nov. 30 to Dec.

3 at the Mt. Elden Conference Center near Flagstaff, Ariz.

Resource persons at Flagstaff were Don Yoder, Steve Miller, Paul Landes, and his wife, Janet, and Lloyd Miller. Yoder is pastor of Trinity Mennonite Church in Glendale, Ariz., and was in charge of the 1 John study. Steve Miller works with the Child Guidance Center in Phoenix, Ariz., and led two sessions on interpersonal relationships where personal and unit strengths were emphasized.

During the weekend, people got together with God—and with each other. According to middle-aged VSer Elman Bontrager, from the Glendale unit, "This has been the best weekend of my life."

Tim Lehman, VS program director in Portland, Ore., wrote: "It was really great to meet other VSers and share experiences with them. The weekend was beneficial to us both mentally and spiritually."

One of the "highlights of the weekend was a mountain-climbing experience (on Mt. Elden) in which ten VSers miscalculated time and were presumed lost by those below. By ten o'clock, well after dark, all had returned to the lodge, but in the meantime, noted Lloyd Miller, the incident "focused on the whole area of each VSer's responsibility to the others. Although frustration was felt by those below, forgiveness was asked and given, resulting in a real coming together within the group."

Paul Landes felt that the spontaneous worship services which took place Sunday morning at both retreats were highly significant, as VSers "who had before been at odds embraced and confessed to each other."

Landes went on to say that he has heard from the units that "the unity they experience in their group is largely based on their spiritual foundation—and that there's a direct correlation between their spiritual experience in the group and their effectiveness in the community."

The next Mennonite Board of Missions in-service retreat for VSers will be held Mar. 23-25 in the Missouri-Kansas area.

Illinois Youth at Institute in Metamora

More than 300 young people from all over Illinois were expected for the 1972 Illinois Youth Institute held Dec. 27 to Dec. 29 at the Metamora Mennonite Church, Metamora, Ill.

The theme for the conference is "It's the Real Thing!" Through Bible study, worship, sharing of experiences, interest seminars, music, recreation, and fellowship those attending were pointed in the direction of a life that is real and genuine.

In keeping with the theme, there were seminars dealing with various aspects of Christian living in today's world. Sessions on school life, devotional life, relation to government, vocation choice, education in church-related schools, Voluntary Service, youth-adult relations, and others were made available.

Providing leadership for the young people was a team of resource people who brought a variety of abilities to the program. Emphasis was on learning and growing together during the 2 1/2-day event.

Among those serving as resource leaders were Walter Dyck of Danvers, Mark Lehman of St. Anne, Edward Springer of Hopedale, Lynn McClure of Danvers, and Jake Pauls of Newton, Kan.

Metamora, Roanoke, and Calvary (Washington, Ill.) Mennonite churches served as co-hosts for the Institute.

The Illinois Youth Institute was sponsored by the Illinois Conference of the Mennonite Church and the General Conference Mennonite churches of Illinois. It was planned by a committee of youth from both conferences along with their respective youth program coordinators, James Dunn, Champaign, and Donald Nester of Bloomington.

Student Exchange: "Delightful Experience"

No campus is alike, said Virgil J. Brenneman, commenting on the recent dinner-dialogue of the Student Services Committee of Mennonite Board of Missions, Elkhart, Ind., with students at Millersville (Pa.) State College. The committee met with about 15 students at Bird in Hand, Pa., as part of its fall meeting. Brenneman is executive secretary of the committee.

Rotating from place to place for its fall meeting provides contacts "which help keep us in touch with people on campus," Brenneman said. Each setting has its own dynamics, he noted, stating that the Millersville meeting was "a delightful experience in Christian fellowship." Brenneman had asked committee member Chester Wenger, Salunga, Pa., to invite up to 20 students from MSC to a dinner meeting.

Albert Meyer, Goshen, Ind., committee member, identified the openness of the students at Millersville as helping the committee in a good way sense and hear where students are.

"The students were at peace with their environment and the world," said Albert. "I found no strong dissent or bitterness." Student expectations when first enrolling at the college, he said, were reportedly characterized by such comments as: "I thought I'd be available

for all kinds of counseling." "I thought I'd be an oasis in a desert of spiritual need, but I found out that not everyone wants to be a Christian," a senior said.

The students are not questioning evangelism as such, Meyer said, but have come to recognize natural settings for witness and sharing, including a Friday noon Bible study led by Elam Stauffer, former missionary to Tanzania with Eastern Mennonite Board of Missions, Salunga, Pa. The group is interested in Key 73 activities for evangelistic involvement on campus. The Bible study group sponsors a draft counselor, who is available to students once a week. Phil Nolt, student coordinator, noted that Mennonites and non-Mennonites in the study group share mutual concerns for non-resistance and peace—the non-Mennonites "maybe even more." In a letter to the student services office, Nolt expressed appreciation for the support of the committee on the peace position, as well as general appreciation for the committee-student encounter.

Campus and home community represent a contrast of worlds for the Mennonite students at Millersville. Although career interests in teaching and vocational areas are primary, the students did not feel that their home experience, especially on Sunday morning, intersected with their college experience. They noted that commuting to school did not allow for full integration into student life. The Friday afternoon Bible study was cited as one instance of faith connecting with the university setting. However, they were not certain whether that form of "church" would be understood at home.

No one seemed to be unduly concerned about the different worlds; the university seemed neither a threat nor an end in itself, Brenneman commented. Following graduation in math, science, or education most students felt they would find their niche in the local community and church.

Queried about their choice of a public vs. church-related institution, students cited cost and parental preference. Some felt various departments were stronger at MSC. Several of the students had studied at Eastern Mennonite College, Harrisonburg, Va., and at least one person intended to finish his requirements for graduation there.

Mennonites attending Millersville College in 1961 numbered 40; in 1972, 60 students were enrolled. The college in the same period doubled its enrollment to approximately 5,000 students.

Since its inception in 1959, the Student Services Committee has been geared to serving Mennonite students on non-Mennonite college and university campuses. The 1971-72 students census lists 2,527 students studying at more than 500

institutions in the U.S. and Canada.

Operating on a low profile, with a limited budget, student services has acted as a catalyst for individuals, local groups, or committees to work with students at the local level. The committee funds, in part, the inter-Mennonite student publication, *forum*, and cosponsors an annual Graduate Summer Seminar. The secretary provides counsel or special assistance to other student activities and wider campus ministries. The committee is evaluating its past activities.

In an action at its recent meeting the committee changed the frequency of its meetings to three times a year. Members are John A. Lapp, Goshen, Ind., chairman; Kermit Derstine, Denver, Colo.; Orland Gingerich, Baden, Ont.; LaMarr Kopp, State College, Pa.; Albert Meyer, Goshen, Ind.; Chester Wenger, Salunga, Pa.; June Yoder, Iowa City, Iowa. The committee will meet again June 28, 29. ●

Navaho Mission Bearing Fruit

Home Missions Division of the Mission Board. Arlie, who suffered two sieges of blood clots in early 1972, is "doing real well now," said Stanley. "It was really the working of the Lord."

More than 120,000, of the approximately 140,000 Navahos in the world, live on the reservation which covers a large segment of northern Arizona. According to Weaver, some of the Navaho people who have been seeking out the Peter Burbanks for counsel and sharing have begun attending the Blue Gap Mennonite Church, of which Peter is pastor. The Burbanks have two sons, Raymond and Freeman. Peter's brother Naswood is pastor of the Black Mountain Mennonite Church, located about 20 miles from Blue Gap. The congregations work together, although travel between the two areas is difficult.

Peter and Lita Rose, both Navahos, have served in the Blue Gap community for about six years. Though the Navaho people of the area are heavily influenced by the peyote religion life-style — having its roots in the hallucinogenic peyote

to the 200 families in the Blue Gap community," says Simon Gingerich, secretary for home missions at the Board of Missions, "the local chapter of the tribal government is currently considering procedures for utilizing the facility."

Weaver also shared a deep concern for the young Navahos — especially fellows. He taught (and supervised recreational activities) for a short time in a school operated by the Bureau of Indian Affairs — until this program was closed down after funds were cut off. From this experience Weaver sees the school, or a similar setting, as "the point, if there is a point, where young people in Navaholand can be touched and reached."

"If you take the frustration that every teenage person goes through in finding his identity," continued Weaver, "and add to that the fact that the Navaho culture is in such a state of flux and change and confusion — one can see that the Navaho teen faces an almost impossible process of decision-making in today's complex society."

Noting that he intends to share this burden with Navaho leadership persons, Weaver commented: "I think there are many things we can do to get more direct contact with the Navaho young people — especially in the area of recreation."

At the present time Weaver is involved in the planning for a Christian hymnal to be produced in the Navaho language (Navahos, incidentally, call themselves the Dine people — pronounced di NAY — the word "Navaho" is not their own). "It is hoped," says Simon Gingerich, "that the hymnal will include a number of Christian songs with Navaho music forms."

For the past three months Weaver has been serving as general secretary of the nine-member Navaho Hymnal Conference, helping to arrange meetings in different locations in the sprawling reservation.

From these sessions the planners, six of whom are Navaho, hope to gain insight as to the content of the hymnal.

Projected completion date for the hymnal is June 1973, which Weaver sees as "overly optimistic." Cost of the project will be approximately \$20,000.

Augsburger Describes Nicaragua VS Retreat

"I really sensed the presence of Jesus in the lives of the VSers, their directors and the missionaries," said David Augsburger after his recent visit to Central America.

Augsburger served as Bible input leader during an In-Service Training Retreat held in Matagalpa, Nicaragua, Nov. 24-27. The meeting was originally planned to be held in Tegucigalpa, Honduras. About 65 Voluntary Service workers from Cen-



Blue Gap Mission, Chinle, Arizona, showing the church building and parsonage where the Peter Burbanks live.

"Within the past several months many Navaho people in the Blue Gap (Ariz.) area have been coming to Peter and Lita Rose Burbank just to share and pour out their problems," said Stanley Weaver recently. "I think we're seeing now a beginning payoff after the long long dry spell experienced by the Blue Gap Mission."

Weaver, who with his wife, Arlie, has served on the Navaho reservation in northern Arizona since 1951, spoke on Nov. 13 to members of the Mennonite Board of Missions' staff in Elkhart, Ind. Weaver was in Elkhart before participating in a missions conference in Holmes County, Ohio, Nov. 15-19.

Stanley and Arlie were in Voluntary Service on the reservation from 1951-1954; since then they have served with the

plant ("many Navahos feel that God speaks to them through this drug," notes Weaver) — the Burbanks' commitment to showing concern and love and helping the people in physical ways is bearing fruit.

One of the physical ways the Burbanks are sharing with the community is through the Blue Gap Mission's well. Made possible through a \$6,000 grant from the Compassion Fund of Minority Ministries Council, the well was dug in 1971.

Recently, home mission subsidized the purchase and installation of a new gasoline engine, which generates electrical power to run the well.

A short pipeline and storage tank may soon be installed by local persons near the well. "Although water has been made available at the new mission well

tral and South America attended the meeting, representing both Eastern and Conservative Mennonite Board of Missions and Charities VS programs. The Evangelical Mennonite Brethren Church was also represented through its VS unit in Guatemala.

"Many of the VSers live and work in lonely, isolated areas," Augsburg noted, "where libraries and other resource centers are rare. And until a VSer learns Spanish, his spiritual and social life is pretty much dependent upon his own initiative. So everyone was excited about getting close to each other again." Countries represented included Bolivia, Costa Rica, Honduras, British Honduras, Guatemala, and Nicaragua.

Augsburger led the group in two-hour periods of Bible study with input sessions, total-group, talk-back periods and small "family groups" working on relationships and reconciliation.

Alternating with Augsburg during the lecture periods was Don Sibley, a United Presbyterian missionary in Guatemala, who lectured on community development.

The evening periods were in charge of the VSers who shared slice-of-life scenes from their VS world, music, and

devotional experiences. A communion service was held Sunday evening, preceded by singing, a period of shared testimony, and confession.

"It was really beautiful to me," Augsburg noted, "to hear people openly expressing what was happening in their lives, and to see persons get up, walk across the circle to a co-worker, ask forgiveness, reach out to the other, find reconciliation, and then go to the communion table together, arm-in-arm."

Before arriving in Nicaragua Augsburg spent Thanksgiving with the Elmer Lehman in Costa Rica and spoke to the Heredia Mennonite Church on Thursday evening.

"Elmer told me before the service that there may be a few questions after the message," Augsburg said.

He spoke on husband-wife relationships during the first hour. The question-and-answer period then ran from 8:30 to 10:30.

"The congregation is a delightful cross section of the Costa Rican people," he said. "Very warm and fascinating."

The Mennonite Church in Costa Rica began ten years ago with the Lehman as first missionaries, and has now grown to nearly a hundred baptized believers. ●

the service of the Ruler of the Universe and coincidentally representing the United States here in Africa by identifying with the ways of love and peace rather than an organization of violence and hate.

Spanish Branch of Minority Ministries Council Meets

The Spanish *Concilio* (Council) of Minority Ministries Council met in Corpus Christi, Tex., Dec. 1 and 2, for discussion of issues unique to Spanish-speaking Mennonite churches—in addition to overall MMC concerns.

The *Concilio* is a five-member advisory committee to Lupe De Leon, Jr., associate executive secretary of Minority Ministries Council, offices in Elkhart, Ind. Members of the *Concilio* and other persons invited to the meeting, which convenes two or three times per year, bring recommendations and response from Spanish-speaking churches.

One of the participants at the two-day get-together, Neftali Torres, commented: "I felt that the *Concilio* expressed a genuine concern with the life and needs of the congregation. This was quite gratifying."

At the sessions in Corpus Christi, held at the Prince of Peace *Iglesia Menonita* (Mennonite Church), the *Concilio* moved that its members and other Hispanics meet for one week prior to August 1973 in order to plan strategy, priorities, and directions for the Spanish-speaking Mennonite churches. These concerns will then be presented to the General Assembly meeting Aug. 7-12 in Harrisonburg, Va.

In other action, Simon Gingerich, secretary for the Home Missions Division of Mennonite Board of Missions, Elkhart, Ind., reported on the progress of the planned merger of home missions and Minority Ministries Council. Also voicing views on the merger were Lupe De Leon, Jr., John Ventura, and Ruperto "Tito" Guedea, Jr. A question raised dealt with the concern: "Who will control the funds of the new division—the directors of the Board of Missions or a minority disbursement committee?" It was reported that a nine-member intercultural commission is being set up to study the merger.

In relation to the mass media, it was moved that the *Concilio* be affiliated with JELAM (*Junta Ejecutiva Latnamericana de Audiciones Menonitas*—Latin-American Mennonite Broadcasts Executive Committee), which will be able to serve as a catalyst between Spanish-speaking Mennonite churches in the United States and Latin America. Representing JELAM at the *Concilio* meeting was Armando

Illegally Inducted Persons Complete Service

Fifteen Mennonite Central Committee (MCC) workers illegally ordered by Selective Service to perform alternative service have chosen to continue their MCC work in the name of Christ. On Apr. 18, 1972, the United States District Court for the District of Columbia ruled that Selective Service had illegally ordered many conscientious objectors to civilian service. Seventeen MCC workers in assignments in Appalachia, Pennsylvania, Ohio, British Columbia, Nigeria, Sierra Leone, Quebec, Arkansas, New York, Jamaica, Bolivia, and Poland were affected.

The 17 men who were in the First Priority Selection Group in 1970 or 1971 had been sent work orders after Nov. 9, 1971. In the D.C. district court's view, ordering these men to civilian work at a time when no one was being ordered to report for military service was illegal. The action clearly violated the Selective Service Act which states that conscientious objectors may be ordered to perform civilian work only "in lieu of induction."

"If the back door is unlocked for the I-As, and they have been released from serving this country," said Judge Thomas Flannery, it must also be unlocked for the I-Os who must be treated in similar fashion."

Because there were no induction orders in the armed forces between early

November 1971 and April 1972, an estimated 136,000 men whose lottery numbers had been reached in the draft calls escaped induction. But as many as 8,000 I-Os according to NISBCO may have been called to alternative service during this time under the illegal Selective Service policy.

"Court decisions, along with the capitulation of Selective Service, established clearly for the first time the principle that conscientious objectors can be ordered to civilian work only in the same order of call as other registrants are ordered for induction," said Conrad Brunk of the National Interreligious Service Board for Conscientious Objectors (NISBCO) when Selective Service issued in July a release statement for the illegally called conscientious objectors. By October, 15 of the 17 men in MCC assignments had decided to complete their terms.

In response to his letter of release Dale Hofer, MCC Nigeria, wrote the Director of Selective Service:

In regards to your letter of Aug. 9, 1972, I elect to complete my alternate service pursuant to the SSS Form 153 issued to me last year. My wife and I plan to participate in Christian service here in Nigeria. Our plans are in no way altered by your SSS Form 153 or your current requirements. We are in



Chatting on the porch of Prince of Peace *Iglesia Menonita* in Corpus Christi, Tex., after a session of the Spanish *Concilio* meeting are, clockwise, Sammy Santos (back to camera), Mac Bustos, Neftali Torres, Chuy Navarro, Ted Chapa, Lupe Longoria (partially hidden), and Samuel Hernandez. Santos, Bustos and Chapa are members of the *Concilio*.

Hernandez, Bogota, Colombia, executive secretary of JELAM as of February 1973. The *Concilio* also named a three-man commission to which Mennonite Broadcasts, Inc., may go for consultation concerning needs of Spanish-speaking persons in the U.S. Elected to the commission were Samuel Hernandez, Tony Ramirez, and Artemio de Jesus.

In further action, the *Concilio* (1) called for an American Indian to become the sixth member of the Minority Ministries Council Executive Committee; (2) sought to establish closer ties with the Lancaster (Pa.) Hispanic *Concilio*; (3) responded positively to the Cross-Cultural Theological Consultation to be held Apr. 26-29 in Des Plaines, Ill.; and (4) called for more detailed sharing of work plans and travel expenses by both MMC executive secretaries.

Eight persons brought reports to the *Concilio*. As follows they were: Lupe Garcia — High-Aim; Ted Chapa — Men-

nonite Youth Office; Lupe De Leon, Jr. — Leadership Training Seminar (in Cleveland, Ohio, Jan. 2-20); John Ventura — home missions involvements; Lupe Longoria — Hesston College recruitment activities; Chuy Navarro — South Texas Mennonite Church Council; Samuel Hernandez — Migrant Ministry in Oregon; and Neftali Torres — Key 73 and Mennonite Board of Congregational Ministries.

Concerning the sessions, Lupe De Leon, Jr., commented: "The *Concilio* is starting to see itself as a committee instead of a rubber stamp. I feel this is a good direction."

Members of the *Concilio* are Mac Bustos, Davenport, Iowa; Ted Chapa, Goshen, Ind.; Sammy Santos, New York City, N.Y.; Irma Ventura, Chicago, Ill.; and John Ventura, Denver, Colo.

Other persons in attendance during the *Concilio*'s sessions were: Roger Borman, Pedro and Nancy Cavazos, Paul Conrad, Conrado Hinrojosa, and Jose Santiago. ●

Witmer and Lauver Visit Central America

Howard Witmer and Donald Lauver traveled in Central America from Nov. 24 to Dec. 8 as representatives of the Lancaster Conference Missions Council. The council, a group of seven bishops serving in an advisory capacity to Eastern Board, also relates in a fraternal way to emerging national churches.

Lauver, chairman of the Missions Council, and Witmer, also a member of the council, visited churches in Honduras, British Honduras, and Guatemala. "In Honduras," reported Howard, "we met with the national church leaders to learn what the Lord is doing among them and to share something of the Lord's work here in the States. In British Honduras we served as an advisory team to

the missionary group, and counseled the church in the selection of national leaders. And in Guatemala our purpose was simply to visit with the missionaries, to encourage them in their work, and to share a greeting with the small believer group that is there."

The churches are growing. "The Spirit is at work," said Witmer. "The church in San Pedro Sula in Honduras is growing because many people are moving into the city, and they are interested in finding some meaning to life. And out in the valley areas of Honduras the folks are responding very eagerly to the gospel message. National pastors are receiving requests from people in various villages to come and present the gospel to them.

"In practically all the services we attended while in Honduras some individual or groups of individuals accepted Christ," continued Howard. "The new kind of freedom and life that is seen in the church is causing people to come to the services and respond."

Growth is taking place in British Honduras and Guatemala. In one of the Indian churches in British Honduras two of the ladies from a Sunday school class plan to be an evangelistic team, going from door to door, sharing the good news. In Guatemala, the Kekchi Indians have been very open and receptive. One group of Indians showed their interest by building a new facility for the missionaries even before they came! They were so happy missionaries were coming out to their village to share the gospel they constructed a church building.

Witmer rejoiced at the signs of real life in the churches in Central America.

Selective Service, the Draft, and the COs

Recent changes have been made in the registration procedure with the U.S. Selective Service System, "especially as this affects 18-year-old fellows registering as conscientious objectors," said John Lehman, director of personnel recruitment at Mennonite Board of Missions, Elkhart, Ind.

In an earlier report in the January-February issue of *missionQ*, a resource publication for congregational leaders, Lehman reported that 18-year-olds completing Selective Service Form No. 100 at the time of registration could check "Yes," if they wished to register as conscientious objectors. "Selective Service is now abolishing Form No. 100," Lehman says. "The only questionnaire which will be completed at future registrations is the registration card — SSS Form No. 1."

Upon completion of SSS Form No. 1 at the registrant's local Selective Service office, he will be classified I-H and then given or sent a classification or "status card," which is the new Form No. 7, Lehman said.

If the registrant is given a low lottery number during the following year (the year of his 19th birthday) he will be sent a Current Information Questionnaire (SSS Form No. 127) for reclassification from I-H. He will thereupon be reclassified on the basis of his responses to the questionnaire and any deferment paperwork which he may have submitted.

The current Information Questionnaire will have no questions regarding conscientious objection. Men who wish to be classified as conscientious objectors will have to take the initiative and submit

their papers on their own (SS Form No. 150—special form for conscientious objectors), either while still in I-H or immediately after being reclassified from I-H to I-A, Lehman reports.

The Selective Service System will continue after the draft ends in July 1973, when plans call for an all-volunteer armed forces. After July local draft boards will still be registering men, listing priority by lottery and giving physical examinations, but just will not be inducting, according to Indiana State SS officials.

Centennial Celebrations, Prairie States

At least a dozen groups are planning for a 1974 centennial celebration of the coming of Mennonites to the Prairie states and provinces, and the Inter-Mennonite Centennial Committee is hoping to co-ordinate all these local celebrations from Oklahoma to Manitoba.

Three Mennonite conferences (General Conference, Mennonite Church, and Mennonite Brethren) appointed the four-member committee in 1970 to plan the overall commemoration of the coming of the Mennonites to the plains area. Since then, the committee has been trying to coordinate the efforts of Low German groups in Kansas, Nebraska, Minnesota, and the Dakotas; Swiss Volhynians in Kansas and South Dakota; West Prussians in Kansas and Nebraska; South Germans in Kansas; Canadian Mennonites (primarily Low German) in Manitoba and Ontario; Hutterites in South Dakota; and Pennsylvania-German Mennonites in Kansas.

The Goessel, Kan., group has already planned to build an immigrant house and museum. A committee in Hillsboro plans to build a replica of the Friesen flour mill and rebuild the Gnadenau village. Other communities are planning dramatic performances, musical presentations, films, displays, and serving of traditional foods.

Although the major activities will celebrate the 1874-75 migration from Russia, immigrants to Canada in 1922-30 and again after World War II will be observing the fiftieth and twenty-fifth anniversaries of their ancestors' arrival.

In addition to coordination of local celebrations, the Inter-Mennonite Centennial Committee hopes to sponsor some intercommunity activity, such as the production of the musical *This People Mine* by Merle Good or the pageant *We Are Pilgrims* by Maynard Shelly.

"The atmosphere will be that of celebration, reexamination of the past, and a critical but hopeful look into the future," said Cornelius Krahn, North Newton, Kan., chairman of the committee.

Other members of the committee are H. J. Andres, Newton (GC); Marvin Hein, Hillsboro, Kan. (MB); and Harold Sommerfeld, Hesston, Kan. (MC representative of the Pennsylvania-German Mennonites).

MCC Volunteers



Nineteen volunteers attended the Oct. 31 to Nov. 10 orientation session at Mennonite Central Committee headquarters, Akron, Pa. Nine of the orientees are serving overseas and ten are working in the States. Five additional workers have participated in individual orientations.

Pictured are members of the Mennonite Church. The orientation date was Oct. 31 to Nov. 10, 1972. Left to right are: Betty Detwiler, Pokomoke City, Md., to social work in the Christian Council of Kenya, Africa; Richard Shue, Sarasota Fla., to Zaire; David Huneryager, Goshen, Ind., to Hautefeuille, France; Jim and Cathy Bowman, Harrisonburg, Va., to Indonesia.

MCC Canada Opens New Unit, Ontario Project

A Mennonite Central Committee (MCC) Voluntary Service couple, Tom and Betsy Van Horn, Ft. Dodge, Iowa, are beginning a new MCC program at the O'Connor Commission Development Project, an Ontario housing project. There are roughly 1,000 children between the ages of one and 19 living in the project. Thirty percent of the 236 families are one-parent homes. More than half of the adults are senior citizens.

Because O'Connor is a need-concentrated community, about 40 service agencies are already involved there. However, major barriers prevent these services from being effective. Community members are frustrated by having to deal with many different and unknown workers. They have to learn agency "games" before getting needed services. Sometimes residents get conflicting information from different workers. Often there is no one to talk to before a crisis develops.

The agencies, overwhelmed by large case loads, are frustrated by the lack of time and resources for the prevention of problems. Almost constant effort must be spent in dealing with crisis situations.

Tom and Betsy Van Horn with Amzie Brubacher, MCC Toronto Service Pro-

gram director and pastor of the Morningside Mennonite Church, will try to find concrete ways of meeting needs at O'Connor. Tom and Betsy will likely spend some time at the community school assisting students with remedial reading. The Morningside Mennonite Church, located within five blocks of the O'Connor project, will be the headquarters for other activities, such as working with children and youth groups, helping to form and support a women's craft group and a women's sewing group, and helping develop the church clothing depot.

Tom and Betsy will be available to persons who feel isolated and need someone to talk to. They may also assist senior citizens, many of whom do not have relatives close by and need help to obtain services like meals-on-wheels, visiting nurse, and homemaking. Many of these needs can be met by existing agencies if Tom and Betsy can help make the contact.

Through its participation in the O'Connor project MCC supports the concerns of the Ontario Mennonite Mission Board, which sponsors Amzie Brubacher in his work at the community project.

Youth Flood Squads to Be Organized

In response to needs for cleanup and restoration following Hurricane Agnes and the Buffalo Creek floods, Mennonite Disaster Service (MDS) and the Mennonite and Brethren in Christ conference Voluntary Service offices have developed a 1973 summer youth program. Eastern states' flood squad service units will assist elderly flood victims in cleanup, masonry, light carpentry, and electrical and plumbing work. Some volunteers may be involved in community services related to flood recovery, such as counseling for the aged and some child care.

MDS summer flood squad projects are being planned for Elmira-Corning, N.Y., Wilkes-Barre, Pa., Harrisburg, Pa., Richmond, Va., and Buffalo Creek, W.Va. The 10-week projects, June 11 to Aug. 17, are open to interested high school seniors, college students on vacation and other college-age youth.

Leadership teams to direct the units in building repairs and reconstruction are urgently needed. Industrial arts teachers are particularly encouraged to consider this possibility for service.

Room and board for the flood squad participants will be provided. Unit members will be responsible, however, to share in cooking meals. Where necessary, some travel aid is available.

Canadian participants whose school year extends through June may join the projects on July 2.

A pamphlet with specific details on the

MDS-VS program will be available by the end of January from MCC, 21 S. 12th Street, Akron, Pa. 17501; MCC Ontario, 50 Kent St., Kitchener, Ont.; or the conference offices.

Augsburger, Brunk, Featured at Seminaries

Myron Augsburger, president of Eastern Mennonite College and Seminary, and George Brunk, dean of Eastern Mennonite Seminary, both of Harrisonburg, Va., serve as visiting professors of the Associated Mennonite Biblical Seminaries of Elkhart, Ind., during the Jan. 3-24, 1973 Inter-Term Session. Offering a three-credit-hour course entitled "The Theology of the Holy Spirit," they will be collaborating with J. C. Wenger of the Associated Seminaries, who taught at Eastern Mennonite Seminary during his 1971-72 sabbatical.

Augsburger and Brunk will also participate in the Associated Seminaries Inter-Mennonite School for Ministers, Jan. 8-12, focusing on the theme "Toward an Anabaptist-Mennonite Practical Theology of Evangelism" designed especially to help clarify ways in which Mennonite pastors and congregations may be involved in Key 73 programs.

Building at Lyndhurst

On June 20, 1954, Lynside Mennonite Church had its first meeting. Located in Lyndhurst, Va., the first service was held in a temporary building with 96 present for Sunday school. With a nucleus of approximately 75 adult members a permanent structure was completed and ready for worship on Sunday, Nov. 14, 1954, with 215 present for Sunday school.

The vision and dream of its founder and first pastor, Silas W. Brydge, was to build a church in the Lyndhurst area, his own home community. He spent his entire life here, born on Sept. 1, 1912. He was ordained into the ministry on Sept. 5, 1948.

Growth in the Lord's work steadily progressed at Lynside Church until the need for additional facilities became apparent. Therefore, under his guidance and experience in the construction business, an addition to the church was started on Apr. 24, 1972, comprising a new sanctuary, classrooms, library, and fellowship facilities.

His love and concern for the Lord's kingdom were boundless, and he felt



Silas Brydge

the urgent need for expansion to serve future needs. He did not live to see the building's completion. On Sept. 3 he preached his last sermon and on Sept. 26, 1972, God called him home.

MDS Assigns First Social Worker

Ken Zehr, Bath, N.Y., has recently joined the Mennonite Disaster Service (MDS) staff as its first full-time social worker for a one-year term. Ken will be screening applicants and working with various agencies to get available benefits for flood victims in the Elmira-Corning, N.Y., area.

Zehr, a graduate of Eastern Mennonite College with a degree in social work, is particularly qualified for MDS work, since he has been a builder for six years. Most recently he has been working for the Veterans' Administration as a caseworker. He is a member of the Pleasant Valley Mennonite Church near Bath.

The MDS staff has decided that a social worker is also needed in the Buffalo Creek, W.Va., area. Interested social workers should contact MDS, 21 S. 12th St., Akron, Pa. 17501, immediately.

Agencies Plan Consultation on Offender Ministries

A consultation on offender ministries, designed especially for Mennonite agencies working with offenders, will be held in Bluffton, Ohio, on Feb. 24, 25. The conference will be sponsored by MCC Peace Section and Mennonite Mental Health Services.

The consultation will consider the church's responsibility in offender ministries and attempt to open channels of communication to facilitate the most efficient use of Mennonite resources. The offender has been a concern of Mennonite and Brethren in Christ conferences for many years. Numerous local and regional programs exist. This consultation will help to coordinate the efforts of broader church agencies.

This consultation immediately follows the Church and the Offender Seminar in Bluffton, the 23rd and 24th. The consultation differs from such seminars in that the primary focus will be on the responsibility of Mennonite agencies in offender ministries rather than on stimulating local concern and action programs. Any interested persons are invited to attend. Write to MCC Peace Section, 21 S. 12th St., Akron, Pa. 17501, for more information.

Herald Press has scheduled *Kerry* by Dorothy Hamilton for publication this

In tribute to his devotion and vision for God's work to grow and His needs to be met, a memorial fund has been established to be used toward the building fund.

mennoscope

month. It is a book of fiction for young readers, aged ten to fifteen, about a young girl going through adolescence. To Kerry, camping and other family-related activities do not hold the excitement of a year ago. *Kerry* is Mrs. Hamilton's latest addition to her growing shelf of modern-day experience stories for young people. The four-color cover on *Kerry* was especially created for the book by Esther Rose Graber.

Herman Glick has accepted the call to become the pastor at the Christiana Mennonite Church, Christiana, Pa.

Herman Douglas, formerly of Swanton, Ohio, was installed as a licensed pastor of the Bethel congregation, Norristown, Pa., last Dec. 17. His address is 618 Cherry St., Norristown, Pa. 19401. Isaiah L. Alderfer brought the message.

Norman G. Kolb, pastor of the Providence congregation, has been selected to serve as overseer of the Western District of the Franconia Conference.

Goshen College's soccer team, Maple Leafs, ended its regular season with the only unblemished record (10-0) in the state of Indiana, and clinched first place in the Mid-Central Conference for the third consecutive year. The season gave the Maple Leafs their second-longest winning streak in its soccer history with 11 consecutive wins. And more seniors received more honors this year than in any other previous year.

A bequest of \$11,424 has been received by Mennonite Board of Missions from the estate of Myra (Mrs. J. Harvey) Yoder, Denbigh, Va. Her husband survives. Myra Yoder was a member of the Warwick River Mennonite Church, Denbigh. She designated in her will that the funds "be used for foreign relief and gospel extension work."

Erma Grove, Accra, Ghana, (Christmas), reports: "Since last Christmas we have had a change of government. The military is again in charge and the former leader, Dr. Busia, is in exile in England. One of the present slogans is 'Operation Feed Yourself.' Another is 'Use Ghana-Made Goods.' The emphasis is on cutting down on imports. One large department store with its merchandise on three floors thinks that after Christmas they will operate on just one floor."

Harold Weaver, director of audiovisuals at Mennonite Board of Missions, Elkhart,

Ind., announced that two new filmstrips are available for rental. The first, *Nothing Money Can Buy*, is a story of love, which takes place in Mud Creek, Ky., amidst poverty and suffering. The second, *Amos Fortune: Free Man*, is for primary through junior high ages. This strip tells the story of an African chieftain who, at an early age, was brought to Boston and sold as a slave.

Dedicated nurse needed immediately, either single or widow. Opportunity for restorative "ministry" among 30 or more guests in need of rest from illness or pressure. Family-type community. For more information inquire Kent D. Smith, Gould Farm, Great Barrington, Mass. 01230. Telephone: 528-0703.

New members by baptism: three at Grand Marais, Mich.; two at Bloomingdale, Ont.; five at Christiana, Pa.; one at Trinity, Glendale, Ariz.; five at Salford, Harleysville, Pa.

Change of address: Vernon A. Yoder from Grantsville, Md., to R. 1, Beaver Springs, Pa. 17812.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bence, Dale and Kathryn (Kinzey), Schellsburg, Pa., second son, Jeffrey Dean, Dec. 5, 1972.

Hochstetler, Milford and Jane (Fisher), Shipshewana, Ind., third son, Travis Lane, born Nov. 26, 1972; received for adoption Dec. 4, 1972. (One son deceased.)

Meyer, Richard and Brenda (Stutzman),

Dubuque, Iowa, first child, Richard Demont, Dec. 15, 1972.

Ranck, J. Ray and Reba (Kauffman), Paradise, Pa., third child, second son, Ryan Douglas, Oct. 27, 1972.

Saner, John R. and Virginia (Hart), Mifflin, Pa., fifth child, third daughter, Regina Faye, Dec. 14, 1972.

Swartz, Gaylen and Rose (Beck), Grabill, Ind., first child, Penne Jo, Dec. 7, 1972.

Swartz, Olen and Elaine (Peachey) Au Gres, Mich., second child, first son, Jefferson Mark, Dec. 4, 1972.

Wiley, Larry and Deborah (Callihan), New Paris, Pa., second son, Travis Keith, Dec. 15, 1972.

Zechmann, Donald and Marilyn (Stutzman), Milford, Neb., second child, first daughter, Angela Jo, Dec. 9, 1972.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Erb — Roth. — Peter Erb and Joyce Elizabeth Roth, both from Millbank, Ont., Cross-hill cong., by Steve Gerber, Nov. 18, 1972.

Hostetler — Moses. — Lonnie Hostetler, Harper, Kan., Pleasant Valley cong., and Wanda Moses, Anthony, Kan., Christian Church by Robert O. Zehr, Nov. 25, 1972.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Hamilton, John S., son of James and Emma (Snyder) Hamilton, was born at Elmira, Ore., May 1, 1896; died at Pykiet Manor Rest Home, Harper, Kan., Dec. 2, 1972; aged 76 y.

7 m. 1 d. On Oct. 20, 1929, he was married to Mary Roth, who survives. Also surviving are 3 brothers (Jim, Jess, and Joe), and 3 sisters (Hannah, Phoebe, and Ruth — Mrs. Perry Troyer). A son (William James) died in infancy. He was a member of the Pleasant Valley Mennonite Church, where funeral services were held on Dec. 5, in charge of Robert O. Zehr; interment in the Pleasant Valley Cemetery.

Kennel, Emma, daughter of C. R. and Magdalena (Swartzendruber) Kennel, was born at Tavistock, Ont., Dec. 20, 1885; died of a heart attack at Mennonite Home, Albany, Ore., Dec. 8, 1972; aged 86 y. 11 m. 18 d. Surviving is one brother (John Kennel). She was a member of the Fairview Mennonite Church. Funeral services were held at the Fisher Funeral Home, Albany, Ore., Dec. 11, in charge of Verl E. Nofziger; interment in Riverside Cemetery, Albany.

Robinson, Merritt M. H., son of William and Lydia (Singer) Robinson, was born in Lancaster Co., Pa., July 16, 1904; died unexpectedly at Lancaster, Pa., Dec. 18, 1972; aged 68 y. 5 m. 2 d. On Mar. 15, 1923, he was married to Barbara G. Lefever, who survives. Also surviving are 2 sons (Merritt H., Jr., and Harold L.), 2 grandchildren, 2 stepgrandchildren, one brother (Larue), and 2 sisters (Reba — Mrs. John Martin and Velda — Mrs. Roy Wenger). He was a member of the East Chestnut Mennonite Church. Funeral services were held at the Gundel Funeral Home, Lancaster, Pa., Dec. 21, in charge of James M. Shank; interment in the Mellinger Mennonite Cemetery.

Steiner, Richard L., son of Frank and Edith (Gregory) Steiner, was born at Dalton, Ohio, Sept. 30, 1923; died of a stroke at the Akron City Hospital, Akron, Ohio, Dec. 6, 1972; aged 49 y. 2 m. 6 d. On Aug. 18, 1946, he was married to Anna E. Greguric, who survives. Also surviving are his parents, one daughter (Rhonda Sue), one son (Darvl), 4 sisters (Mrs. Dorothy Hershberger, Mrs. Marilyn Kauffman, Mrs. Marjorie Hackett, and Mrs. Janet Oswald), and 2 brothers (Franklin and Donald). He was a member of the Bethel Mennonite Church, Wadsworth, Ohio, where funeral services were held on Dec. 9, in charge of Aden J. Yoder and Roy Bucher; interment at Martins Mennonite Cemetery, Orrville, Ohio.

Yoder, Daniel Harold, son of Simon D. and Fanny (Weaver) Yoder, was born at Hubbard, Ore., June 13, 1913; died of cancer at Oregon City, Ore., Dec. 9, 1972; aged 59 y. 5 m. 26 d. On Nov. 9, 1941, he was married to Gladys Egli, who survives. Also surviving are 4 sons (Harold, Norman, Edward, and Kenneth), 2 daughters (Hilda — Mrs. Mike Aeschli-man and Mary Jane), and 2 sisters (Mrs. Elva January and Mrs. Naomi McCormack). He was a member of the Zion Mennonite Church, where funeral services were held on Dec. 12, in charge of Paul Brunner, Louis Landis, and Ormel Chapin; interment in the Zion Mennonite Church Cemetery.

Cover photo by Monkmeyer

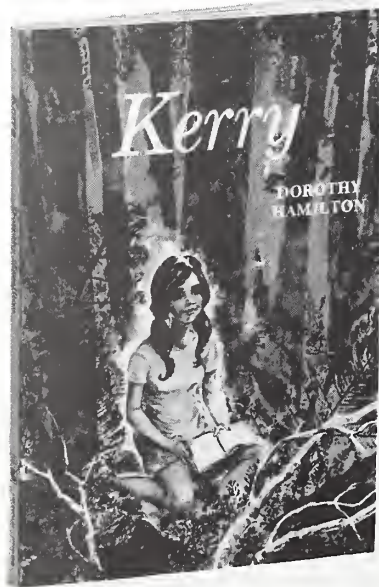
calendar

Minister's Week: "Consultation on the Healing Ministry of the Church," at Eastern Mennonite College, Harrisonburg, Va., Jan. 22-25.

Millwood Winter Bible School, Gap, Pa., Feb. 5-16.

Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.

Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.



KERRY Dorothy Hamilton

This is the story of a young girl who is going through the years when growing up seems especially difficult; camping and other family activities don't seem to be as much fun as they were at one time.

Kerry wants to do new things by herself, to make decisions about things of interest to her. Kerry soon discovers after talking with her parents that they also have hard decisions to make. Kerry discovers that you never really stop growing up.

112 pages. Softcover. \$1.95.

A Herald Press Book.



Provident Bookstore

Education for Peace Prodded

The conviction that peace is not merely to be prayed for but its conditions rigorously researched and realistically implemented brought more than 600 scholars, scientists, teachers, and religious leaders to a three-day International Convocation on Education for Peace to Manhattan College in New York.

Participants came from five continents and from both sides of the Iron Curtain. Their varied interests and specialties found voice in some 55 panels. The panelists themselves came from more than 50 universities and from over 30 institutions connected with the study of non-violence, peace, and conflict resolution.

Unfortunately, no representative of the U.S. government participated in the peace education panels. A staff aide of the U.S. Arms Control and Disarmament Agency, listed on the program, was reportedly too busy to attend.

Sound Doctrine, Obedience

A New Orleans Jesuit, one of the leaders of the national-neo-Pentecostal movement in the Catholic Church, told some 900 participants at a regional meeting that "the Spirit with us insists on sound doctrine and calls for obedience — this is a sign of charismatic renewal."

Declaring that a "tidal wave of the Spirit" is "sweeping over the church today," Father Harold Cohen, SJ, of Loyola University, New Orleans, a member of the National Advisory Group of Charismatic Renewal, said the movement "is not a revolution, for a revolution means a break with the past."

He said the Spirit "is giving us new life, but at the same time, making us appreciate the old [life] more in a deeper fuller manner."

"Generation Gap" Not Too Broad

Despite widespread reports on the "generation gap" and "innovative" forms of marriage, a recent survey held that the majority of the nation's leading high school students are relatively satisfied with the way they are reared and prefer traditional marriage.

The survey disclosed that 77 percent of all student leaders responding said the discipline they receive from their parents is "about right," 14 percent thought it was "too strict," 7 percent "too lenient," and 2 percent were "undecided."

Sixty percent of the students said that when they have children they will rear them much the same way.

In regard to marriage, 78 percent of

all student leaders polled said they favored "traditional marriage as it exists today."

Only 10 percent favored "short-term" marriage contracts and 15 percent favored "conjugal relationships with no legal ties." However, 30 percent said they favored "a legal trial period of living together before marriage is finalized."

Participating in the survey were some 24,000 students representing 105,000 student leaders featured in the 1971-72 edition of *Who's Who Among High School Students*, published in Northfield, Ill. They were named to *Who's Who* for their high achievement in academics, activities, community service, athletics, or for their high performance record in national scholarship or award contests. The poll was conducted by publishers of *Who's Who*.

The survey showed that 81 percent of student leaders consider their relationships with their family to be "happy." This included 83 percent of Protestants, 80 percent of Catholics, 81 percent of Jews. Fourteen percent of all students said the relationship was "not happy" and 5 percent were undecided.

Can Give You Away

The automobile a person drives is a very real indicator of his self-image, according to Dr. Jean Rosenbaum, psychiatrist and author of *Is Your Volkswagen a Sex Symbol?* An insecure, aggressive, or defensive person is behind the wheel of a chrome-heavy, bright red convertible, while the Volkswagen driver is concerned about economics, ecology, and creativity, he said in a recent interview.

Trash Pays for College

Trash can help finance a college education, according to Carl Zelambo, Jr., 10, of Downey, Calif. The sixth-grader, who picks up discarded bottles and cans on his own trash route and sells them to glass and can manufacturers, has made \$8,000 in the last two years. "I'm saving the money for college," he said in a recent interview. "But really I'm more interested in keeping the neighborhood clean," he added.

Communion Up, Confessions Down

Although reception of the Eucharist increased in the Roman Catholic Archdiocese of Toronto by more than 160,000 during 1971, a downward trend in confessions continued.

Statistics show that Catholics received communion about once a month on the average. Total distribution during the

year was 7,979,000. In 1970 it was 7,813,000.

But according to Father Brian Clough, vice-chancellor of the archdiocese, people are going to confession far less frequently than 10 years ago.

"Catholics have largely dropped the practice of receiving this sacrament once a week," he said. "Many seem to go only once every three to six months. Some only make their confession at Christmas or Easter."

The priest said this trend was established in the early 1960s, partly because people's sense of sin had lessened.

Rejects Power, Prestige of Office

The newly elected Anglican Bishop of Toronto, the Rt. Rev. Lewis Garnsworthy, 50, departed from tradition and preached his own installation sermon, rejecting the popular notions of "power, prestige, and position" associated with his office.

"The office of bishop is to be a servant of the servants of God," he said.

The tall (6-foot-2) bishop was the center of age-old Anglican pomp and pageantry at his enthronement in St. James Cathedral. Ninth bishop of Toronto, he heads what is numerically the largest and richest diocese of 28 that make up the Canadian Church. It has 200,000 members and 360 active clergy.

Bishop Garnsworthy told the congregation that all the pageantry and splendor of the service was "only some kind of Alice-in-Wonderland experience, unrelated to the real world," unless the diocese really meant to move forward.

"Drop It," Orthodox Jews Urge

A national organization of Orthodox Jewish rabbis and educators has urged CBS-TV to discontinue the *Bridget Loves Bernie* television series, calling the show "a flagrant insult and act of disrespect to Orthodox Judaism and . . . most non-Orthodox Jews."

The Rabbinical Alliance of America charged that "religion is not a joke or a nonsensical anachronism or a subject for satire which this series attempts to make of it."

In its appeal to CBS-TV and the show's sponsors, the 500-member alliance declared: "Moreover, we who in our lifetime lost one third of our people to the Nazis 'final solution' cannot accept with equanimity this television series' encouragement of the spiritual genocide of American Jewry through intermarriage — the main theme of the series."

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Tests for a Work of God

Everek R. Storms, assistant editor of *Emphasis*, says some interesting things about the revival in Canada. The meetings are long, from two to five hours. A large part of each meeting is devoted to sharing. Of particular significance is the following.

The revival in Canada is having at least three very worthwhile results: First, it is placing a renewed emphasis on honesty, "It is causing Christians to be honest once more, and even to make restitution. In some cities large department stores became aware that a revival was on when church members started paying up their bills and shoplifters made amends for what they had stolen."

A second result was the restoration of right relationships. It caused holy living — leading to proper relation-

ships between husbands and wives, parents and children, and between members in the church.

Further, the revival brings boldness to witness. Many who never witnessed for Christ before began to witness.

I suggest those are three good tests of a real work of God. There must be honesty before God can work. And honesty results in restitution for wrongs. There has never been a genuine revival without restitution. And reality in Christ must result in some kind of witness. When a real work of God takes place, people stop saying merely, "I'll witness by my life." They begin to tell what God has done and is doing for them. When real revival happens those who sat in silence on spiritual things for years make confession of sin and confession of Christ a must. —D.

Masculine? Feminine?

T. Harry Williams, in his biography of Huey Long, the Louisiana politician, says, "... a normal masculine emotion never appeared in him — that occasional red rage which makes a man fling himself at the throat of another man." Williams quotes Long's reason why he didn't fight in World War I as "because I was not mad at anyone over there."

What is normal? What is masculine? Is it masculine to throw yourself at another's throat? Is it masculine to be tough and kill with a bayonet? Is it manly to lose one's temper and be retaliatory at the least provocation? Is it masculine to muscle everyone? Is it masculine to try to prove one's manhood by promiscuous sex, by overpowering women?

Or might it be more real masculinity to exercise self-control, to care for others as Christ did, to preserve virtue, and to refuse to go with the buddies to the nearest whorehouse or drinking establishment? Who is more manly and strong and masculine? Maybe we need a different definition of what is masculine or we end up with a concept which is subhuman.

We also desperately need a new definition of what is feminine. Is the common using of beautiful girls to sell merchandise our concept of femininity? Even drug companies, advertising to doctors, seem to think relying on bare skin sells more products than medical facts. Is it feminine to be used? What does it do to self-esteem to become a throwaway handbill or a flesh trap? Is it a normal feminine emotion to give oneself to the adulterous eyes of men by deliberate overexposure? Is it feminine to do everything a man does and appear like a man?

Do we need a new definition of what is feminine? Or perhaps there is still something in the old definition of a virtuous woman found in Proverbs 31! — D.

Prophets

Isn't it rather striking that God's true prophets of the past were never popular in the king's court? Dare we assume it is different today? — D.



GOSPEL HERALD

January 16, 1973



Dear Mr. and Mrs. Missionary

by James D. Kratz

As I write to missionaries overseas and relate to them administratively in various ways, letters too frequently are addressed only to the husband rather than to both the husband and wife when in fact the contents of the letter may concern the family or the couple in their overseas service. Unfortunately, missionary wives are not always thought or spoken of as missionaries equal with their husbands.

This is not only my problem. Requests come to the Mission Board office for missionaries to speak in congregations. "We would like to have Bob Weaver as a missionary speaker. It will be fine if his wife and family can also come along," a request might read. Bob Weaver is the missionary. His wife is his helpmeet, his companion, the mother of his children. Both Bob and his wife were appointed as missionaries, but it is Bob who received the instructions and is seen as "the missionary." While the missionary wife is indispensable, she may be seen as a kind of assistant missionary.

A careful reading of Acts gives the impression that women played active leadership roles in the early church. (See Acts 1:12-14; Philippians 4:3.) Their relationship was not an auxiliary one to the life and growth of the church. The fact that "house churches" are mentioned in the New Testament may in itself give some indication of the nature and importance of woman's leadership in early church life.

"Greet Priscilla and Aquila, my fellow workers in Christ Jesus, who risked their necks for my life, to whom not only I but also all the churches of the Gentiles give thanks; greet also the church in their house" (Rom. 16:3-5a); "To Philemon

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our beloved fellow worker and Apphia our sister and Archippus our fellow soldier, and the church in your house" (Philem. 1:2); "The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord" (1 Cor. 16:19).

Paul's epistles frequently close with greetings to both men and women. This is particularly noticeable in Romans 16. The fact that there are numerous references to widows in the Book of Acts and the Epistles also gives recognition that women were "in the church." (See 1 Timothy 5:5; Acts 6:1.)

The station in life given to women by any culture may vary, but woman's role in every culture is very important. In certain subcultures of West Africa women have a high status and they own the property and exercise authority in and out of the home.

In the Latin culture the "mother-God" motif is an interesting phenomenon, particularly when there appears to be such a strong male domination in that culture. Does the "virgin" in the Latin culture symbolize and give expression to an inherent female dominance? In many societies it is the mother who is really the recognized leader as she provides for the socialization and moral education of the family.

A significant book written by a noted missions scholar and researcher, R. Pierce Beaver, entitled *All Loves Excelling*,¹ traces the history of American Protestant women in world mission over the past 150 years. Two observations are noteworthy. One, the spiritual vitality of women's groups in their support of missions has been significant for over a century. Women's missionary societies kept in focus the vision of world mission at times when the larger Protestant church was struggling with other issues and concerns.

Second, woman's role in actual missionary service has been somewhat restricted during nearly the entire period of American mission history. Women's efforts were primarily directed toward education of girls and women. This is a noble work, but it only points out the fact that women's services in missions have been limited somewhat to certain spheres.

In North American Mennonite churches, the work of the Womens' Missionary and Service Commission (WMSC, formerly WMSA), has provided a setting for stimulating interest in missions in many local congregations. WMSC has carried on missionary education in district conferences and congregations for many decades. It must also be recognized, however, that at times the women's missionary efforts were seen in name and function as an auxiliary of the church's missionary program.

Women's missionary interest has found expression in

giving financial support to missions and in various kinds of material aid projects. Prayer cells for missions have not been uncommon among women's groups. Personal spiritual nurture, strengthening of family life, and building other one-to-one relationships have received priority through literature and retreat resources.

More recently WMSC groups at all levels have become interested in peace concerns. Literacy programs and other service-related activities have been developed and supported by Mennonite women's groups. One has the impression that Mennonite women's groups have maintained a healthy balance of interest and involvement in missions away from home along with an active participation in mission at home.

The Overseas Missions Committee of Mennonite Board of Missions has had two women members since 1970. This has been a significant change from the earlier pattern of an all-male committee. The women on our Overseas Committee bring a perspective and sensitivity which can only strengthen the important judgments and decisions the committee makes. Women serve on this committee as persons with special gifts and not simply as figures placed there in token acknowledgment of new understandings.

In my administrative trips overseas, one of the things that has inspired me personally has been to see the kind of involvement and service performed by missionary wives. I am impressed at seeing how missionary wives use ordinary and routine life for evangelistic purposes.

In Sao Paulo, Brazil, Alice Sawatsky, Margaret Ashley, and Lois Musselman serve with their husbands in the development of congregational life in urban settings. Much time and effort is expended in keeping families together but there is also time for significant community witness activities and contacts while mothering a family. Hospital calls, meeting neighbors over the patio fence, meeting unsaved relatives of church members at the butcher shop, are all examples of witness opportunities at the crossroads of life.

GOSPEL HERALD

Volume 66 Number 3

John M. Drescher, Editor

David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.25 per year, three years for \$16.25. For Every Home Plan: \$5.20 per year mailed to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

Women in missionary service are not second-rate servants. The "intuitive knowing" of women (a term used by Lois Clemens in her book, *Woman Liberated*²) is used of God in many ways of service and evangelism.

Missionary husbands seem to serve on committees and do much of the runaround work that keep organizational machinery going, but missionary wives in unassuming and routine daily living carry out the missionary mandate of disciple making. By example and conversation in natural contacts they communicate Christ. Missionary wives do their mission in much the same way that Jesus carried out His ministry, witnessing in the routine of life.

During the past two decades there has been intensive study and review of the "missionary role." At the same time there has been a tendency to define more specifically the function of the expatriate missionary in the overseas setting. More and more, missionaries are called for special assignments, for specific times, and at specific places.

This tendency toward specialization in the missionary man's assignment may further minimize the place of the missionary wife. She may seem to be a missionary because she happens to be the wife of Mr. Missionary, who has a special service to render in the church overseas. Missionary wives, however, often find significant avenues of service which are not prearranged. Grace (Mrs. B. Charles) Hostetter and Alice (Mrs. Willard) Roth soon found themselves in significant teaching assignments after their husbands were called to West Africa for special assignments.


The missionary contribution dare not be limited to assignment and role. The missionary's contribution must, in fact, be thought of in terms of spiritual gifts. These gifts are given without regard to the sex of the person.

Missionary wives therefore have as much to bring to the mission field as do their husbands. Without confining and limiting factors of a specific assignment, missionary wives may have even greater opportunity and freedom to exercise their ministry than do their husbands.

Irene and Ed Weaver teamed up their spiritual gifts and missionary experience in India to give a decade of significant teaching and counseling service among independent churches of West Africa. Missionaries continue to "team up" to carry out the Great Commission. Egda and Mario Snyder are working at serving their community through a nursery-kindergarten in their congregation. Egda brings special skills and training to this work as a teacher and mother.

Sue and Wes Richard in Sapporo, Japan, are self-support workers, engaged in English teaching for their income. Both Sue and Wes are teaching. A junior high class, a class for a group of UNESCO women, an evening class to a group of employees of the Hokkaido Electric Company all provide significant contact opportunities for Sue. The Richards recently expressed their feelings that Christian women through their contacts and efforts can be used of

God in unusual ways to build "community" in today's cities.

Mrs. Missionary is not an assistant to her husband. She is a member of the missionary team with unique calling and gifts equally significant to those of her husband. 

1. Beaver, R. Pierce. *All Loves Excelling*. William B. Eerdmans Publishing Co., Grand Rapids, Mich. 1968.

2. Clemens, Lois Gunden. *Woman Liberated*. Herald Press, Scottsdale, Pa., 1971.

(James D. Kratz, with his wife, Dorothy, a nurse, served as missionaries among the Toba Indians of the Argentine Chaco (1960-7) with Mennonite Board of Missions, Elkhart, Ind., before assuming his present assignment with the Board as associate overseas secretary.)

The Forgotten Waterpot

The woman of Samaria left her waterpot and went back to tell her townspeople about the amazing Person she had met at Jacob's well.

Many other things have been forgotten along the pathway of history when people have met Christ. Matthew's place in the customhouse. Peter's fishing gear. Saul's seat in the Sanhedrin. Augustine's post as a teacher of rhetoric. Menno Simon's life of quiet security as a village priest. John F. Funk's business career in Chicago.

Probably you have forgotten something too. So have I. Hallelujah! — Stanley C. Shenk.

The Climate of Friendship

True friendship learns to weather winter's cold.
No fantasies we weave can bind, or hold.
No thoughts of joy unending, full and free
Living in soft, unbroken harmony.
Times there are of greatness — and a lack
Crashing a wave before the surging back.
As certain as the tides that ebb and flow
Splitting the rock, absorbing sun and snow,
Wave upon wave, does understanding grow.

Your God who gives you daily bread
Has also, very wisely said,
"Man cannot live by bread alone."
So — touching every stick and stone
With tender, loving, patient care
Created beauty everywhere.
For you — His daughter, or His son
(He knows the needs of everyone)
He gives you with your daily bread
A little jar of honey spread!

— Phyllis Rogers

Alternative to War: A Story Through Documents

by Leonard Gross

Part 5: Nonconforming to the First World War: The Mennonite Response to Local and National Pressures to Conform.

From the passage of the conscription law on May 18, 1917, to the end of the war, the pressure on the conscientious objector to accept noncombatant service in the medical, quartermaster, and engineering corps was heavy and persistent. The Mennonite response was usually to reject noncombatant service as inconsistent with the nonresistant point of view. The official Mennonite position was of course from the beginning one of opposition.

An exchange of correspondence between O. B. Gerig (a drafted man, at the time at Haverford, Pennsylvania, in training for reconstruction work under the American Friends Service Committee, a service which had been officially approved by the Mennonite Church) and J. S. Hartzler (serving at the time as secretary to the "Loucks Committee") reflects something of the problems the church was facing.

Merion Hall,
Haverford, Pa.
Oct. 9 '18

J. S. Hartzler,
Scottdale, Pa.

My dear Bro. Hartzler: For some time I had intended to write to you but transfers and work made me neglect it. Just recently, however, I was informed of a ministers' counsel held at Scottdale where a number of the brethren considered the question of drafted men accepting some kind of [noncombatant military] service. This is why I'm writing at this time. I'm interested in the decision.

I still can not believe the first report I received, viz., that the church sanctions the so-called army reconstruction¹ and the wearing of the uniform. Such a compromise, it seems to me, would seriously threaten the very foundation of the principle we as a church have chosen to preserve.

I realize that the two avenues of service hitherto open to the C.O. in our church have not satisfactorily disposed of all the cases. Probably some could not or did not wish to enter the Friends Reconstruction work. Others who took the other alternative of the farm furlough have not had smooth sailing with this. In some quarters the latter seems unsuccessful and this presents an acute problem. No doubt army reconstruction has been thought by some of our leaders to partially solve this problem. At the same time I realize that there is strong sentiment among some of our people in the home community in favor of the President's non-combatant service (either medical or quartermaster) and this sentiment can not be tacitly ignored. I was astonished some time ago to find that one of our rather conservative deacons favored noncombatant service, so it is not strange that others should take the same attitude. I therefore very apologetically state my views which differ some from that of this element in the church and from reports, differ also from the concurring majority of the Scottdale counsel to which I have referred. Will you not credit me with a sincere earnest motive in addressing this to you?

I fear a compromise on "army reconstruction" because the Board of Inquiry, when it examines C.O.s rather urgently tries to get them to accept it. They say: "Would you not feel better if when the war is over you could say that you wore a uniform and were a soldier of the United States?" Also: "The people back home won't consider you a slacker." Now for those very arguments I would not accept this service as a conscientious objector. We do not want to be called soldiers of Uncle Sam with all that that implies. This is just what we object to.

Again it has been suggested and very reasonably so that "army reconstruction" has been chosen by those in authority to act as decoy for "Friends Reconstruction." And some I know have unwittingly been caught in the trap. It is unnecessary for me to say that one is a military function, the other a civilian which makes the first objectionable

to a nonresistant organization.

Further, all attempts we made to have this new army reconstruction specifically explained to us, as to the nature of the work required etc., resulted in a vague general answer by the Board of Inquiry and Camp officials. However more complete information may have been secured by the brethren from the War department. But this manifest refusal to explain it looks as if they considered it unlikely that a C.O. should accept it if explained.

Further, if the Board of Inquiry discovers that the church has given sanction to army reconstruction, it will be next to impossible for later C.O.s to get into Friends Reconstruction because they urge the other first. This would be very unfortunate both for the men—for the Mennonite supporters of the Reconstruction—and for the amicable relations that have been formed between the Mennonites and the Friends thru their cooperation in this work.

Further, we have seen what compromise has done to the Church of the Brethren. They have accepted army reconstruction and other noncombatant service and as a result their name is scarcely ever mentioned incident to nonresistance. They have manifestly lost their identity on this principle. It is very unlikely that future generations in that organization will be recognized as nonresistant. The public has not stamped them as C.O.s and probably they are not deserving of this high privilege. But there is a danger in sacrificing a whole principle, in compromise.

Some of our men are still in the guard house, some are sentenced to Fort Leavenworth, numerous are the cases of those who have suffered persecution to a greater or less degree to keep the principle of nonresistance, so long fostered by . . . the church, intact. For us to retract now would certainly place these brethren in an awkward and embarrassing position to say nothing of the resulting disrespect it might show toward their heroic Christian courage. I may say here also that those of us who have gone thru the camp have not been unmindful of the prayers of . . . our friends in the faith, without which we would be in more dire circumstances than we now are. There have been many petitions in our behalf clothed with the desire that we stand firm without compromise. The reflection would extend to them also.

Beyond any doubt a man in army reconstruction is considered by army officials as a full-fledged soldier. Should he die in that position a military funeral might be requested by the government. A man, perhaps who might have been ordained since the war began on May 17, 1917, and who is in Class I, if accepting army reconstruction would be required to preach in a military uniform if he were asked to preach at all when on furlough. I can hardly imagine that our people in general would be sympathetic to a minister preaching in a military uniform. (The uniform is not only urged but required in army reconstruction.)

Perhaps I have already said too much. My reasoning may be illogical and faulty but I can't help expressing my regret if such a step is taken.

Contrary to what I formerly thought, I am not ashamed

to be called a stand-pat uncompromising conscientious objector on religious grounds. I can see no honorable position in a half way stand. At this time we must show what we are. . . . I for one am in favor of having our church go down in history as out and out nonresistant, being opposed to aiding or abetting war in any way whatsoever.

Dr. Rufus Jones told me he met you at their executive meeting. He said they were pleased with the men who represented our church and the spirit with which they cooperate.

It is also the opinion of members of the Friends Committee that a sanction of the church to army reconstruction or any form of noncombatant service is a barrier for the men who desire to do Friends reconstruction work.

We are still in training here awaiting passage on the French Line to France.

Influenza is very prevalent in Phila. It is reported there are 180,000 cases and a daily death list of over 200 in Phila alone.

We are all well at Merion Hall and trust this will find you enjoying the same blessing.

Will you not inform me what has been done relative to the matter under discussion in this letter?

Very sincerely yours,
[signed] O. B. Gerig

O. B. Gerig,
Haverford, Pa.

Dear Brother:

Bravo! Your position is the same as that [which] the church stands on and I hope shall stand on for all time. You have the right idea in regard to the Church of the Brethren. They have lost out in a way that will be very detrimental to them along many other lines. I am indeed sorry for them.

I am certainly glad for your full concise statement of your position on this question. It shows that you have given the matter a careful consideration. It is one thing to be put up against those things where you have to meet it and solve it out for yourself and quite another for a person to be nonresistant when the question of war is not raised at all.

You will notice the term "reconstruction" in the enclosed which was adopted at the meeting at Scottdale recently, but you notice that it was only on condition that the military uniform need not be worn. Of course we realize that this could never be granted with military reconstruction, but Dr. Keppel told us that the present plan of Farm Furlough was so unsatisfactory that something must be done. That in the future they might leave some of the boys here where they would be placed in groups of possibly 40 or more, but that the solution now seemed to be to take the boys all over to France, place them under a civilian and have them level the land and get it ready to farm, and also to do agricultural work. In fact you will notice 2 things which will keep it from being

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accepted in connection with Military Reconstruction. (1). The military uniform is not to be worn. We would not object to a uniform which meant something different from militarism; for illustration, in your work in France you will be required to wear a uniform (if I am rightly informed) but it is the Friend's uniform. I only found one of the men here at the meeting that was weak on the military uniform. He found the sentiment so overwhelmingly opposed to the military uniform that he did not even dare to state his position until he got home and wrote it in a letter. (2). They are not to be directly under the military establishment. This severs it from the point that you feared. Our aim was that since the War Department was wrestling with the question, that we show the objectionable features: Militarism, and uniform; and at the same time show our willingness to do something. Of course, we had to be very careful of the espionage law. We want to be law-abiding, ready for service.

I have just recently hatched out something which I have written to the Hon. R. C. McCrea, civil commissioner at Washington. I did it without saying to any one that I was going to write it. If the Government will allow that, it will solve the problem for a great many and at the same time keep the boys far enough away that there will be no trouble. If it works out, I may get a call to Washington in a few days. If so, I expect to come to Haverford for some inspection and instruction.

The fourth liberty loan is causing some disturbance but in most cases the matter has been fixed on the Bank Deposit plan. Otherwise things are going along quietly, except where influenza has taken hold. Suppose that you know ere this that Susanna Nice died, either last Sunday or Monday. Do not have particulars. However, we have it that it was influenza.

Your brother,
[J. S. Hartzler]

The proposed program that Hartzler had "hatched out" takes on special import in light of Alternative Service during World War II. It demonstrates how an idea does indeed need to evolve with the passing of months, and even years.

Here is truly the germinal idea of CPS of the 1940s, embodying both social and relief work. The idea of meeting the needs of the whole man was part and parcel of this vision which J. S. Hartzler was perhaps first to formulate in such a concrete manner.

Many facets of witness and service would emerge from the Mennonite experience in the First World War. The Chris Graber letter of appointment to relief in the Near East reproduced on the cover symbolizes the synthesis reached by the Mennonites.

The Mennonite Central Committee, with its worldwide concern for human beings, would follow in 1920, and the constant awareness that a prophetic vigilance is needed, if the church is to be the church, an entity somehow set

apart from general society, in order to fulfill a very special task which indeed stands as an alternative to war. Tract No. "153" was not far off in this regard . . . and a segment of the confiscated tract bears repeating.

Some of these thoughts run through the mind, in reflecting upon the above-mentioned correspondence between J. S. Hartzler and R. C. McCrea, the War Department official who was entrusted with the new Farm Furlough program for conscientious objectors. We herewith print these two letters, which brings this chapter to a fitting close.

Scottdale, Pa., October 9, '18.

Hon. R. C. McCrea,

Washington, D.C.

Dear Sir:

We are indeed sorry that our position is causing so much trouble, and we greatly appreciate the effort which officials are making to solve the problems connected with the C.O.s. It is with a desire to aid that this is written.

Government has a very large tract of land in Arizona, in the Pima Indian Reservation. A high tension wire line runs from the Roosevelt Dam to five or six good wells equipped with electric pumps. The idea was to have the Indians develop this into a farming community, but they did nothing. It is lying idle.

Would government consider letting the Mennonite Church, or a number of responsible men have this land, or a part of it with the equipment, for the period of the war and as much longer as will be necessary to gather the crops then in the ground on the conditions that we would take 150 to 200 C.O. boys onto the land, clean it up and farm it to the best possible advantage for government. A good agriculturalist would be necessary to oversee the work, but he may be had at a nominal wage. The boys would work for board and clothes and the mere pittance of five dollars per month. This would be for a little spending money. Much would not be good. The railroad fare to the reservation and to their homes after the war to be paid by government. All above actual expenses to be given to war sufferers in Belgium, France and Armenia.

A number of the boys are good teachers, college men, and could put in part of the time teaching the Indians agriculture with the hope of inspiring them sufficiently that they would continue the work after the C.O. boys were gone.

The soil is very fertile and would produce good crops of cotton (the best in America), alfalfa, wheat and corn. This is evidenced by the crops raised just off the reservation on the same kind of soil.

I await your answer, and if favorable will take up the matter at once with others so as to be ready for the work as soon as possible. They could live in tents in that climate.

Respectfully submitted,
[J. S. Hartzler]

WAR DEPARTMENT.
Washington.
October 31, 1918

Reverend J. S. Hartzler
Scottdale
Pennsylvania

My dear Mr. Hartzler:

When in Washington on Monday I went over the Pima project with a specialist in the Department of Agriculture who is familiar with the possibilities of the Pima district. The acquaintance he has with this district leads him to confirm every statement you have made about it and its possibilities.

I found a feeling, however, in Washington that, in view of the possibility of placing practically all of the c.o. boys we have to advantage in farm projects already under way in various states, it would be unwise to undertake a new venture which might possibly have to be dropped before it would really come into being as a farm venture. Should the war last, however, beyond our expectation, I know that it would be worth while to consider this matter.

Sincerely yours,
[signed] R. C. McCrea

Columbia University
New York City



1. The "Army Reconstruction" service proposed by the War Department was a proposal that COs serve in Army hospitals for the "reconstruction" of sick and wounded soldiers.

Wit and Wisdom

"At age twenty we don't care what the world thinks of us; at age fifty we find out that the world wasn't thinking of us at all."

. . .

A family of four at Sunday dinner was discussing the morning service in their church. The father complained about the length of the sermon, the mother complained about the noise, the daughter complained about the choir's special. After the three had voiced their negative comments, the fourth member of the family, a ten-year-old boy, spoke up cheerfully and said, "I thought it was a pretty good show for a dime."

. . .

Did you hear about the fellow who was so cheap that he bounded down the ramp of the plane which had just landed and grumbled: "There goes \$2.50 worth of insurance down the drain."

. . .

The more you listen to political speeches, the more you realize why America is called the Land of Promise.

. . .

"For every minute you're angry — you lose sixty seconds of happiness."

Silent Miracles

by Anna Marie Steckley

Much is said today of the Spirit at work in some very unusual ways. Spiritual highs seem to be sure evidence of a special infilling. Some tend to sort out certain gifts of the Spirit and make them the norm or measuring stick of their spiritual maturity. Unless one has an exciting story to tell, his spiritual experience may stand in question.

I very much like this faith-in-action idea. However, I like it only to the point where I can feel confident that God is doing the choosing, where my faith is surrounded by His permissive will rather than my shortsighted desires or demands. I feel more comfortable to have my faith cradled in the arms of Jesus. My foresight and powers of understanding have their limitations. I feel safer to say, "If it be Thy will."

My dependence on God has grown out of some crushing experiences far beyond any human strength or explanation. My story is not one of earthshaking miracles. The miracles I wanted so much to happen ended in death. Twice death rudely invaded my home and took a loved one. I was plunged into deep waters, so deep that I was about to drown in a sea of grief, self-pity, and bitterness.

But God was there. He performed one of those silent miracles that enabled me to lift my head and slowly work my way through. Because of it I have acquired some deeper insights that I would have missed under more comfortable circumstances.

God is able to heal sick and broken bodies, and praise the Lord when He does. But when God in His wisdom chooses otherwise, we want to give Him the glory too. From God's position the view is clear. He sees the ending from the beginning. Probably through death He averts some pitfall down the road. When finally we catch a glimpse of the completed pattern for our life, we will agree that His choices were for our eternal good and His glory. Most of life's painful experiences can be understood only by faith.

The thrust of my story is that God is on the scene for all His children. He hears every prayer. We are all on the inside track. Just because God chooses to work with me through what I like to call silent miracles, I am no less His child. How else can God demonstrate His promise of strength and sustaining power but through some great hedged-in experience? God's program includes the valley as well as the mountaintop.

In human measures faith produced in the valley can equal any of the more lofty kind. The effects may be more enduring. One is forced to draw heavily on His sustaining power, and over and over God works through silent miracles which go unheralded.

In spite of the thorn-and-rock-strewn paths in my life, God has been good to give an occasional mountain view to reassure me of His presence and love. I want to be a better person for it all.



Family Life TV Spots Report

On a park bench in Nashville, Tenn., a young couple struggled through the following scene 19 times one sunny day in September.

He: "You don't have to say it. . . ."

She: "You can forgive me?"

He: "I think so. It's been hell. For us both. But it's okay. You're okay. You know?"

She: "You're forgiving me . . . why?"

He: "I want to."

Voice Over: "Forgive. It's the Jesus way. It's God's way."

While traffic moved noisily up and down the street, a young couple and a TV production crew lived and relived the action for another Family Life TV Spot.

You're O.K. is a 30-second spot showing two people resolving conflict through forgiveness. A second, 60-second spot was also filmed in Nashville. It shows a runaway daughter calling home from a phone booth and discovering that she is loved, that her parents are eager to have her home again.

The theme of the two spots is love, forgiveness, and acceptance of individuals as persons — warts and all. Just like God accepts us through Christ.

More Than Meets the Eye

Family Life TV Spots contain more than meets the eye or ear. Their production begins about a year and a half before their release to stations.

On December 8, 1971, the Inter-Mennonite TV Committee met in Winnipeg, Man., and among other things selected the theme for a fifth series of Family Life TV Spots. Mass media representatives from the General Conference Mennonite, Mennonite Brethren (Canada and U.S.), and the Mennonite Church make up the committee.

Following this theme-selection meeting, the boards of the sponsoring groups met in January 1972 and approved the theme and allocated funds for production of a fifth series of spots. The executive producer was then able to solicit scripts from writers, both free-lance writers and staff writers from the producing organizations. Harold Weaver, director of Mennonite Audiovisual Services for Mennonite Board of Missions, Elkhart, Ind., is executive producer for the Family Life TV Spots.

After the submission of 19 scripts, the TV committee met in Hesston, Kan., Feb. 5 and in Chicago, Apr. 7 and May 28. During these meetings scripts were evaluated, sent back for rewrites, discarded, and new versions written. On May 28, six were selected and sent to potential producers for evaluation and cost estimates. They were also sent to "outside" persons for evaluation, such as religious broadcast leaders in a number of centers, and persons in the TV industry who bring unique perspectives for evaluating the scripts.

Responses filtered back from these "outside" evaluators, the sponsoring groups and the seven potential producers to Harold Weaver. On Aug. 31, Fred Rowles, a producer-director of the Television, Radio, and Film Commission of the United Methodist Church (TRAFCO) met with the committee to discuss development of the scripts. TRAFCO was chosen to produce the new spots.

Four scripts were still "in the running" at the Aug. 31 meeting. The script for the *You're O.K.* spot was accepted pretty well as submitted to the producer. "An interesting thing happened in the process of evaluating the other three," comments Harold Weaver. "We ended up with a completely new spot that evolved from an idea in one of the other three that didn't quite jell." After brainstorming the idea, Rowles and Augsburgers were sent out of the room to write a script that would communicate the message the group was experiencing in their discussion. This became the *You're Loved* spot.

Quality Requires Persistence

Before the actual shooting of the spots began, actors had to be chosen who could bring the spots to life. Rowles and Weaver spent three days interviewing actors and actresses for the different roles in the two spots.

"In the process of casting, we interviewed and tried out four women and five men for the parts in the *You're O.K.* spot," Weaver says. "And we had seven girls try out for the *You're Loved* spot. But we weren't entirely satisfied with an actress for the young teenage runaway in that spot," Weaver comments. "So the next day another six tried out — we still weren't completely satisfied."



"I love you, too," runaway says in a phone booth call to her parents. The scene is from the 60-second spot, *You're Loved*.

Fred Rowles continued the try-out process while Weaver returned to Elkhart for the weekend. By Monday morning he had found the girl for the lead role in the spot. Filming was scheduled for Wednesday.

Canning the Action

"The shooting process involves setting up and testing the equipment, positioning the camera and selecting the angle, rehearsing with the actors and doing dry runs without shooting film," Weaver notes.

"You look for magic combinations of good quality in sound, voice, and background — was the acting convincing? Did they feel the part? Did the motion and movement flow smoothly? Did the cameraman catch well what happened? It takes a combination of these factors to make a good spot — or failing that, a mediocre one," Weaver says.

The *You're O.K.* spot was shot 19 times before the director felt he had a spot that put together well all the elements for a good package.

By late afternoon of Sept. 19 the crew felt they had "in the can" enough takes to make a good 30-second *You're O.K.* spot. It had originally been projected as a 60-second one.

The *You're Loved* spot was filmed the next evening at a phone booth. It shows two teenage girls. The one outside the booth is wearing a T-shirt with the words, "Smile. God Loves You," across the front. The girl inside the booth is a runaway finally gathering courage to call home. Only her side of the conversation is audible. In her emotionally charged responses the viewer learns that her

parents still love her and are eager to have her home.

As she steps outside the booth, her friend asks, "Well, what did they say?"

"You're right," she admits. "They still love me." After they embrace, she adds, "Maybe God loves me, too."

"Finding a phone booth that lent itself to filming required considerable scouting," Weaver notes. "We needed a booth that you could see through from both sides. We wanted it on a street corner with some traffic sounds, but not too much interference from people. And we needed a place to get power for electrical lighting, since the director wanted to shoot the film at night."

"About 6:00 p.m. our film crew ended up on a street corner in Nashville with the two actresses and two policemen to handle spectators. The filming took until after midnight and at times we had as high as 30-40 spectators milling around, curious to see what was happening. It was largely a black neighborhood, and I found myself repeating time after time who the Mennonites are, the subject of the film, and what we're trying to accomplish. A number of youngsters tried to sneak into the scene or wondered how they could become actors and actresses."

Editing for Excellence

From the 19 "takes" on a park swing, who decides which take or combination of takes will best communicate a 30- or 60-second gospel message?

Director Rowles was responsible for the initial film selection. The spots were evaluated for their memorability, their aural and visual effects, the clarity of their message, their technical quality, and the possibility of the acceptance by the stations. At this point the visual and aural effects can be intercut for maximum impact of intended message.

On Oct. 27 executive members of the Inter-Mennonite TV Committee met in TRAFICO's production studios in Nashville to view the edited film with a tape sound track, a process known as interlock. This is the last point at which any substantial changes can be made before the master prints are made for duplication.

After making the changes requested by the executive group, a sample of the final product (answer print) was made and shown to the boards of the sponsoring groups. After they approved them in January, the master prints were ready for duplication and distribution to the TV stations for public service release in May of 1973.

The series IV spots cost about \$40,000 to produce and distribute to some 500 stations. Free time given to the spots was valued at more than a million dollars. One station alone gave \$28,000 to

the peace spots and estimated viewer impressions at 14 million.

A number of individuals are known to have been nudged toward faith in Christ through the spots. The birth of a fifth series of spots may mushroom into many "new life" experiences. — *J. Allen Brubaker, director of news for Mennonite Broadcasts, Inc., Harrisonburg, Va.*

Strite Impressed by "Sea of People"

Fascination. Depression. Dismay. Surprise. Hope: Round-the-world impressions Lewis E. Strite relived Dec. 13 during a staff assembly at Mennonite Broadcasts.

"But the most tremendous impact of my trip was the sea of people," Strite said, "and how to get to them with the gospel and the kind of help they need."

Strite recently retired from the board of directors of Mennonite Broadcasts. As a director of Mennonite Board of Missions, he and his wife, Ethel, undertook, in late October and early November, a six-week trip around the world to dialogue with missionaries, professional persons, and government leaders on the changing nature of missions abroad.

The Strites left Washington Oct. 14 and flew to Hawaii for a day of rest before continuing on to Tokyo, Japan.

After highlighting the technical proficiency of the people of Japan, Strite noted that "it is costing a price."

"The people of Japan have almost made their gross national product a god," he said, pointing out that in some factories workers are penalized for not taking their vacations.

He noted that while the business community has built a strong interlocking program of employment, education, housing, recreation, and the like, in many cases health, sanitation, and the environment are suffering.

Shifting to the problems and concerns of the missionaries in Japan he outlined some of the nontraditional methods being used to relate to people in a country where only about one percent of the population believes in Christ.

More and more of the missionaries are finding employment in academies, universities, businesses, and the like as a means of self-support and of breaking the old missionary stereotype — "Sure, you're getting paid for it. If I'd get paid to say it, I would too."

From Japan the Strites flew to Hong Kong, the gateway to China. Here they heard of persons coming out of China who reported that the church is still alive there.

In Bangkok, Thailand, the Strites found many altars and temples to for-

eign gods, people everywhere, and overwhelming sanitation problems.

Commenting upon the quality of food in the Far and Near East, Strite noted that in general, meat is scarce, expensive, and of low quality. He discovered that in some places "the more you chewed the meat the bigger it got."

In a more serious vein he then asked, "But where do you begin with one loaf of bread for millions?" He was referring to the aggravated situation caused by an influx of some 250,000 refugees from Bangladesh into Calcutta's 10 million population.

"Thousands of people live on the streets with a mat and a little bundle and cook on fires built from the litter of the streets," he said.

Moving on to Bihar the Strites found a great demand for religious and secular literature. Workers employed at large factories built by Russia and Czechoslovakia, including Czechs and Russians, provide a growing market. The bookstore at Bihar is also supplying books for the local school system.

In speaking of the problems faced by the national churches, Strite noted that "letting the church be the church at a level they can afford is one thing, but financing institutions (hospitals, schools, printing houses, etc.) creates a financial problem that needs to be worked through."

In Nepal the Strites met Paul Wagner, who after some 30 years of missionary work in India, is now working in Katmandu. Strite noted that while it is against the law to baptize there, Paul has been asked by the government to prepare a Christian radio program for the local government-operated station. Katmandu is a door to Mt. Everest, entertaining many passing tourists.

"Praise God for these kinds of opportunities," Strite said, adding, "Some 150 Christians from various nationalities are working at the Summer Institute of Linguistics in Katmandu, translating the Bible and other Christian literature into Nepalese and related dialects." The institute is a Wycliffe-type Bible translation effort.

The Strites found Israel surprisingly open to dialogue with the Christian community and said that the missionaries there are in the heart of what's happening.

Roy Kreider is chairman of the Evangelical Israel Committee and Paul Swarr was recently elected executive secretary of the committee. The group publishes a periodical and are happy to solicit and publish articles written by members of the Jewish community.

"Only 20 percent of the Jews returning to Israel are religious," Strite noted. "For the other 80 percent, returning is a political thing."

The Strites discovered a number of hopeful signs in Africa. In Ethiopia they found the national church assuming more and more responsibility for its own programs and mission.

Commenting upon his four-hour jet flight across mid continent from Nairobi to Lagos, Strite summed up the complexity and the hope for Africa — "You know, Africa's big."

In Nigeria the Strites visited B. Charles Hostetter and his wife and family. Charlie and Grace are now both teaching at the Aladura Theological Seminary.

Adequate facilities and finances and realistic planning for the seminary are some of the problems that face the school.

Summing up his trip, Strite said, "People. Millions of people. This is what grips you."

The Strites arrived home Nov. 26, concerned that the Lord of the harvest may raise up the "John Wesleys" of today, from the East and the West, to get the mission job done.

Strite concluded his assembly presentation with the words of Christ, "The harvest truly is plenteous, but the labourers are few."

Consultation of L.A. Theological Fraternity

The second International Consultation of the Latin American Theological Fraternity took place Dec. 11-19 at the Evangelical Seminary in Lima, Peru. Thirty-two members from 15 countries participated in the Consultation.

Although they did not appear on the program, factors such as making or renewing acquaintances with well-known Christians and companions in the Latin American theological ferment, sharing experiences and exchanging ideas, were extremely valuable to the participants.

Dr. Rene Padilla led the inaugural reunion. Pastor Felix Calle extended a warm invitation in the name of the national Council. Professor Peter Savage, the coordinator, and Samuel Escobar provided orientation for the intense labor of the following week. Throughout the Consultation everyone was edified by the fraternal spirit and excellent cooperation of all. The following papers were thoroughly discussed and debated both in group sessions and in assembly: "The Nature of the Kingdom of God," Emilio Antonio Nunez C.; "The Kingdom of God and the Church," Dr. Rene C. Padilla; "The Pertinence of the Concept of the Kingdom for Hermeneutics," John H. Yoder; "Kingdom of God and History," Jose Miguez Bonino, presented by Jorge A. Leon in his absence; "King-

dom of God, Eschatology and Social Ethics and Politics in Latin America," Samuel Escobar.

In discussing these presentations it became clear that for the majority of evangelicals in Latin America eschatology is futuristic, i.e., the kingdom of God will be fulfilled in the future.

In order to promote the work of the Fraternity it was decided that the following work areas should be formed: Biblical Theology, Ethics, Ecclesiology and Church History, Apologetics, Theological Education, Pastoral Concern. The members were divided into groups according to these areas. Each group will work in its specialized area during the coming four years. It is hoped that this will contribute more in the development and work of the members of the Fraternity and in reaching its goals.

South Texas Churches Elect Representative to General Assembly, Region III



South Texas Mennonite Church Council

At the recent quarterly business meeting of the South Texas Mennonite Church Council in Mathis, Tex., Mennonite pastors were present. They are (left to right) Howard Birky, pastor of *La Capilla del Senor* (The Chapel of the Lord), Premont, Tex.; Gilberto Perez, pastor of *Iglesia Evangelica Menonita* (Evangelical Mennonite Church), Taft, Tex.; Ruperto "Tito" Guedea, Jr., pastor of Alice Mennonite Church, Alice, Tex.; Marlin Kim, pastor of Houston Mennonite Church, Houston, Tex.; Conrado Hinojosa, pastor of *Iglesia Evangelica Menonita*, Brownsville, Tex.; Weldon Martin, pastor of *Iglesia Menonita del Calvario* (Calvary Mennonite Church), Mathis, Tex.; and Paul Conrad, pastor of Prince of Peace *Iglesia Menonita*, Corpus Christi, Tex. Birky is terminating his duties in Premont on Feb. 1, and will begin employ-

In view of the fact that the Billy Graham Association is planning a second International Congress on Evangelism in 1974 in Lausanne, Switzerland, the Fraternity agreed to present certain proposals which would help the Congress to take the Latin American situation seriously. These proposals call upon the Congress to take decisive action for an adequate evangelization and the implementation here of the claims of the kingdom.

Three of the participants were Mennonite: Hugo Zorrilla, of the Mennonite Brethren Church of Colombia, soon to be teaching New Testament in the Latin American Biblical Seminary of San Jose; Mervin Brenneman, Lancaster Conference Mennonite, teaching Old Testament at San Jose; and John H. Yoder, of Goshen Biblical Seminary.

ment with the Provident Bookstore in Lancaster, Pa. Kim has an associate interest in STMCC. Houston Mennonite is a member of General Conference.

At the meeting Gilberto Perez was elected to serve as the STMCC Region III representative to the churchwide General Assembly to be held Aug. 7-12 in Harrisonburg, Va.; Dominga Lozano, Alice, Tex., was named interim chairman of the newly established WMSC (Women's Missionary and Service Commission) in south Texas; and Wayne Hochstetler, Voluntary Service worker in Robstown, Tex., was appointed to the five-member extension committee of STMCC. The devotions at the sessions, led by Weldon Martin, centered in the Acts 2 account of the spiritual compatibility of evangelism, meeting of social needs, and the outpouring of the Holy Spirit.

Report of General Board Quarterly Meeting

The Mennonite Church General Board met at Rosemont, Ill., for its quarterly meeting on Nov. 28 and 29. All Board members except three were present for the two-day meeting. Also present were the executive secretaries of the five program boards. Presiding at the meetings was the chairman, Paul Mininger.

The worship periods were led by H. Ernest Bennett of Elkhart, Ind. He spoke on the theme "I See God at Work" and used Romans 5:1-5 as a text. He shared the observations of his experiences in South America when he attended Mennonite World Conference and made fraternal visits to the churches. He cited numerous illustrations of how God is making for Himself a people, how the church is being renewed to a life in the Holy Spirit, how God is calling leaders for the church, and how the church is working in meeting needs.

Appointments Made

The General Board is responsible for making certain appointments and also for interim appointments when vacancies occur between sessions of General Assembly. At this meeting the following appointments were made:

To Mennonite Central Committee

Harold Bauman, Goshen, Ind.
Atlee Beechy, Goshen, Ind.
H. Ernest Bennett, Elkhart, Ind.
Wilbert R. Shenk, Elkhart, Ind.

To Germantown Corporation

Mahlon Hess, Salunga, Pa.
Leonard Gross, Goshen, Ind.
Amos Hoover, Denver, Pa.

To Mennonite World Conference Presidium

Newton L. Gingrich, Tavistock, Ont.
Paul N. Kraybill, Rosemont, Ill.

To Mennonite Board of Education

Howard Hershberger, Hesston, Kan.

To Mennonite Board of Congregational Ministries

James Hershberger, Hesston, Kan.

To Council on Faith, Life, and Strategy

J. Lawrence Burkholder, Goshen, Ind.

Robert Hartzler, Des Moines, Iowa

To Mennonite Publication Board

Luke Bomberger, New Holland, Pa.

Grants Announced

The Board heard the report of grants that had been received from two sources. Funds were received from the Schowalter Foundation for:

1. Launching a Churchwide Interpretive Program for Coordinated Funding \$5,000
2. Key 73 Seminars 2,500

3. South Central Conference Ministers' Refresher	Min- isters' Refresher	Min- 500
		\$8,000

Funds were received from Mennonite Mutual Aid Association Fraternal Activities for:

1. Perspectives in Pastorate Seminars	\$ 8,000
2. Brotherhood Projects (Cross-Cultural Consultation)	2,500
3. Mennonite Church Interpretation (Audiovisual)	2,500
4. Afro-American Unity Conference (AFRAM)	1,500
5. Assembly 73 Delegate Travel Pool	1,500
	\$16,000

All of these funds are for above-budget activities and make possible the provision of additional services to the church. The General Board voted to express thanks and appreciation to Schowalter Foundation and Mennonite Mutual Aid Association Fraternal Activities for these grants to the Mennonite Church.

Transitional Funds Sought

The General Board took a serious look at the financial situation. In the transitional period from the old organization to the new a deficit has been building up. Spending has been below that which the 1971 General Assembly approved. At the same time, however, the income has been below the cost of operation. At the end of the first 17 months of operation supplemental funds of \$80,000 will be needed for the General Board and the Board of Congregational Ministries. In light of this the General Board authorized the general secretary, Paul N. Kraybill, to begin a special individual donor fund-raising program to cover these transitional costs until the giving reaches the level of operational costs. It is hoped that conference giving will equal the budget by 1973. The General Board operates at the rate of \$1.15 per member per year. The Mennonite Board of Congregational Ministries budget is figured at \$2.00 per member.

Relationship to Overseas Churches

Wilbert Shenk from the Mennonite Board of Missions Overseas Office at Elkhart, Ind., was present to give a report on fraternal relationships with overseas churches. It was noted that the Mennonite Church has moved away from a church structure which has a goal of having overseas churches with membership in a North American Mennonite

organization. Instead, overseas churches are forming their own organizations to which the Mennonite Church (Canada and U.S.) relate in a fraternal way. Following a discussion of this presentation the General Board took the following action: "To affirm the intention to maintain active church-to-church relationships with overseas churches historically related to the Mennonite Church in a spirit of cross-cultural sharing and receiving as an expression of universal brotherhood in Christ."

The Board then directed Paul N. Kraybill and Wilbert Shenk to explore with overseas churches, district conference mission boards, and others the ways in which these fraternal relationships can be strengthened and made more mutually beneficial for a worldwide witness.

Planning for the 1974-75 Biennium

The General Assembly will discuss and adopt a budget of churchwide programs for the 1974-75 biennium in its meeting in August of 1973. The General Board, in the meantime, is responsible for bringing together the financial askings of the various agencies requesting contributions. This involves a process of gathering, consulting, and studying with agency personnel, conference representatives, etc. It includes the consideration of program emphasis, world need, income resources, long-term planning, etc. The General Board has appointed a "Guidelines Task Force" to begin the process of budget formation. Serving on this task force are Dan Kauffman, John Rudy, Newton L. Gingrich, Gerald Studer, and General Board staff members. They will bring a report to the March meeting of the General Board.

Reports

The General Board heard a progress report on the MCC Self-Study by Robert Kreider. The executive secretaries of the five program boards also reported on the highlights in their area of activity.

—Ivan Kauffman

Musical Drama Featured at Harrisonburg HS

These People Mine, a musical drama that premiered at the Ninth Mennonite World Conference in Curitiba, Brazil, on July 19, 1972, will be featured in the college auditorium at Eastern Mennonite College on Jan. 19 and 20 at 8:00 p.m. The musical will climax a special Anabaptist emphasis week sponsored by Eastern Mennonite High School.

These People Mine will be performed by the original cast which premiered the musical in Brazil and performed 32 show-



Jim Krabill and Elaine Warfel in one of the numbers of the musical drama *These People Mine*.

mennoscope

Writers' Fellowship will meet at the Mennonite Information Center, Lincoln Highway East, Lancaster, Pa., Jan. 21, at 1:30 p.m. Come to become informed about writing for Christian publications. Bring a manuscript if you desire.

Mennonite Conference on Christian Community to be held at the Elmira Mennonite Church, Elmira, Ont., May 3-6 (Thursday evening through Sunday morning). The theme of the program will be "Searching for Christian Community." The program will focus on the biblical basis, temptations and barriers in the way of community, minority and Mennonite ethnicism vis-a-vis Christian community, intentional community, and the congregation as nucleus of true Christian community." Sponsored by the Mennonite Community Association. For information write to Theron F. Schlabach, exec. sec., 1700 S. Main St., Goshen, Ind. 46526, or Vernon Leis, local chairman, 4 Herbert St., Elmira, Ont.

This year eleven Goshen College students are taking part in overseas study programs in Colombia, France, West Germany, Kenya, and the Netherlands. Nine students are in junior year abroad programs sponsored by the Council of Mennonite Colleges and Brethren Colleges Abroad. Five girls are studying at the University of Strasbourg, Strasbourg, France, and a fellow and a girl are studying at Philipps-University Marburg/Lahn. Marburg, West Germany, under BCA. Under CMC one fellow is studying at the University of Nairobi, Kenya, and during the fall term one fellow was studying at the University of

ings of the drama at the Dutch Family Festival in Lancaster upon return to the States last summer. *These People Mine* was written and directed by Merle Good.

"*These People Mine* contains scenes from various countries at points in our history," Good stated. "I view it as a people piece exploring the spirit and struggle of our pilgrimage."

Appearing in lead acting roles will be John Miller, New York City, and Steve Weaver, New Holland, Pa. Headlining the musical numbers will be Elaine Warfel of EMC and Jim Krabill of Goshen College. Also appearing on the cast will be Sylvia Brunk, student at Maryland University; Eglia Birmingham of Panama, student at Christian Theological Seminary, Indianapolis; Marilyn Nafziger, student at Boston University; Elias George of Jordan, teacher at Conestoga Christian School, Elverson, Pa.; Alta Walter of EMC; and Good himself.

the Andes, Bogota, Colombia. For the fall term one fellow studied in the Netherlands under a program of Syracuse University, Syracuse, New York. Another fellow is spending a year in a cross-cultural learning program at Dag Hammarskjold College, Columbia, Maryland, with one month at the United Nations and one month overseas. The credits earned by both students will be transferred to GC.

Chris and Laverne Peifer left the United States on Dec. 27 for their first term of service overseas. Chris will serve as business manager at Shirati Hospital in Tanzania. He had earlier served in Tanzania as a Paxman, from 1953 to 1956.

Ken Zehr, Bath, N.Y., began working with Merle Herr, director of the Home Ministries/MDS program in the Corning-Elmira area of New York, on Dec. 26. He will serve as a social worker, screening applicants and working with various agencies to obtain benefits available to flood victims. He will assume much responsibility for the housing projects. Merle plans to work more directly with visitation in the communities and development of other outreach programs.

Jason and Ann Denlinger, pastor couple in Williamsport, Pa., write, "Praise the Lord for another enjoyable and rewarding month. One new Christian was released from jail and the congregation has accepted him beautifully. His cell mate who returned to the Lord was released a few days ago also. The two are an encouragement to one another. Another alcoholic for whom many have

prayed many years came to choose Christ last week instead of alcohol. His faithful wife spent many a day fasting and praying for his salvation. This has been very strengthening to our faith, realizing that God is able to save to the uttermost."

Jose Santiago, pastor of the Good Shepherd Mennonite Church, Lancaster, Pa., writes that sixteen brothers and sisters were baptized Dec. 16. In January Jose plans to start an instruction class for another group of believers. There are ten new candidates for baptism.

The **Robert Musser family** completed their studies of three months in the United Kingdom. On Dec. 20 they left the United Kingdom and transferred to the Shirati Hospital in Tanzania for their first term of service.

Bossler's congregation, near Elizabethtown, Pa., honored Martin and Suie Kraybill on Dec. 10 in recognition of forty years of ministry. Following Martin's retirement sermon, Harlan Hoover, pastor at Bossler's, responded for the congregation. During these years Martin also served the broader church as evangelist, speaker in Bible conferences, and is a life member of the Eastern Board of Missions and Charities. Martin continues to preach and to serve the church at the Landis Retirement Community, Lititz, Pa., where they now reside.

During 1972 contributions to the Eastern Mennonite Board of Missions and Charities increased 12 percent to a total of \$1,739,000. Norman G. Shenk, treasurer, shared his preliminary report in the weekly chapel service on Jan. 2 at Salunga, Pa., headquarters. Each of the program departments experienced an increase of support with total receipts as follows: missions \$1,412,000, relief \$195,000, and voluntary service \$132,000. Response to the December missions' ingathering, \$348,000, was almost at the same level as last year, even though there had been a marked increase in monthly support. Income from living donors increased 8.9 percent; there was also significant growth in income from estates. In planning for 1973, an 8 percent increase in budget is projected. The mission board will meet in special session on Jan. 17 to adopt a budget for 1973.

Mennonite Board of Missions, Elkhart, Ind., has received final distribution of \$8,866 from the estate of Anna M. Grueneis, who had lived near Bryan, Ohio. She was a member of the Lockport Mennonite Church. With the first distribution received in July 1972, her bequest to the Board totals \$61,636.

Paul S. Hollinger was chosen by lot and ordained bishop for the Hammer Creek District of the Lancaster Conference at Ephrata, Pa., Dec. 16. The ser-

mon was preached by Luke Horst and the charge was given by H. Raymond Charles. Hollinger's address is R. 2, Denver, Pa. 17517. He has served as a pastor for the Indiantown congregation for the past four years.

Paul H. Stoltzfus, assistant pastor at the Sandy Hill congregation, Coatesville, Pa., accepted a call from the Maple Grove congregation, Belleville, Pa., Nov. 26 to become their pastor in June 1973. Paul will fill the vacancy created by the resignation of Waldo E. Miller. Following Paul's ordination to the ministry in 1965, he attended Philadelphia College of the Bible and Eastern Mennonite College and graduated from EMC in 1971. Paul is married to the former Mary Myer. The Stoltzfuses have four children. Ken-ny, Karen, Kevin and Kirt.

Edwin C. Bullers, Stryker, Ohio, was ordained to the ministry at the Good Shepherd Mennonite Church (Spanish) Archbold, Ohio, Nov. 19. He has served the church since Nov. 1, 1971, as a licensed pastor. Bullers, at that time, transferred from the United Methodist Church, Mayport, near Punxsutawney, Pa. Mario Bustos, New Paris, Ind., preached the sermon. The service was in charge of Walter Stuckey.

New members by baptism: seven by baptism and one by confession of faith at Beemer, Neb.; two at Huber, New Carlisle, Ohio.

Change of address: The Kenneth and Grace Schwartzentruber family's furlough address is Box 485, Tavistock, Ont. NOB 2 R0.

readers say

Submissions to Readers Say column should comment on printed articles.

... There are many good articles in the *Gospel Herald* but I especially liked the lead article in the Dec. 12 issue by Tom Skinner and the cover picture of the cross shining on the water. (Waters in Revelation are a symbol for peoples and multitudes and nations and tongues.) And also the lead article in the Dec. 19 issue by Wayne North and the cross design in the window of the manger scene. — Ralph E. Sprunger, Orrville, Ohio.

Let me introduce myself: I'm Martha Ropp, a French Mennonite medical missionary doctor. I worked in Java from 1951 until 1968. In 1969 I was led to go to Gambia West Africa, as medical missionary. I do receive *Gospel Herald* and *Christian Living* and appreciate it very much. And I use this occasion to thank you for the editorials which I appreciate very especially. May the Lord bless you.

You can understand that I was very interested in the Items and Comments of *Gospel Herald* in the Oct. 24 issue about "Miracles in Indonesia." I did not answer at once, because I had not read the book by Mel Tari, *Like a Mighty Wind*. Since then I was several times asked about the book and comment. Now I just had the opportunity to read the book. Among some people I feel a real concern about it, and I pray that these words may help

to clarify some points.

First I want to say that I was thankful to read Mel Tari's book. It is the witness of one man, and his interpretation and there are, of course, some minor points where one could or would like to question. But on the whole, I found again the tremendous movement of the Holy Spirit which I felt in 1964-1967.

It emphasizes some of the fundamentals of this movement:

— return to the Word of God, to the simplicity and the power of the Word;

— that poor, illiterate people in a forlorn place of the world were used (1 Cor. 1:27, 28). Hundreds went out in "teams" and thousands came to the Lord.

Indonesia is a continent by itself (120 millions of inhabitants) and the working of the Holy Spirit was not the same, or in the same depth at every place. Some churches and places were bypassed. But in the Island of Timor the most amazing things happened. What is now known as Indonesian revival in the world is mainly the happening in Timor.

I had not the opportunity to go to Timor and to seek out personally the facts. But I had the privilege to be in contact with another focus place of the Indonesian revival, and this was the Indonesian missionary fellowship and its Bible school in Batu, East Java. There is a definite link between the happenings in Timor and this Bible school. I had the privilege to go there several times and to be a witness of the revival which happened there. If ever I felt the "fear of the Lord" it was there. It was in this spirit, that testimonies were given. And several people have been in Timor or came from Timor. These testimonies were given by Indonesians, missionaries, pastors, students. They were given "in the fear of the Lord." Miracles were always mentioned, but not emphasized.

Matthew 11:4-6 and other Scripture passages became very real to me. Also the fact that the Gospels too are written on the account of witnesses. I know several of the Indonesian witnesses personally. I can trust their words. There were many witnesses and their testimonies were in agreement.

There was a real reluctance even to speak too much about the wonderful happenings overtly in the knowledge that too much publication is a hindrance to the work of the Holy Spirit. Even at that time, pride in being used was the big danger and the reason, why some teams went astray.

Already at that time, there was strong opposition and doubt in Indonesia itself. The liberal theological teaching through European teachers and missionaries had a big influence on Indonesian pastors and churches.

Again Matthew 13:14-16 became very real to me, "Eyes, which do not see, ears which do not hear," happened at the time of Jesus and today.

Now about Dr. Englund's report, which I did not read. I do not doubt her qualifications and her honesty, but it is not conclusive to me. An investigation after five years is difficult, even in our Western situation, but there is no comparison with the difficulties one encounters in a country like Timor. It is very difficult to investigate a "spiritual" situation, even with our best professional and intellectual tools. There is a place where the wisdom of the wise and the intelligence of the intelligent (1 Cor. 1:19) can be the very reason why we do not see and understand. And especially, when we tread on such a holy ground, we need ourselves to have our eyes opened (Acts 26:16) and the gift of discernment.

Dr. Englund noted that "thousands" have become Christians. If the Holy Spirit can accomplish this in our times, why can He not resuscitate a dead body? I believe He can.

But still it is good to be challenged too by reports which we like or dislike. It should bring

us to "prove the spirits" (1 Jn. 4:1). And if we are honest, the Spirit of truth will show us the truth. John 15:26.

For those who would like to get some more documentation, there is the book by Dr. Koch, *Und Du, Herr, wirst uns Friede schenken* (already translated in English), who writes in a reporter's style.

I like to recommend *Ruf aus Indonesien* with contributions from Peter Oktavianus, evangelist and director of the Indonesian Mission Fellowship, Rev. Detmar Scheunemann and Rev. Volkhardt Scheunemann compiled by Dr. theol. Otto Riecker (Hänssaler Verlag Neuhausen-Stuttgart). This "Message from Indonesia" is only in German, but is an attempt to find what the Lord wants to say to us through the Indonesian revival. — Martha Ropp, Wittenheim, France

births

"Children are an heritage of the Lord" (Psalm 127:3)

Brandenberger, Marvin and Mary Jo (Leinbach), New Haven, Ind., first child, Michael Luther, Sept. 7, 1972.

Burkey, Tim and Bonnie (Schmidt), Friend, Neb., first child, Brant Alan, Dec. 22, 1972.

Detweiler, Ernest and Mabel (Histand), Ottsville, Pa., second son, Loren Wade, Nov. 11, 1972.

Huntzinger, Gareth and June (Smith), Goshen, Ind., first child, Sheri Denise, Dec. 20, 1972.

Kanagy, Jonathan and Edith (Good), Ocho Rios, Jamaica, third child, first son, Kevin Lyn, Dec. 19, 1972.

Landis, Clair R. and Arlene (Weaver), Ronks, Pa., third child, second daughter, Charlotte Louise, Dec. 21, 1972.

MacGregor, Terry and Pat (Smucker), Lisle, Ill., first child, James Ellis, Nov. 22, 1972.

Miller, Gail and Judy (Judd), West Liberty, Ohio, second child, first son, Brent Edwin, Nov. 27, 1972.

Miller, John and Joyce (Steiner), Pettisville, Ohio, first child, John David, Nov. 24, 1972.

Mullet, Kenneth and Sheril (Roth), Fort Wayne, Ind., third child, first daughter, Amy Janell, born May 28, 1972; received for adoption, Dec. 15, 1972.

Myers, Carl Dennis and Elsie (Miller), Kokomo, Ind., first child, Karla Jane, Nov. 20, 1972.

Poole, Murray and Muriel (Brenneman), Stratford, Ont., third son, Darrel Roy, Dec. 21, 1972.

Roth, Kenneth and Myrna (Yeakley), Hubbard, Ore., second child, first daughter, Melissa Kolette, Dec. 19, 1972.

Thoman, John and Sharon (Bachman), Goshen, Ind., second child, first daughter, Traci Lynn, Dec. 6, 1972.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Augsburger — Dietzel. — John M. Augsburger, Harrisonburg, Va., Parkview cong., and Carol L. Dietzel, Bay Port, Mich., Pigeon River cong., by Myron S. Augsburger and Luke Yoder, Dec. 17, 1972.

Groff — Beiler. — David N. Groff, Williamsport, Pa., Bylerland cong., and Miriam H. Beiler, Lancaster, Pa., Laurel Street cong., by James M. Shank and James H. Hess, Dec. 23, 1972.

Grube — Gehman. — Donald Eugene Grube, Jr., Lititz, Pa., Lutheran Church, and Judy Lee Gehman, Lititz, Pa., Neffsville cong., by Robert Lee Shreiner and Aaron F. Stoltzfus, Sept.

11, 1972.

Hall — Miller. — Jimmie Hall, Jr., Goshen, Ind., and Bernita Faye Miller, Elkhart, Ind., Olive cong., by Arnold Dietz, Dec. 9, 1972.

Heatwole — Fairfield. — Samuel Robert Heatwole, Jr., Keezletown, Va., Presbyterian Church, and Deborah Melanie Fairfield, Harrisonburg, Va., Lindale cong., by Eugene Souder, Dec. 17, 1972.

Hershey — Heller. — Jerry Lee Hershey, Cochranville, Pa., Hershey cong., and Colleen Kay Heller, Lancaster, Pa., Neffsville cong., by Robert Lee Shreiner and Clair Hershey, Dec. 22, 1972.

Hughes — Warfel. — William Earl Hughes, Jr., Parkesburg, Pa., Baptist Church, and Judith Ilene Warfel, Conestoga, Pa., Neffsville cong., by Robert Lee Shreiner, Aug. 19, 1972.

Iaccarine — Horning. — Pete Iaccarine, Reading, Pa., and Jane Louise Horning, Oley, Pa., Oley cong., by Robert Lee Shreiner, July 22, 1972.

Krabill — Kauffman. — Leonard Krabill, Albany, Ore., Fairview cong., and Kristina Kauffman, Kalispell, Mont., Mountain View cong., by Verl Nofziger, Oct. 20, 1972.

Landis — Slagell. — Philip I. Landis and Barbara A. Slagell, both of Goshen, Ind., by Norman Kauffmann, Nov. 22, 1972.

Ramseyer — Nussbaum. — John Ramseyer, Sterling, Ohio, Pleasant Hill cong., and Martha Nussbaum, Orrville, Ohio, Crown Hill cong., by Wilmer J. Hartman, Nov. 18, 1972.

Rush — Ades. — Donald Rush, Perkaspie, Pa., Deep Run East cong., and Linda Ades, Hatfield, Pa., Baptist Church, by Cleon Nyce, Dec. 9, 1972.

Scotti — Zuercher. — Frank J. Scotti, Parma, Ohio, and Marilyn Zuercher, Bedford, Ohio, by Terry Burkhalter, July 29, 1972.

Springer — Shultz. — Randy Springer, Lebanon, Ore., West Fairview cong., and Donna Shultz, Woodburn, Ore., West Fairview cong., by John Springer and Roy E. Hostetler, July 28, 1972.

Warfel — Sensenig. — Michael A. Warfel, Willow Street, Pa., United Methodist Church, and Carolyn J. Sensenig, Lancaster, Pa., Neffsville cong., by Robert Lee Shreiner, Dec. 9, 1972.

Zimmerman — Hoover. — Earl S. Zimmerman and Ruth Ann Hoover, both of Myerstown, Pa., Krall cong., by H. Raymond Charles, Dec. 23, 1972.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Alderfer, Eva D., daughter of Harvey G. and Mary L. (Derstine) Cressman, was born in Hatfield, Pa., June 6, 1907; died at Fountainville, Pa., Dec. 17, 1972; aged 65 y. 6 m. 11 d. On Nov. 28, 1925, she was married to Nelson W. Alderfer, who survives. She was a member of the Doylestown Mennonite Church, where funeral services were held on Dec. 21, in charge of Roy Bucher, J. Silas Graybill, and Joseph L. Gross; interment in adjoining cemetery.

Byer, Bertha Joyce, daughter of John and Bertha (Woods) Cleare, was born in Toronto, Canada, July 21, 1916; died of cancer at the Frick Community Hospital, Mt. Pleasant, Pa., Dec. 23, 1972; aged 56 y. 5 m. 2 d. On June 3, 1939, she was married to Lorne Byer, who survives. Also surviving are one son (Gary), 3 daughters (Lorraine — Mrs. Freeman Hersberger, Joan — Mrs. Robert Bulebush, and Linda), 2 grandchildren, and one brother (Harry Cleare). She was preceded in death by a daughter (Betty Irene). She was a member of the Scottdale Mennonite Church. Funeral services were held at the Murphy Funeral Home, Scottdale, Pa., Dec. 24, in charge of Gerald Studer, and at the Wideman Mennonite

Church, Markham, Ont., Dec. 27, in charge of Gerald Studer and Paul Martin.

Coates, Donald Lee, son of Alpha A. and Carrie (Stansberry) Coates, was born July 25, 1922; died at the age of 50 y. 4 m. 17 d. On Feb. 14, 1948, he was married to Betty Lyons, who survives. Also surviving are 2 sons (Donald, Jr., and Scott J.), one daughter (Carol L.), 2 brothers (Alpha Earl and James S.), and 3 sisters (Mrs. Eva Hartzler, Mrs. Carolyn Vandiver, and June Coates). He was a member of the Logsdan Mennonite Church, where funeral services were held on Dec. 12, in charge of Roy Roth and Larry Bardell; interment in the Pacific View Memorial Gardens, Newport, Ore.

Cullar, Elmer, son of Jonas and Rebecca (Lehman) Cullar, was born in Columbiana, Ohio, Sept. 4, 1891; died at the Salem Convalescent Center, Salem, Ohio, Oct. 20, 1972; aged 81 y. 1 m. 16 d. On Dec. 24, 1915, he was married to Cora Metzler, who survives. Also surviving are 2 daughters (Myrna — Mrs. Albert Lewis and Wanda Cullar). One daughter (Verna) preceded him in death in 1917. Funeral services were held at the Midway Mennonite Church on Oct. 22, in charge of Rod Weber and John Bartholomew; interment in the Midway Cemetery.

Grove, Fred H., son of John and Emma Grove, was born at Cullom, Ill., Mar. 11, 1895; died at Lincoln Community Hospital, Hugo, Colo., Dec. 4, 1972; aged 87 y. 8 m. 23 d. On Feb. 1, 1917, he was married to Alta Weaver, who preceded him in death July 21, 1963. On July 15, 1967, he was married to Olga Low, who survives. Also surviving are one daughter (Ruby — Mrs. Archie Pearson), one grandson, 2 sisters (Gladys Grove and Mrs. Al Weaver), 4 stepchildren (Francis Low, Elizabeth — Mrs. Jerry Burns, Donald, and Raymond Low), 7 stepgrandchildren, and 3 step-great-grandchildren. He was a member of the Mennonite Church. Funeral services were held at the United Methodist Church on Dec. 7, in charge of Granville Smythe and Eldo Miller; interment in the Pershing Memorial Cemetery.

Heller, Florence N., daughter of Eli M. and Lydia (Weaver) Martin, was born in New Holland, Pa., Aug. 3, 1893; died following surgery at the Ephrata Community Hospital, Ephrata, Pa., Oct. 27, 1972; aged 79 y. 2 m. 25 d. On Sept. 12, 1914, she was married to Harlan B. Heller, who survives. Also surviving are 3 daughters (Anna — Mrs. Rohrer Leaman, Kathryn — Mrs. John Landis, and Verna — Mrs. Martin Bomberger), 2 sons (Parke and Eugene), 23 grandchildren, 26 great-grandchildren, and one brother (Elmer J. Martin). One daughter and one son died in infancy. She was a member of the Hammer Creek Mennonite Church, where funeral services were held on Oct. 29, in charge of Ira Good and Earl Wissler; interment in the church cemetery.

Maust, Sherman, son of Joseph J. and Lydia (Hochstetler) Maust, was born at Meyersdale, Pa., Aug. 7, 1902; died of cancer at his home at Cucamonga, Calif., Dec. 6, 1972; aged 70 y. 3 m. 29 d. On Nov. 27, 1924, he was married to Laura Kipper, who survives. Also surviving are 3 sons (Willard J., Ronald D. and Dennis D.), one daughter (Shirley — Mrs. Dewayne Jantz), 9 grandchildren, 3 sisters (Mary — Mrs. Dan Swartzendruber, Annie — Mrs. Ed Albrecht, and Barbara — Mrs. Henry Esch), and 5 brothers (Earl, Richard, Joe, Ed, and Henry Maust). He was preceded in death by 2 sisters and one brother. In 1933 he was ordained to the ministry and served the Pigeon Mennonite Church, Pigeon, Mich., and the Seventh Street Mennonite Church, Upland, Calif. In 1947 he was ordained to the office of bishop. He was a member of the Seventh Street Mennonite Church, where funeral services were held on Dec. 9, in charge of Roger L. Richer, Donald

Yoder, Donald King, and Stanley Weaver; interment in the Bellevue Mausoleum, Ontario, Calif.

Miller, Milferd W., son of Levi E. and Ella (Mast) Miller, was born in Millersburg, Ohio, June 20, 1901; died Nov. 9, 1972; aged 71 y. 4 m. 20 d. He was married to Florence K. Miller, who survives. Also surviving are 4 sons (Dwight, Frank, Ben, and Willis Miller), 3 daughters (Mrs. Edna Moran, Mrs. Sue Williams, and Mrs. Elsie Merchant), 29 grandchildren, one great-grandchild, and one brother (Frank Miller). He was a member of the Gulphaven Mennonite Church, where funeral services were held on Nov. 11, in charge of Lester Horst; interment in the Gulf Haven Cemetery.

Moyer, John Earnest, son of Preston E. and Sally K. Moyer, was born in Bucks Co., Pa., Dec. 18, 1906; died of emphysema at the Ephrata Community Hospital, Ephrata, Pa., Dec. 14, 1972; aged 65 y. 11 m. 26 d. On Mar. 1, 1924, he was married to Carrie Beers, who preceded him in death. On Nov. 1, 1954, he was married to Dezna Albright Brokenshire, who died Dec. 12, 1967. Surviving are one son (Richard E. Moyer), 2 stepdaughters (Elva M. — Mrs. Melvin Seidel and Eleanor D. — Mrs. Paul Getz), and a number of grandchildren and great-grandchildren. He was a member of the Rock Mennonite Church, where funeral services were held on Dec. 16, in charge of Edward Kurtz, Walter Alderfer, and C. J. Kurtz; interment in the Maxatawny Cemetery.

Nofziger, Mattie, daughter of Samuel and Anna Sommers, was born near Stuttgart, Ark., July 14, 1894; died at Northcrest Nursing Home, Napoleon, Ohio, Dec. 16, 1972; aged 78 y. 5 m. 2 d. On Dec. 31, 1915, she was married to Harvey Nofziger, who preceded her in death. Surviving are 2 sons (Kenneth E. and Harold M.), one daughter (Pauline — Mrs. Victor Coon), 2 sisters (Mrs. Ida Springer and Mrs. Della Nafziger), 16 grandchildren, and one brother (Dan L. Sommers). She was a member of the North Clinton Mennonite Church, where funeral services were held on Dec. 19, in charge of Olen Nofziger; interment in the Pettisville Cemetery.

Shantz, Annie, daughter of David and Elizabeth (Kanagy) Hostetler, was born in Mifflin Co., Pa., Mar. 22, 1885; died at the Latham Care Center, Bellefontaine, Ohio, Dec. 21, 1972; aged 87 y. 8 m. 29 d. She was married to Sylvester Ross, who preceded her in death in 1916. She was later married to Archie Hartzler, who died in 1960. She was married to John Shantz, who died Mar. 27, 1972. Surviving are 2 sons (Oliver Ross and John Hartzler), 2 daughters (Irene — Mrs. Aaron Kanagy and Orpha — Mrs. Russell Reed), 3 stepsons (Levi, Emory, and Andrew Hartzler), 2 stepdaughters (Ruth — Mrs. Boyd Lapp and Bertha — Mrs. Harley King), 39 grandchildren, and 49 great-grandchildren. One daughter, one son, 7 brothers, and 2 sisters preceded her in death. She was a member of the Oak Grove Mennonite Church, where funeral services were held on Dec. 24, in charge of Eldon King; interment in the South Union Cemetery.

Cover photo by Berne Greene

calendar

Minister's Week: "Consultation on the Healing Ministry of the Church," at Eastern Mennonite College, Harrisonburg, Va., Jan. 22-25.
Millwood Winter Bible School, Cap, Pa., Feb. 5-16.
Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

items and comments

Religious Study Booms

Religious studies on secular campuses are enjoying an unprecedented growth in the Philadelphia area.

Such colleges and universities as Temple, Penn State, Swarthmore, Haverford, and Bryn Mawr have all increased their course offerings in religious studies as students have shown an increased interest in the field.

At Bryn Mawr, religion offerings have increased eightfold in the past five years, as student enrollment in religion courses has jumped from 17 to 129 per semester, out of a total student body of 1,367.

Harris L. Wofford, Jr., president of Bryn Mawr, suggested that this trend reflects "a turning away from shortcuts and desire for overnight results. The fervor to end war or to end racism, for example, didn't achieve the instant results some students hoped for."

Fraudulent Writing

According to *Between the Lines* the book, *From Colonialism to Communism*, quoted by U.S. officials to justify the large scale bombings and to prove that a bloodbath would result with a settlement in Vietnam, is fraudulent. It was prepared by an official South Vietnamese propaganda agency covertly financed by the CIA and other U.S. agencies in Saigon. It is supposed to be the work of a North Vietnamese refugee and to report on the bloodbath in North Vietnam when the communists took over.

Sees U.S. in "Deep Moral Crisis"

Declaring that the U.S. is caught in a "deep moral crisis," the General Assembly of the National Council of Churches asked that American society be "demilitarized" and Congress reasserts its legislative power in foreign policy.

The resolution, passed by a majority of over 800 delegates, also said the laws of war should be "carefully examined and revised to make them effective in control of modern technical warfare."

Delegates from 33 Protestant and Orthodox churches also urged "personal testimony" from "each of us to all of us and to our God, that if we vote for this resolution, we bind ourselves to act in supporting its implementation in American life and to tell each other of this action."

Sees "Beginning" of Revival

The "beginning stages of a great revival of religion" can be seen in the U.S., Dr. Cynthia Wedel said in giving her last major address as president of the National Council of Churches.

She told the triennial General Assembly at the Protestant-Orthodox ecumenical organization that in her three years as president she was impressed with "grass-roots vitality of the Christian faith," growing commitment to ecumenism, and for the earnest searching of thousands for something that "will give meaning and hope to human life."

The first woman to lead the National Council, Dr. Wedel said she was glad to have the "rich and rewarding" experience of the office come to an end.

The beginning of a religious revival was one of three impressions and "firm convictions" which Dr. Wedel said she gathered in her wide travels and many contacts across the past three years.

Her other two convictions were that "the ecumenical movement is here to stay" and that the church as a formal structure "run by the few" is becoming more decentralized and open to the many.

"Book of a Thousand Tongues"

Samples of 1,339 languages and dialects spoken by more than 97 percent of the world's people are contained in *The Book of a Thousand Tongues*, just released by the United Bible Societies.

The 536-page volume, which is an updated version of a book published for the American Bible Society in 1938, contains all the languages of the world in which one complete Bible book had been published as of 1968.

Dr. Eugene A. Nida, executive secretary of the American Bible Society's Translations Department, edited the new volume. In it, he describes the history of Bible translation, from early Christianity to the present day.

U.S. and Genocide

The International Commission on War Crimes, composed of many distinguished citizens of Canada, Britain, and Western Europe, including the prime ministers of Denmark and Sweden, has sent investigators to southeast Asia. Their reports, scathingly denouncing U.S. brutality and the inhumane U.S. air war, have been widely published in the press of the free world, yet rarely do any of their reports appear here.

Caritas International, the worldwide Catholic relief agency, in broadcasts over the Vatican's radio, has expressed alarm over the fate of hundreds of thousands of South Vietnamese refugees: In camps around Saigon there are 60,000 interned, half are war orphans, 40,000 are babies under two—all seriously underfed and living in "almost animal conditions." (National Catholic Reporter, Nov. 3). Yet the U.S. Government permits little news of these conditions to reach the American people. No public refugee aid programs—

so public concern about the war will not be stirred up for political reasons. Only as Sen. Edward Kennedy has used the authority of his Subcommittee on Refugees has information about their vast numbers and plight become known. — *Between the Lines*.

"Middle-Income" Students Neglected

Middle-income families wanting to send their children to private colleges constitute "the neglected majority"—neglected by state and federal aid programs—Father Edmund G. Ryan, SJ, said.

Executive vice-president for educational affairs at Georgetown University, Father Ryan made this observation in an interview with Pam Ginsbach of the alumni magazine, *Georgetown Today*.

"The very rich can afford private higher education," the Jesuit educator said, "because of their own resources, namely their incomes, whether through annual salaries, real estate, or investments."

"As for the very poor, I think a very excellent thing has occurred since the early 1960s: practically all states have a very substantial state scholarship program, and the federal government has similar programs," he said.

Guidelines, Father Ryan said, ignore middle-income families (those earning gross salaries between \$7,000 and \$18,000) whose income after expenses are deducted may not be enough to pay for their youngster's education at private—including church-related—colleges.

Supports Amnesty

The policy-making General Board of the National Council of Churches, strongly supported amnesty for those who resisted military service in the Indochina war.

By a vote of 91 to 16, with five abstentions, the Board called on the U.S. government to exercise an attitude of "human compassion and political forbearance" toward the offenders, but it softened the original language of the resolution which had called for a general amnesty.

The resolution contended that the war started "despite the protests of a substantial minority of the American people and continued despite the reservations of a majority. Some young men and women agreed with the majority—that the war was a mistake."

"Believing that it was also unjust and immoral, they refused to participate in it and thus incurred varying degrees of legal jeopardy. To hunt them down and prosecute them now is to add vindictiveness to victimization, neither of which is a proper basis for imposing criminal penalties and will only increase rather than heal the nation's hurts."

Bombing, Law and Order, and the Press

If anyone doubted that the actions of government leaders can become demonic overnight no one can continue to doubt it or deny it any longer in light of the Christmas season bombings in Vietnam. The arrogance and pride of a country, such as ours, which will destroy and commit such atrocities must smell to high heaven. It reminds one of Herod's slaughter when Christ's birth was rumored. Herod felt that his political position was threatened.

Apparently the president has put tremendous pride in his recent election triumph. Apparently he feels no need to listen to anyone but persists in the adolescent approach of "if you don't give me what I want I'll wipe you off the map." Apparently the president feels the vote gave him absolute freedom to ignore the Congress, the concerns of citizens, and the concerns of every other country in the world.

Let us put it down. The United States will suffer for its barbaric atrocities. Any nation which allows its leaders to delve into such devastation on others cannot last very long. Our nation is not very old and such arrogance will not allow it to get old.

One of the strangest things is that a president who speaks of law and order is the world leader who demonstrates, at least in an open way, his lack of respect for law and order. And how does one make a just and honor-

able peace by doing unjust and dishonorable things? In spite of all the evil and wrong of one's enemies, it cannot be said the actions of the United States can be justified.

The *Reformed Journal* says it right when it calls upon people to take issue with the idea of a "just and honorable peace." It suggests this is like an adulterous man going to Billy Graham, telling him of all his adulterous acts and the trouble they have gotten him into at home and elsewhere. Then he tells Graham that he wants out, but in a just and honorable way. Says the *Journal*, Billy would be the first to tell him to repent and to change his ways. So also the nation.

In addition to the usurping of power in pounding Vietnam to death, there is the continuing pressure to stifle news reporting. Perhaps few of us know what the president's news blackout involves. But the little we do know means that great danger is present.

A guarantee of our country is freedom of the press, and, of course, freedom of the press is one of the first things a ruler denies when he grasps for personal power. Maybe Harry Truman's admonition should be heeded, "If you can't stand the heat, get out of the kitchen." There is no doubt in my mind that Jeremiah would be in the dungeon today were he alive. — D.

Adult B-Quotient

Some time ago a pastor of a large congregation did a little research in his congregation. He wanted to find out something about biblical or theological concepts in his congregation. First he had the children of the church fill out forms which told him what their concepts were of God, Jesus, the Holy Spirit, and numerous teachings of the Bible.

Following this he had his adult members fill out similar forms. What he learned startled him. The adult member concepts of religious matters rated at the ten-year-old level. It appeared that most members had not matured beyond the ten-year-old's understanding of spiritual truth or Bible knowledge.

I'm not sure of the kind of research or the results the pastor came up with. But it did come to my mind recently when a pastor suggested that if we take Christian instruction seriously in the church perhaps we should have different grades or lessons which members are expected to master before they move on to another class.

Now we divide classes according to age. So there are those who may be in the oldest class, age-wise, in the congregation who do not understand the basics of Christianity such as the meaning of faith, repentance, justification, or the grace of God. They would have a difficult time defining conversion or sin or the way a person experiences salvation.

Perhaps we should do more in checking our B-quotient. And come to think of it, that B could stand for a lot of things — like Bible knowledge or behavior. Likely there is some real close relationship between Bible knowledge and our behavior. At least, although right knowledge does not guarantee right behavior, people can hardly behave better than they believe or know. People become like the God they worship and the things they believe in.

What grade would you be in at Sunday school if you were put in the class or age-group which corresponds to your spiritual concepts of God, Christ, the Holy Spirit, and other teachings of the Bible? — D.



GOSPEL HERALD

January 23, 1973



Stewardship and Right Relationship with God

by Milo Kauffman

Without right relationship with God man will not be a good steward of God. Conversely, a man who is not a faithful steward is not in right relationship with God. Faithful stewardship and right relationship with God are two sides of the same coin. God created man to be His steward. Faulty stewardship is an indication of faulty relationships.

"When [the disciples] had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:31-33).

The writer of Acts goes on to say that there was none that lacked. Those who possessed houses or lands sold them and brought the prices of the things sold, and laid them at the apostles' feet. Distribution was made according to need. Right relationship with God resulted in stewardship of the gospel, and of possessions.

We notice that the same thing happened to Zacchaeus, as recorded in Luke 19. When he had met Jesus, and salvation had come to his house, he declared, "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." Conversion, right relationship with his Lord, affected his life and pocketbook.

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Man's One Major Problem

Someone has said that man basically has but one major problem, all others are secondary. That problem is God's relationship to man, and man's relationship to God. When the major problem is solved correctly other things will fall in place. If not, all else will be disjointed, aimless, and drifting.

If men were in the right relationship with God the problem of war would be solved, wars would cease, and men would live in peace. If all members of the Christian church were in perfect relationship with their Maker, the hungry of the world would be fed, and the world would be evangelized. The Christian brotherhood would then be the community of love, peace, righteousness, and reconciliation that God willed it to be.

Right relationship with God means doing the will of God, using the resources He has given us to fulfill His purposes. We could not misuse or use selfishly our abilities or our possessions. We could not spend large amounts of money selfishly on luxuries and pleasures, contributing little to the church and to the needy. We would not permit retrenchment in missions for lack of fund, while we ourselves were living in a state of affluence.

In the face of the great needs of the world can we really call Jesus, "Lord," while giving only 2 percent or 5 percent of our income to meet these needs, when our average income exceeds that of three fourths of the people of the world? Is not this indifference to the world's needs and lack of commitment to the church of Christ a true indication of lack of commitment to Christ and of an inadequate relationship to God? Can we call Him, "Lord, Lord," and not do what He wills for us to do?

But church finances are only a symptom. They are a symptom of unsound theology and teaching, of irresponsible and inadequate moral commitment, and of an attitude toward the church which is peculiarly an attitude of the world and not of the Christian faith. The congregation that is "poor" when it has within itself the resources to be otherwise is in a real sense failing to measure up to the demands made upon it by its Savior and Lord, Jesus Christ.¹

Surely faulty stewardship is a sure sign of faulty relationship with God. Empty church treasuries, resulting in retrenchment of missions and in curtailment of benevolent services, in a society of affluence are unmistakable evidences of inadequate relationship with our Lord.

Man Longs for Right Relationship with God

John declared, "Beloved, now are we the sons of God." The psalmist said, "We are his people, and the sheep of his pasture." While the Apostle Paul expresses this relationship, "And ye are Christ's; and Christ is God's. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." What a blessed relationship redeemed man has with his Creator! We are His children, His sheep, His people, His stewards.

This is the relationship for which man was created, and for which fallen man yearns. Job voiced this yearning of the world when he cried, "Oh that I knew where I might find him!" The psalmist likewise expresses that universal craving when he cried out, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God." St Augustine declared, "Our souls are not at rest until they find rest in Thee, O God." Man was created for a sonship, a stewardship relationship with God, and is never satisfied outside that relationship.

In spite of this, man has always been inclined to turn from God and to seek satisfying relationships elsewhere. But his efforts to find it always meet with futility and frustration. God says, "My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13).

Millions of thirsty people today are trying to satisfy their thirst from broken cisterns of the world that can hold no water, instead of drinking the fountain of living waters. Many are flocking to materialism, spiritism, hippyism, worldly pleasures, and other false gods in futile attempts to find meaning to life, to find identity, to relate to reality.

While in India in 1963 I saw many Hindus in deep devotion present offerings and bow to gods of stone, bathe themselves in sacred waters, and bow before the sacred cow. They were seeking relationship with the Divine. But the broken cisterns of Hinduism could not quench their thirst.

After I had preached one night in the city of Madras, a high-caste Hindu, a Brahman, asked to speak to me. He said that for thirty years he had been studying philosophy and religion. He said, "I have now come to the place that I accept Jesus Christ as the only God. Even though I am a Hindu I have a great peace in my heart." As I talked and prayed with him I sensed that I was speaking to one who had drunk from the fountain of living waters, and the thirst for relationship with God was satisfied.

What the broken cisterns of philosophy and religion

GOSPEL HERALD

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John M. Drescher, Editor

David E. Hostettler, News Editor

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could not do, the water which Christ gives did for him. When one truly knows the Lord and has found satisfying relationship with Him, he gladly dedicates himself to spend and be spent for his Lord. Like Paul he will say, "Yea, woe is unto me, if I preach not the gospel! . . . I am made all things to all men, that I might by all means

save some" (1 Cor. 9:16, 22).



I. Byfield and Shaw, *Your Money and Your God*, Doubleday, 1959, p. 26 f.

Milo Kauffman, Hesston, Kansas, was for many years president of Hesston College. He is author of the book *The Challenge of Christian Stewardship*. He is currently preparing the manuscript for another stewardship book.

Progress Report . . .

by Ruth Yoder

Adjusting to the American way and a new image for myself, after six years in Asia, seems to be progressing. Once in a while a crisis comes and I suddenly find myself in tears, with a feeling hard to share or even entirely understand. In one way it is not quite logical — and in another way, so terribly logical, a surprise I don't feel even more so.

(Thanksgiving Day services are becoming more a problem for me anyway. I think I'm not quite sure there's more than one or two things we Americans should really be thanking God for: salvation and that He loves us anyway. You know, should I really be thanking Him for twice too much food, nice, big warm house, several coats, that my family is safe, that good medical care is available, for freedom to worship what and if I please? For the chance to live, grow, and study? Who am I? Why doesn't my brother have these things too? Because I deserve them and he does not?)

Anyway sitting there in that lovely sanctuary with the organ music floating out over all the well-dressed, every-hair-in-place people, well, there I was again, weeping.

The words stuck in my throat, "For the beauty of the earth. . . ." Last night's headlines, "one of the heaviest air strikes accomplished so far in North Vietnam with a total of more than 300,000 tons of bombs being dropped. . . ." "For the beauty of the skies" The U.S. Command in Saigon reported the destruction of. . . ." "For the joy of human love; brother, sister, parent, child. . . ."

And the choir sang beautifully "In Christ There Is No East or West." Really? Why is there so much difference among the Christians then? Do any of us have a real inkling of what the American Christ means to the masses of the East? A few of us are getting this dreadful suspicion, maybe.

A girl with a quiet guitar sang that life is worth living because she can love and help lift a load. "Thank You, Lord, for saving my soul, thank You, Lord, for making me whole." For some reason I felt better through that one.

The New Testament reading was a paraphrase of the story Christ told of the rich man who managed well, invested wisely, and everything he had seemed to turn to

money. After a while he came to the place in life when he decided to put his assets in a trust and take it a little easier. It seemed to me the thing was really getting home to us all until the fellow said to himself, "All right now, I'm just going to take it easy and enjoy life, I'm not going to have to worry about anyone else." What a sigh of relief we all had — that really got us all off the hook. Because really very few of us good people in that church do feel that way. Most of us do want to help the less fortunate people of the world.

Why don't we then? If sharing is something we are serious about, how come we still have so much and they so little — lacking even the bare essentials?

Don't we understand how unbalanced it is? Fifty years ago those who "understood" thought, I am sure, that if there would only be a way to communicate a picture of the need, into every home, then things would change. But has the size of the color TV screen in the living room really influenced real giving?

Granted, not everyone can go, not everyone has had the privilege of the opportunities I have had. No doubt about it, many many more could go and share in some of these firsthand experiences. The church has provided unparalleled opportunities at home and abroad. But it is not so much *where*, as an orientation to life. We can live untouched by the needy on our doorstep in Asia as well as at home. But if the church is going to amount to anything at all in this business of being Christ in the world today, we've got to get this vision, no? You know, I wonder if it isn't going to take a major reformation of our minds and wills to get us orbiting around a different set of values and priorities than those of our Great American Dream.

The message on "Hope" was likely for me — I looked most as though I needed some, I imagine. The speaker said that although there were many places of destruction, violence, and unhappiness in the world today, yet the Christian is the one who can have hope, and go on in spite of it all. Only I don't think I was weeping about the situation in the world. I was weeping about how we as the church have learned to live with it.

Oh, I know what's the matter with me, I just haven't been home long enough to become adjusted yet.



Reflections on Pastoral Support: A Layman's Point of View

by R. Wayne Clemens

Pastors in the Mennonite Church are, with few exceptions, paid less than a fair salary. This state of life for a pastor comes about by happenstance in some cases and by design in others. Because of the type of profession in which they are involved, pastors are not very capable when it comes to selling themselves in terms of financial worth. Thus it might be said some pastors' low salaries come about by happenstance, namely, the failure of the pastor to express his true needs.

In other cases, pastoral salaries are inadequate due to the intentional design of the congregation. Some congregations are so steeped in the traditional ways of supporting a pastor that they cannot see his true needs or the amount of work he is actually doing for them. Many individuals in our congregations still seem to think a pastor is an exceptional breed of person who can sleep, eat, raise a family, love a wife, and become involved in other people's problems with much less income than the ordinary Christian person.

The result is that we have ministers whose families must live on extremely inadequate salaries, and since they are receiving a salary, individual members of the congregation no longer feel it is necessary to send the pastor the traditional Christmas gift or birthday gift or Thanksgiving turkey.

Yet, we hear the strange lament — no one wants to become a pastor these days. The question is, would you? By comparing our personal budgets with what we have budgeted for our pastors in our congregations, many of us could easily determine that we could not live on the standard that we provide for our pastors.

The shortage of pastors in our church is readily observable to all of us. I would suspect that there is more

than passing correlation between pastoral salaries and the need for more pastors.

When the pastor's salary is discussed in a congregation, oftentimes the gross dollar amount is the beginning and end of the discussion. What is not looked at is disbursements which a minister must make from this gross amount before he has a balance for the use of his family.

Some of these extraordinary disbursements are social security at higher self-employed rates rather than at the employee rate; expenses of church-related travel such as gasoline, oil, and car payments; books and magazines to keep the pastor alert in his field of study, gifts to members at times of weddings and anniversaries; substantial food bills which cover the meals served to visiting speakers, members of the congregation who drop in, and others who are invited for social conversations.

In business these expenses are called travel and entertainment. But when one is a pastor, these expenditures come under the category of being open, being friendly, and simply being available.

Then there is the area of retirement. Many employers provide for their employees' retirement arrangement that is noncontributory. The employer pays all of this. However, unless special arrangement is made by the congregation, the minister is required to look to his own resources generally to provide for his retirement years.

Most of us have full-time jobs in an occupation or a profession. For the majority of persons, this amounts to putting in 35 to 45 hours a week in this work. The question then becomes, what is full-time for a pastor? A fallacy occurs when we look at the minister's salary and compare it to our own, because our salary is generally based on a 40-hour week, while we expect the pastor to be available at all times, whenever he is needed. This

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means that people might drop in or call for consultation and general advice any time of the day or night. In order to be all things to all people at all times the pastor does not work a 40-hour week, although that is the consideration in setting his salary. He works much longer, generally.

A better approach in computing a pastor's salary would be to find out from him what he spends for his car over a five-year period, both in original acquisition costs and in maintenance and upkeep; what he needs to provide retirement monies for himself and his wife on reaching retirement age; and what he needs for extra food and housing costs expended. We would then annualize this figure and arrive at what the costs of operation are for our minister on an average year.

In addition we have to figure what is fair and proper for our pastor and his family. All of us have different ideas as to what is "fair and proper," and we are all probably correct, so long as we don't have to live on that amount ourselves.

What is a fair salary for a pastor? A pastor's responsibilities combine the work of a personnel man, a social worker, general manager, and public relations man for a congregation. A person with these qualifications working in excess of 40 hours per week outside the church structure would receive more than any of our pastors in our conference are being paid today.

Furthermore, a person with these qualifications should be paid more than the average person in our congregation. We want more than average pastors, who work longer than usual, who possess more than average skills and education.

Placing the pastor in the top quarter of a congregation's income scale would not be unreasonable. If he thinks he is paid too much and the church needs the money, he can increase his contributions to the church just as all the rest of us. If he needs the money, it is his privilege to reserve that money for his family the way some of the rest of us do.

If he doesn't want to raise a backyard garden with fruits and vegetables but wants to spend the time with the congregation, then he has the alternative. If he wants to buy an air-conditioned car so that he arrives at weddings, funerals, or church services fresh and agreeable, that also is his privilege.

The church is a central factor in the lives of those who comprise the Christian brotherhood. The pastor is the individual who has been set apart for the task of giving direction to the individual lives of persons comprising the brotherhood. That means we need to recognize that a minister should be paid a good salary—one that will

cover his expenses; one that will provide good food, clothing, and shelter for his family; and one that will recognize the demands of time and talent played upon a person who feels called to the Christian ministry.

A pastor is very much a symbol for a congregation and its congregational life. This symbol should be treated with respect.

This symbol should be provided with the necessary funds to represent the church on a level consistent with the importance that the church commends in our lives. Providing ample funds for the pastor will result in better utilization of his time, more opportunity for him to hone his skill by in-service training through books, attendance at lectures, and the like, and will result in an infusion of leadership qualities that is much needed in our growing community which we quaintly but lovingly call Franconia Mennonite Conference.

SL

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Wit and Wisdom

If your religion cannot get you to church don't count too heavily on it getting you in heaven.

• • •

I didn't like what that preacher said last Sunday on TV, so I switched my membership to another channel!

• • •

Two eight-year-olds were talking about what time they had to go to bed. "I have to go to bed at eight," Mary said. "My mother is an hour meaner than yours," replied her friend.

• • •

"How are your children doing in school?" one woman asked another. "Better, thank you," replied the lady. "But I still go to PTA under an assumed name." — Wade Andrews.

• • •

Quickest way to make a tossed salad is to feed vegetables to an 18-month-old child.

• • •

First fisherman: "Your wife is a fine looking woman."

Second fisherman: "You should have seen the one that got away." — Leo Aikman.

• • •

Jimmy had trouble pronouncing the letter "R," so his teacher gave him this sentence to practice at home: "Robert gave Richard a rap in the ribs for roasting the rabbit so rare."

A few days later the teacher asked him to say the sentence for her. Jimmy said, "Bob gave Dick a poke in the side for not cooking the bunny enough."

The Dollar and the Church

by Boyd Nelson

We North American Mennonites are very rich. According to economists, U.S. per capita income rose 100 percent in the years between 1939 and 1970 (in 1939 dollars). Per capita real income rose approximately 35 percent in the last twelve years of that period.

Figures released early in October 1972 in *Gospel Herald* suggest that our giving as a brotherhood for all causes has probably increased faster than inflation during the last six or seven years. Praise God!

Yet I continue to be troubled. We can talk realistically about the high cost of living. We tend, however, to overlook the cost of high living. Our standard of living has increased markedly since World War II.

At the same time I recently heard brethren of mine working in our colleges talking about their concerns. They find themselves in a touch-and-go situation in terms of church support. Our colleges contribute significantly to our youth, in witness to their communities, and to our brotherhood.

Samuel Gerber told our Mission Board staff at chapel on October 11 about his own pilgrimage. At one period of his life years ago, he became concerned that the Swiss Mennonite brotherhood had no serious theological teaching of its own. It all came from outside with wide variation in theological outlook and flavor. "I promised God then that I would give my life to preparing to teach for our brotherhood," he says. Today, after years of motorcycling to school nights and working days, Samuel is president of European Mennonite Bible School at Bienenberg, in Liestal, Switzerland.

I have been involved closely enough with two of our church high schools to know of their financial struggles. I have also seen their contribution to the lives of young people. A young Mennonite doctor, active in our brotherhood, recently told my wife and me that his experience

at Bethany Christian High School was more important than his experience in one of our colleges.

This is not to compare colleges and high schools because there are probably as many who found a Christian college more helpful than a Christian high school. Both are important, as are our seminaries. Like the European Mennonites our American brotherhood needs our schools.

A new Board of Congregational Ministries has just recently begun its work. As it tools up for its task, it will constantly be balancing the funds it has against all the work there is to do. How shall our concern for solid, continuing nonresistance be kept clear in our brotherhood? How can Christian education and nurture be strengthened?

How can congregations be helped with leadership and internal administrative needs? The BCM will have a difficult role to define clearly because its task is diffused and not very tangible, yet urgent and crucial. It will be important to support.

At Mennonite Board of Missions we have been analyzing our recent experience. Although our contributions increased 29.2 percent in the last ten years, inflation decreased the buying power of the dollar by 38 percent. This means that dollars contributed to us can buy only 91.2 percent as much as they bought ten years ago.

Our programs which have had earning potential have tended to hold their own or grow, depending on the nature of their functioning. Voluntary Service has grown, but it has been forced to limit its expansion largely to areas where earning potential is available. Broadcasts, by uniting to work with other Mennonites and some creative programming, has been able to tap resources of donated TV and radio time. Health and welfare programs have been forced to carry on with earnings or with community contributions.

Student services have largely been limited to one staff administrator, a small student forum paper, a graduate seminar yearly, and committee and staff travel. Overseas missions have reduced the number of missionaries on the

Boyd Nelson, Elkhart, Indiana, first served with the Mennonite Church in overseas relief service 1946-48 following Civilian Public Service. In 1952 he joined the staff of Mennonite Board of Missions and has served as secretary of information services since 1959.

field by 10 percent during the last five years, although they are hopeful that this trend can be reversed with more self-supported missionary personnel.

Our staff has turned inward, to more efficient administration and finding ways of working creatively within a restricted buying power. This trend has now reached a point beyond productivity. Ken Weaver, Mennonite Broadcasts, told his board of directors last spring, "We are operating programs on two well-worn shoestrings. A number of programs need reworking and funds will be needed for this purpose."

As a Board we complete our fiscal period on January 31, moving to conformity with new church structures and procedures. We analyzed what we received in contributions during this same period a year ago. Then we became aware of the fact that to meet our program plans, if contributions did not increase, we would end the period with a \$325,000 deficit balance. We have set out to make this known. Missions Week and year-end response this fall will help us to know whether our brotherhood understands and/or approves.

I am impressed at the creativity, flexibility, and commitment I see in all our church programs. I am impressed at the commitment of our people to doing what God wants. Somewhere between the wanting and the doing we are experiencing some kind of short circuit.

I suspect it has something to do with the kind of world we live in—a world that is working feverishly to draw everyone into its materialistic, secular, comfort-loving mold. It probably has something to do with the kinds of pressures and alienation we all work under in our Western world. It may have something to do with us as a self-conscious minority people emerging into the general society and "making it."

I suspect it has something to do with a kind of moralism and perfectionism we have experienced in the past with strong self-accusation and self-criticism as dominant themes. How to share information effectively in a social context in which all societal institutions have credibility problems may be a problem. Social change in both church and society may be disturbing us.

Perhaps, most important, we do not realize how extremely urgent our continuing financial contributions are. They help to translate our Christian faith into working patterns. Money may not bring in God's kingdom of and by itself, but without adequate financial contributions His work is seriously hindered.

The crucial issue: To what and to whom are we committed? If our commitment is to the lordship of Christ, to an Anabaptist-Mennonite brotherhood, and to sharing the good news in our world, we come out with one kind of an answer. If our commitment is to the comfort-loving materialism of our society, we come out with another.

The answer in any case will not likely come in what we say. Talking will be important, but ultimately we will answer in what we do individually and as a brotherhood. ☺



A. Don Augsburger

From the Moderator

In the interest of Mennonite General Assembly a corner in *Gospel Herald* will be used periodically by the Moderator. Hopefully this information will be helpful. Just three things today:

1. The first full-fledged General Assembly and Convention (named Assembly 73) will be meeting at Harrisonburg, Virginia, August 7-12, 1973.

2. Assembly 73 is for the general church public. Not everyone can be present. However, we are suggesting that each congregation choose and commission one family as its representative. Congregations are not limited to one family. Hopefully, in addition to the one family many persons will attend. Your congregation might decide to help pay the expenses of the commissioned family. It, therefore, would be responsible to bring back to you a full report of the happenings at Assembly 73.

3. The theme is "God's People in Mission," a very appropriate emphasis for our time. This will be the Mennonite meeting for 73 tying together all the concerns of the various program boards of the Mennonite Church. Hopefully, this will be a truly inspiring meeting.

Pray for this time of fellowship.

A. Don Augsburger, Moderator
Mennonite General Assembly

Perfection

Little by little

Icicles form, drip, sparkle.

Little by little

*God's hand molds feelings, wish, thought
In patterns to His pleasing.*

— Adella Kanagy

This poem is in the "tanka" form, Japanese short poem form adding two seven-syllable lines to the 5-7-5 pattern of the abbreviated "haiku."

What Do Ye More Than They?

Probe Evangelism Consultation
Minneapolis, Minnesota

April 14, 1972

by John H. Yoder

My assignment is to treat a topic, rather than the passage; nevertheless it will help to read the passage:

If you love those who love you,

What reward have you?

Do not the gatherers do the same?

And if you greet your brothers,

What more are you doing?

Do not the ethnics do the same?

Jesus is not talking about the difference between Mennonites and other Christians,

Or between Mennonite evangelism and some other kind of evangelism,

Although we may do well to relate what He says to that during our studies this weekend.

Jesus is talking about the difference between people who listen to Him and those who do not.

Those who do not, whom He calls "they" instead of "ye," have three names:

— tax gatherers

— sinners (the term used in Luke's Gospel)

— ethnics

This word "ethnic" is used only four times in the New Testament. It does not mean a Gentile, who is a person identified by the fact that he is not a Jew. For a Gentile may be a disciple of Jesus.

The term rather refers to one whose character is marked by his being outside the people of God, or his being loyal to some other community.

Now if Jesus is talking about what it is that makes a difference when some people are disciples, that is on the subject of evangelism. He says that there is about the life of the disciple a difference, a quality of *more-ness*.

In Matthew 5:46 Jesus identifies this question of more-ness by asking, "What reward have you?" In the parallel according to Luke the question is, "What thanks would be

due to you?" In verse 47 he simply asks, "What more are you doing?" He does not ask, "What do ye more than others?" as the King James version has it, nor "More than they" as our program text has it. He is rather asking: "What is the *greater thing* that you are doing?"

So this is our topic: "How does the more-ness of the gospel way of life contribute to our understanding of the meaning of evangelism?"

Newness

This word of Jesus is the climax of a series of six paragraphs, each of which began, "You have heard . . . but I say to you. . . ."

That series in turn is the unfolding of the beginning statement, "I have come to fulfil the law." That statement in its turn is based on the Beatitudes. The whole chapter, this entire sequence of thoughts linked into one another, is based upon or stands on the shoulders of the narrative account of Matthew 4 which tells us about Jesus' baptism, about the voice from heaven giving Him His distinct call, about His testing in the desert, and then about His beginning to proclaim the kingdom of God and to heal people.

If we had a different kind of time and different context for study, it would be worth looking at every step along this passage to ask what each means for evangelism. Everyone of those steps in the account of Matthew — the baptism, the voice, the testing, the first preaching — would tell us something we need to know about how to proclaim the gospel or what the gospel is.

But we must limit ourselves to two observations.

First of all, what Jesus is proclaiming is a *kingdom that is at hand*. He is not first of all instructing people in a body of ideas and doctrines (although ideas and doctrines will be implied and cannot be avoided). . . .

He is not inviting people primarily to a personal experience (although you cannot respond to His method without it being personal and an experience). . . .

John H. Yoder is professor of theology and president of Goshen Biblical Seminary at Elkhart, Indiana.

What He is announcing is a whole new order of things. In order to describe it He uses political language; His preferred term is "kingdom." It is a new set of *relationships* which involves healing and other mighty works. It is a *movement* which includes drawing people away from their regular occupations in order to come with Him; some will even permanently leave their prior occupations in order to be part of His serving community.

The second observation we make about the text is more difficult because it calls us to be careful about words. What do we mean by "beatitude"? You are familiar with the text. Eight times Jesus says, "Blessed are ye if . . . because."

We tend to take this list of "blessings" as a list of virtues that good people have or of deeds that good people do. In other words it is a kind of moral demand; "Do this, and if you do you will get such and such reward." I believe this is the way most Mennonites, and most Catholics, understand the text.

But this cannot be its full and proper meaning. For one thing, some of these things that Jesus says you will be blessed in are not things you can "up and do." You cannot decide, "Now I am going to mourn." You cannot decide, "Now I am going to hunger and thirst for righteousness." These are not actions for which rewards are being announced. These are rather positions or attitudes in which people already find themselves when the kingdom comes.

A second reason for not considering the Beatitudes as a list of moral demands is that then their meaning as gospel would be lost and there would be no link to the proclaiming of the kingdom as good news. Still a further consideration is the meaning of the word *makarios*, "blessed." It does not mean: "You shall be rewarded" or "You shall find some recompense." It means, rather, "Happy are you!" "Good for you!"

In other words, Jesus is saying,

"There are already people in the world who are sorrowful: good for them! because the kingdom is now here and they shall be comforted!

"There are already people whose hearts are pure. Good for them! Because the kingdom is coming and they shall see God!

"There are those who claim nothing, the meek. Good for them! because the kingdom is around the corner and the whole earth will be theirs!"

(This same observation is even more clear when compared to the text of Luke. There the blessings are paired with an equal number of woes: "Woe to you who laugh now, for you shall weep. Woe to you who are full now for you shall be hungry." Here it is even more clear that the meaning cannot be one of teaching ethics; it is rather proclamation of the meaning of the coming of the rule of God.)

This observation about the meaning of "beatitude" leads us to a first conclusion about the "more-ness" of the gospel. It is a beatitude, a blessedness, a privilege, a good deal, a gift, a result of the kingdom's coming.

Evangelism means to say that and to believe that it is *good news*.

Now let me ask you:

Is it not the case that most of us here have thought otherwise? At least in what I read and hear among Mennonites, I think there is a different set of assumptions at work. We tend to assume that the central evangelistic message is good news and is free with no questions asked. You get forgiveness and love and peace of soul and you begin to follow Jesus — then comes the fine print, then comes the hard part. Then comes the next step. You may have learned to talk about this "next step" as a process of nurture or sanctification that you have to work at. Or you may have been taught that it will come automatically — it is a by-product of the faith.

In any case, we have been taught that this further step or further process, the demands of the gospel, will be more clear if the two steps are held apart. Again the more-ness of the gospel life is the second step, the hard one, the bad news which comes after the good news.

This is not what Jesus says. He says it is all good news. He says it is by grace through faith that peacemakers are the children of God, and that that is a joyful message because it is part of the kingdom coming. That those who hunger and thirst for righteousness shall be filled is *good news*, because the kingdom is at hand.

Let's look at the same point again from another side.

We live in a society that largely claims to be Christian, with chaplains in the armed forces and in the House of Congress, with Sunday worship in the White House, with godly slogans on our money and on our postage stamps, and until very recently prescribed prayers in the public school. And yet no *one* church is official. The result of this is the assumption that there are two levels to being Christian. One is the basics, the common denominator, the agreed minimum requirement. This is what it takes to be Christian, or to be a Christian — and then there are the additional options, the folkloric furbelows;

- the Anglicans add bishops,
- the Baptists add more water,
- the Wesleyans add holiness,
- the Peace Churches add their thing,
- the Mennonites add their nonconformity and their hard work (when you are number two, you try harder).

All of these options added to the basic minimum of the Protestant cultural heritage, are called "distinctives"; it is very good to have them but they are not fundamental. The automobile dealer would call them "pizzazz." They add character and individuality and taste but they don't really matter.

Once you understand things this way, which of the levels is the gospel? Is it the minimum requirement? Or is it the "much more," the second mile?

Some of us have obviously tended to assume the former: The gospel is the minimum to which then more will be added. The gospel is the common American Protestant message which is more acceptable and more essential and

more powerful if we leave off the options when presenting it.

But Jesus seems to be saying it the other way around. For Him the distinctives are what identifies the gospel. Evangelism, good news, is proclaiming precisely the plus, the otherness, the more-ness, the nonconformity of the church as the visibility of a city on a hill. It is the savor of the salt. It is the greater righteousness which fulfills the law, which men see and glorify our heavenly Father.

The plus quality of the life according to the gospel is more than a *result* of the gospel. It is more than a *verification* or confirmation of the gospel. It is also the *communication* of the gospel. It is evangelism. It is the distinctives which identify the message.

Now let's be careful. Jesus is not saying, "Be good, be different, be nonconformed, and people will see how good you are. They will want to have what you have." No, men's attention according to the passage is drawn not to us but to the Father. Yet attention is drawn to the Father not by a new set of words but by a new kind of life.

We must be still more careful. The differentness which attracts men is not just any old differentness, not just a symbolic call for attention, "Hey, look!" The distinctiveness Jesus is talking about is not like a Salvation Army uniform or a hippy's hair band or a clergyman's collar which tells you "here is somebody set apart" but does not tell you why or how he differs. The differentness with Jesus, the differentness which says something, is itself its message.

If I am the son of the Father who loves both good and evil, if I am a spokesman of God who loves His enemies, then when I love my enemy I am *proclaiming* that love. I am not just obeying it, I am communicating it. And I cannot communicate it any other way.

The enemy whom I love, the person coercing me with whom I go a second mile, experiences through me the call to accept grace, because it is my action which makes God's forgiveness real; as no other way could do.

If I lovingly go the second mile or turn the other cheek to someone who struck me, I am speaking God's forgiving love in the form of the situation by standing before him defenseless.

So it would be with the rest of the Sermon on the Mount. If, as Jesus calls us to do, we forsake our goods to follow Him, we are proclaiming our trust in the Father who knows our needs. If, as He tells us to do, we tell the truth without varnish, without oaths and asseverations, we proclaim the sanctity of the name of God and of truthfulness. If, as He tells us to, we forsake self-defense, we preach that Christ, and not the ruler with the biggest army, is the Lord of history.

Thus far I have been quoting Jesus, trying to take the New Testament message straight. But the plus quality of the gospel acquires additional meanings as time passes. We have yet to watch how that meaning changes from biblical times until now.

Especially, new meanings arise with the development of official Christianity: that is to say, of religion identified

with the nation, with the state, with the world.

Now, after the development of official religion, when we hear Jesus warning against "greeting only our brothers the way the ethnics do," His call takes on a new dimension. If Christianity is an *official* religion, it means that we can only follow Jesus by rejecting that kind of Christianity. We can only call men to Christ — the Jesus Christ of the gospel — by calling them away from the "Christ" they already knew; from the official, conformist, power-related religion of the West.

This is the meaning of reformation. Most radically this is what is meant by Anabaptism. Henceforth — since Constantine and Charlemagne — the cutting edge of gospel proclamation must include the rejection of the abuse of Christianity by those who identify it with the selfishness or the self-fulfillment of a nation, or a race, a culture, or a class.

In the context of officially established religion, which prevailed when the Anabaptist movement was born, or in the context of an unofficially established religion which prevails today, it is not enough to ask men to confess Jesus Christ as Lord. He Himself threw back the question:

"Why do you call me Lord and not do what I say?"

Even to those who point to good deeds done in His name He will say:

"I never knew you."

The gospel for the 1970s must be spoken as nonconformity, as judgment upon conformed religion, as judgment upon conformist Jesus talk, even as judgment on conformist evangelism and on patriotic piety — or it will not be good news. It must smash the idols of self-satisfying, self-saving religion, or it will not be able to save.

This, I suggest, is part of the unfinished agenda which we must *probe* in North America in the 70s. Jesus says, "If you greet your friends, what *more* are you doing? Do not the nationalists do as much?"

What does that mean when nationalism has been Christianized or Christianity nationalized? What does it mean *for evangelism*?

I suggest that it must mean far more than simply hoping that if some individuals hear our message and are converted, some of them will love their enemies. The meaning of the moreness of the gospel must begin with the message; this must not await the personal pilgrimage of the individual who hears and responds. The message itself must undercut establishment religion. That is the meaning of Anabaptism.

The message itself must denounce and undercut nationalism and ethnocentrism in a host of different ways:

- by repeating that Jesus was a Jew and a Galilean;
- by affirming the dignity of the outsider and the outcast;
- by rejecting in the name of the Spirit of Pentecost every identification of the gospel with a single culture or language;
- by including the sins of the comfortable among those from which God saves man, instead of limiting our

- illustrations of the power of the gospel to the sins of the young and the weak; and
- by going out to look for and to celebrate what God is doing outside our own world.

The gospel does not only *imply* an ethic of peacemaking or being set at peace. It does not merely *lead to* a non-violent life-style, it *proclaims* a reconciled view of the world. Phillips' version of Ephesians translates Paul this way:

"For he reconciled both [Jew and Greek, insider and outsider] to God by the sacrifice of one body on the cross, and by this act made utterly irrelevant the antagonism between them. Then he came and told both you who were far from God [the outsider, the Gentile] and us who were near [the insiders, the Jews] that the war was over."

That is the gospel: not that *war is sin*. That also is true, but alone it would not be the gospel. The gospel is that *the war is over*. Not merely that you ought to love your enemy. Not merely that if you have had a "born-again experience" some of your hate feelings will go away. Not merely that if you deal with your enemies lovingly enough, some of them will become friendly. All of that is true, but it is not the gospel. The gospel is that all men being loved by God are my beloved too, even if they consider me their enemy, even if their interests clash with mine.

"If anyone is in Christ," *The New English Bible* translates it correctly, "there is a whole new world." Evangelism is not a call to have a new feeling or a new idea or even a new self-image. It is the call to discover and to accept a whole new world. That is the meaning of the "righteousness greater than that of the scribes and Pharisees." That is for today what it means to "do more than they." This is not a matter of merely a higher moral demand. Mennonites are good at moral demands. But this is a matter of a greater supply, a bigger gospel, a broader grasp of what grace wants to do and already has done by calling men to return to be God's children.

It would be a challenging exercise to spell out with some completeness the detailed meaning of the rediscovery of New Testament wholeness, or of Anabaptist originality (which intends to be the same thing). The scholars have tried that. Harold S. Bender in 1943 spoke of what he called the "Anabaptist vision" and listed three points. Franklin H. Littell in 1964 defined the free church and listed nine characteristics. In 1967 he named four "basic principles." Donald Durnbaugh has identified eight "basic affirmations." Each of these scholars' lists, and each of the points within them, would contribute something for the clarification of the meaning of evangelism. My concern cannot be to try to complete such a list and make it exhaustive. Such a list:

- would include destroying the barrier between priesthood and laity, for that barrier is a part of established religion. Jesus, after all, was a layman;
- it would include the discovery of new styles of communication, less dependent upon theological argu-

mentation than Protestant preaching has been ever since seventeenth-century Puritanism;

- it would include the rediscovery of community, overcoming the split between individual experience and congregation which has been a besetting temptation of Protestantism since eighteenth century Pietism;
- it would include overcoming the split between experiential and historical expressions of faith, limiting itself less to psychological concerns and trying less to produce certain experiences, than Protestant preaching has been doing since the revivalism of the nineteenth century;
- it would include the rehabilitation of moral bindingness and a distinctive Christian life-style, overcoming not only the legalism of earlier Mennonite generations but also the pluralism and the post-legalist nondirectiveness of the present, in a new awareness of the redemptiveness of fraternal discipline and the effectiveness of concerted decision-making; and
- it would not only overcome the one-sidednesses of the past. It would include clarified judgments on the sins and the slaveries of tomorrow; it would project liberations and counter-cultures far profounder than the fads which today claim those labels.

But my concern cannot be to complete such a list. Nor can it be to look for one key above all others, one hook on which to hang the whole list.

For some of us, everything depends on the key question of the authority of the Bible—and that is probably right.

For others of us, everything depends on rediscovering the real, lively presence of the Holy Spirit—and that is probably right.

For still others it depends on clarifying our view of ministry, or on learning sensitivity in group process, or on a new kind of Christian education, and perhaps they all are right. All of these samples are offered to us, or are asked of us by the New Testament. All of them are part of the Anabaptist vision. If any one of them is really missing, the gospel becomes spurious.

I cannot, I was saying, complete such a list. My task has been to point to it, and to suggest what shape it has.

Its shape is the question our Lord puts to us: "What is the *more* that you do?" Men of any nation, any culture, greet their brothers;
and lend money for good risks;
and feed their families;
and recruit converts for their movements.

But your love must be gospel:

your helping must be grace;

your response to hostility must be reconciliation;

your movement must be outward;

your gospel invitation must be to newness of life. . . .

Why?

Because that's the way it is. That's the good news.

Because that is the way God is.



What Shall We Do About the Devil?

by Katie Funk Wiebe

About twenty-five years ago a group of us college students visited together in the warm kitchen of one of the older students one wintry evening. The late evening conversation drifted to tales of the supernatural which soon matched Edgar Allen Poe's stories of mystery and horror.

Our host, who had lived in Russia in his youth, told us about a group of young men in one of the Mennonite villages in the Crimea who had pledged themselves to worship the devil. One had even agreed to sell his soul to man's ancient enemy and to seal the pact with his blood. After the agreement had been made and the devil claimed possession of the man's body, he became so violent four or five strong men could not restrain him. He literally climbed the wall in his frenzy.

The story was a good thriller. I don't know whether we believed it.

Our attitude was not unusual. Christians usually take two extremes when it comes to the devil. A few are so devil-conscious, they push God to the edge of their awareness while their main energies are devoted to fighting the devil. As the late A. W. Tozer points out, they are so involved in holding the devil at bay, they become exhausted nervously and physically. They grow sensitive and suspicious and always manage to locate an evil spirit as the cause of everything that irritates them, an attitude which is contagious and can infect an entire congregation. They manage to stay alive only by frantically calling on God and rebuking the devil in the name of Christ.

Fearful they may become extremists like these people, other Christians either ignore the devil entirely or perhaps joke occasionally about the red man with the long tail and the three-pronged fork. A strong belief in a personal devil who goes about as "a roaring lion seeking whom he may devour" is rare and as vague as a distant street sign in a dense fog. Environmental factors, society, heredity, or even sickness are to blame for evil today.

Though Christians may have an unbalanced view of the devil as a personal enemy, the world seems to be growing in its open acknowledgment that he is alive and active. In recent years a fascination with magic, devil worship, spiritism, black masses, and fortune-telling has swept the country. For some followers, it is merely a fad or some new type of entertainment. For others, it is the opportunity to express their religious feelings in a satis-

factory way.

Because of this growing interest in the occult, we can expect more contemporary literature to deal with the subject. The recent best seller, *The Exorcist* by William Peter Blatt, graphically portrays demon possession of a young girl in this decade.


I began the book with some apprehension for so many such best sellers require too much sloshing through verbal garbage to get at anything of value. This is also an ugly book with much foul language and obscene acts, as only a story about a powerful devil can be.

After the medical profession and a psychiatrist have failed to heal the girl, a Roman Catholic priest is called in by the mother to exorcise the demon even as parents asked Jesus to heal their demon-possessed children in His day. The girl recovers although the priest suffers a heart attack and dies as he battles the demon.

Again the question arises: Could demon possession take place today as it did in Christ's day? As reviews of this novel suggest, most readers will regard it only as a skillfully written book with religious overtones — a good shocker — science fiction of another type — but certainly not something which could happen today in our rationalistic, scientific age.

As a novel it proves nothing, but it does reflect something of the spirit of the age. At the end of the story, another priest asks the mother of the girl if through the experience of the past weeks she has become a believer in God. She replies that she has not. "As far as God goes, I am a nonbeliever. But when it comes to a devil — well, that's something else . . . the devil keeps advertising, Father. The devil does lots of commercials."

All the evil in her world adds up to a devil, but according to her, God never talks. She believes in the father of evil, but not in God, for she sees more evidence of the former's power and work than of the latter. She accepts that man has an enemy but not a Redeemer-God.

How like and yet unlike some Christians who believe in God and think they are fighting the good fight of faith but who have never discovered they have an enemy. I maintain the secular world in its growing occupation with the occult will rediscover the devil long before the church, but for a different purpose, while Christians are content to leave him in the Middle Ages. 

How Where When

can Johnny understand that God
loves and forgives him?
does he begin to feel the
brotherhood of believers?
will he start to express compassion
for others?

**The answer lies
in what he experiences.**

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and forgives.
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ties) to give Johnny
experiences of love,
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Service Team Visits Managua

"The Managua quake affected a very small area. The tragedy was that it occurred under a heavily populated area," reported Edgar Stoesz, Mennonite Central Committee (MCC) Latin-America director who spent three days in Nicaragua following the quake. Stoesz and Arthur Driedger of Manitoba (MCC Canada), went to Nicaragua to assess needs in the area. Stoesz and Driedger traveled with other representatives including Mark Peachey, Conservative Mennonite Mission Board; Henry Weaver, in the interests of Goshen College student programs there; and Amos Miller, Mennonite Disaster Service and Conservative Mennonite Mission Board.

The ad hoc team said that short-term emergency needs such as food, clothing, housing, and medical care are presently under control. About half of the 30 Mennonite and Brethren in Christ missionaries in Nicaragua were in the Managua area. None was killed or injured.

MCC did not have a program in Nicaragua before the disaster. The Conservative Mennonite Mission Board has 20 workers located there, about half in Managua and half in rural extension work. Their rented unit house was destroyed but no one was injured. They were fortunate to be able to move into another residence on Christmas Day.

The Brethren in Christ had three couples in Managua. One residence was seriously damaged. One church building was moderately damaged.

The Evangelical Mennonite Conference (Manitoba) has three couples in Nicaragua. One couple was located in Managua. They had heavy damage to their house.

The Goshen College SST program was fortunately in recess at the time of the quake. Two weeks earlier and two weeks later there would have been Goshen students in the destroyed territory.

According to a United States Embassy source, the Nicaraguan government, with the help of foreign agencies, will be able to meet anticipated food needs through the month of January, although there are some problems with adequate food distribution. The need for food seems more related to a drought resulting in crop failure before the earthquake than to damage done by the quake.

"It was impossible to assess the food need beyond January or the context

within which voluntary agencies will be permitted to work," said Stoesz. "Hopefully this picture will become clear in time for agencies like MCC to respond through normal shipping channels."

It appears that 4,000 to 8,000 persons were killed in the disaster and about 20,000 injured. The team reported that medical needs related to the earthquake have been met. However, medical help may be required later when present short-term emergency personnel leave.

There is no unusual need for clothing since apparently many people were able to take clothing with them. Light bedding may be needed later.

Housing needs are especially difficult to assess now. The downtown Managua area was 80 to 95 percent destroyed in the quake. The 300,000 people left homeless by the quake appear to have found temporary shelter with relatives and friends in surrounding areas. Masaya, a town 40 miles from Managua, where alternative banking is available, has reportedly doubled in size. Long-term housing is a definite need. Short-term housing is not as urgent as anticipated partly because the Nicaraguan social structure is adaptable to an extended family situation.

Numerous foreign agencies are anxious to assist the Nicaraguans. The Mennonite team found that many Protestant groups are sending aid but that there is little central coordination of effort. Locally about 20 Protestant groups formed an Evangelical Relief Committee. Gus Parajon, a Baptist medical doctor, heads the committee.

The Mennonite team with a local committee of Fred Friesen, Evangelical Mennonite Church (Canada); Jonas Bontrager, Conservative Mennonite Mission; Walter Kelly, Brethren in Christ pastor; and Bruce Glick, Goshen College Study Service director for Nicaragua, agreed that every effort would be made to work with and channel the MCC contribution through the Evangelical Relief Committee.

"When we asked Dr. Parajon what his greatest need was he said he needed someone to coordinate information and resources," explained Stoesz. "MCC volunteered the services of Arthur Driedger for one month, as well as a small amount of cash for emergency needs."

Driedger is also in a position to rec-

ognize needs which call for Mennonite participation and will be able to give directives to MCC administrators in North America for future action.

The Mennonite and Brethren in Christ representatives decided that MCC should administer the disaster effort for the MCC constituent groups with an Apr. 1, 1973, review date.

"MCC will respond to the emergency in Nicaragua at least in a modest way," Stoesz emphasized. "But we want to coordinate our efforts with those of other agencies. Although further recommendations will come from our personnel in Nicaragua, in the next three to six months MCC will likely be called upon for personnel to succeed Arthur Driedger, some material aid, and house-rebuilding projects. At some point we may be able to use a number of Mennonite Disaster Service personnel to work with Nicaraguans in reconstruction. We would need skilled volunteers who speak Spanish and who could serve for at least 60 days. We also want to be sensitive to local needs and available labor in our planning."

Bulldozers were reportedly clearing away rubble in downtown Managua when the team left. "With proper equipment," Stoesz commented, "the clearing should not be too difficult. Practically everything is leveled. It's almost like removing snow."

Arab Needlework Dazzles Amman

For two sunny days in mid-November, Mennonite Central Committee (MCC) in Amman, Jordan, dazzled local society with its annual Arab needlework bazaar. The long narrow German Institute library, where the bazaar was hosted, was crowded all day with a spectrum of customers from missionaries to princesses, of Dutch, British, French, Canadian, American, Scandinavian, and Jordanian nationalities.

At the end of the first day, the adding machine at the cashier's desk tallied a net sales of \$1,330! That evening on Amman television news a description of MCC's total program was given in Arabic and English, while the camera surveyed the bazaar displays. People in the crowd, and Urbane Peachey, MCC East Bank director, were interviewed by the newsman.

The bazaar highlighted the completion of another successful year for Jordan East Bank's needlework project. Since the beginning of 1971, this self-supporting enterprise has functioned to enable refugee women to practice a traditional art at their convenience and for a substantial profit, and to meet the market demand of the Amman community—mostly the foreign sector, for a popular and practical commodity.

At the entrance to the bazaar, we dis-



During the first day at the MCC needlework bazaar in Amman, Jordan, Nov. 1972, Judy Buckwalter (left) supervisor of the needlework project displays a tablecloth to customers. Judy's belt is made from an old-embroidery-covered headdress.

played a framed, embroidered MCC cross-dove identification, and beside it a printed description of MCC's philosophy and program. Proceeds from the sales will provide necessary working capital for the coming year.

Amman's needlework project began in 1968 as a twin sister to the older, familiar Jerusalem project. This was when some of West Bank's embroiderers became refugees a second time, and the closure of the border between the two banks of the Jordan prevented their continued employment in West Bank. In 1969 and 1970, East Bank employed over 100 women, and exported work to the MCC Self-Help and Crafts Shop in Akron, Pa.

Since the upheavals of 1970 in the East Bank, the Jordan staff has decided to keep the project small and geared solely to the local demand for its products. At present this means giving work to a maximum of 40 embroiderers, and hiring one woman full time to do the hemming, laundering, and preparation for sale. I use about one fourth of my time for supervision of the project, and one or two other employees spend a few hours a week as needed. — *Judy Buckwalter*

People's Movement in India

The Mennonite Church in India had awaited a "people's movement" in this area far too long. In the days of the American Mennonite Mission, missionaries on the field worked intensively—for many months and years—through evangelistic tours in the villages to precipitate just such a movement.

The *Mahars* (the weaving community) and the *Gandas* (the drum-beaters' com-

munity) were very close to the gospel, and, with much hope, work was intensified among them for a period of ten years from 1937-47. Since 1947, however, village evangelistic work has slackened, although the churches carried on their witness through the local congregations.

Now it appears that the wind of the Holy Spirit is blowing and the people of the *Sat Nam Panth* (popularly called the *Satnamis*) are seeking voluntarily to embrace Christian faith and become disciples of our Lord and Savior Jesus Christ. Sept. 25-28, 1972, marked the prelude to the "people's movement" in this area. Five ministers of the Mennonite Church in India traveled a distance of over 100 miles to meet these people. The Lord led them to baptize 79 persons within a space of four days, young and old, men and women.

A month later, from Oct. 22-24, the 63rd annual conference of the Mennonite Church in India was held at the Zion Church in Sankra. Members of our congregations and the delegates from our churches were eager to receive reports of this work among the *Satnamis*. The entire program of the conference was built around the theme, "The Soul-Winning Church."

The Soul-Winning Church

The conference sermon was preached by E. I. Weaver, a former missionary and bishop in India. The Weavers had been visiting our churches since Sept. 15, last year. Weaver chose as his text a verse from Luke 21:13, "This will be a time for you to bear testimony" (RSV). He challenged the delegates to *witness now* when the doors are open to preach the gospel and when there is a voluntary movement of people seeking Christ.

The entire program of the conference was somewhat overshadowed by the events of the evening session on Oct. 23. Ten young men of the *Satnami* community were publicly baptized in a simple but dignified service. In India baptismal services usually take place during Sunday worship services, but this was unique in that our conference session was given over for such an inspiring event. It was a moving experience for our members and delegates. The Holy Spirit moved our people to accept the challenge of this new movement.

It was thrilling to see people give freely for this cause, the poorest of the poor giving a rupee and several much more so that over 500 rupees were collected. The conference accepted the work of church growth with a renewed sense of mission and financial commitment.

The presentations and discussions were all taken up with earnestness and in good spirit. The church leadership felt a call to team work and to share responsibilities

with the entire brotherhood. Church growth became a recurring theme and it gave the conference a positive tone.

The 63rd annual conference meant much to the delegates. It was no longer a formal conference where people simply discussed points and passed resolutions. It became a place for new relationships between the church leaders and in the brotherhood.

The 63rd annual conference marked a turning point in helping our congregations become *churches with a mission* to the lost rather than just remaining overseas churches or mission churches. There was much mutual regard and consideration evidenced in part by the growing concern for the lost amongst the brotherhood.

Unprecedented Opportunity

In a business action the conference adopted the following motion:

"The 63rd annual conference in session, held at the Zion Church, Sankra, Oct. 22-24, 1972, rejoices at the unexpected open doors to preach the gospel amongst the *Satnami* Community in the Chhatisgarh (the southeastern part of Madhya Pradesh). The present open doors present us with the possibility of a "People's Movement" involving not a few hundreds only, but hundreds and thousands of people. This has brought us unprecedented opportunity to undertake church growth, which has just begun. Our ordained brethren have already baptized 89 adult persons, ten of whom were baptized during the evening session of the conference on Oct. 23, 1972. We expect our Mennonite world brotherhood to pray for this movement and pledge their support for this work."

— *P. J. Malagar, bishop in the Mennonite Church in India and chairman of the 1972 conference triennium*

Jesus Talk Spreads in Suehiro

After sinking five shafts and getting only brackish water, the well driller was ready to quit. But Pastor Tamura and his wife couldn't believe that the Lord would provide a plot of land for the congregation and not supply adequate drinking water too. It would cost over a thousand dollars to hook up to the city water system which was not yet fully installed in the developing Suehiro area of Asahigawa city. Then too near neighbors seemed to have had fair success in sinking wells.

Taking time to pray and wait on the Lord, Pastor Tamura was given a vision of abundant water at a spot directly in front of the entrance to the church center. He consulted with the driller who consented to try again. Together they drove the steel pipe down 15 feet to hard rock—

the water was bad. Discouraged, but not willing to give up, Pastor Tamura suggested they try a seventh time, further out from the entrance. Having already used all his know-how and ingenuity, the driller simply replied, "All right, I'm ready to try again anywhere you say."

This time they got water in abundance. Within 30 minutes of pumping it was free of sand; pure, clear water fit for drinking was available in plentiful supply. Great was the rejoicing this recent night — Dec. 29 at two in the morning — and still!

What a blessed experience this proved to be, of the Lord's gracious provision — faith and patient endurance, hope with overflowing joy. On the last day of 1972 Pastor Tamura witnessed with deep feeling to the work of the Spirit of God. He capsuled his message, based on Matthew 14:34-36, in these words: "The Lord has brought us to Suehiro in order to spread the Jesus rumor everywhere . . . that Jesus lives and offers new life of abundant joy, hope, and peace to everyone."

For eight years the church participated in evangelism in Asahigawa city which has a population of 300,000. The work was started by the Hiroshi Kaneko family, who are serving with HCJB in Quito, Ecuador. From the time they left Asahigawa in early 1969 until August 1971, the congregation was without a resident pastor. Then the Tamuras of Kushiro responded to the Spirit's call through the church.

In the 16 months since they assumed pastoral responsibility, the congregation has been Spirit-led in an exciting adventure. Extraordinary faith was given to believe the Lord would provide for more adequate meeting facilities at a time when the group had no more than \$350 in a building fund. Step by step the church was led to the Suehiro area, a developing community in the northeast part of the city. An attractive multipurpose building was dedicated on Dec. 17 "to the glory of God, for the building of Christ's church." Christian co-workers from other churches in the city and from sister Mennonite congregations in Hokkaido joined with the local believers to celebrate God's gift on this memorable day.

Some 500 homes in the immediate community have been visited by the Christians with Every Home Crusade tracts and "Chotto ippun" ("Just One Minute") church invitations. Hundreds of other homes in the area will be visited in the next few months.

Already there is evidence of much good will in the community. Some individuals have come to talk with the pastor. Several have applied for Bible correspondence courses offered with the Every Home Crusade tracts. The Spirit of God is opening the way into some homes in the community.

There is a growing awareness among residents of Suehiro that a Christian group has located in the area. It is the earnest prayer and hope of Christ's little flock which gathers at Suehiro cho, 4 jo, 2 chome, that Jesus talk will spread — that persons and families will be attracted to the Savior because they see something of the abundant new life He is bringing among them. Praise the Lord with us in confident expectancy of what He is going to do here. — *Ralph and Genevieve Buckwalter, Japan*

Book Distribution Startles Supervisor

Some 11,000 religious paperbacks have been distributed in a small city in northern Indiana over a four-year period, reports Bookrack Evangelism sales representative, Ralph Birky.

In 1968 Mr. and Mrs. Birky placed their first rack of religious books in Valparaiso, Ind., a city of 21,000 people. During the past five years 4,896 books were sold from that rack.

In August 1972 they placed their eighth rack, this one at Costas Foods. Since then 1,280 books have been moved on this rack.

"When Mr. Costas learned that my service is on a volunteer basis, he gave me a check for 10 percent of his profit," Birky notes.

Mr. Costas had heard about Bookrack Evangelism indirectly and called Birky, requesting a rack for his store.

The other racks in Valparaiso are located at a drugstore, a hospital, an office supply house, a variety store, and the like.

Ezra Beachy, Goshen, Ind., Bookrack Evangelism supervisor for the Indiana-Michigan Conference, reported mailing Birky his last shipment of books for 1972 — eight cartons containing 562 books.

Keeners, 50 Years of Service Together

Clayton and Martha Keener, Refton, Pa., commemorated their 50th wedding anniversary on Dec. 23. The Keeners were married on Dec. 23, 1922, in the home of the bride's parents, the late Daniel N. and Barbara H. Gish, Millersville, Pa. The bride's father officiated at the ceremony.

Clayton Keener started his career in education as principal of the Little Britain Township High School and supervisor of the elementary schools. In 1938 he was ordained as a pastor of the New Providence-Mechanic Grove Mennonite churches in Lancaster Conference.

In 1950 the Keeners joined their daugh-

ter Ellen and her husband, Rohrer Eshleman, doing medical missionary work in Ethiopia. Keener was business manager for all Mennonite missions in Ethiopia for nine years. Mrs. Keener was an instructor at the school for blind boys in Addis Ababa.

In 1960 Mr. Keener was ordained bishop of the Willow Street-Strasburg district of Lancaster Conference. He taught at Lancaster Mennonite High School and was principal for four years.

The couple are the parents of six children: Ellen, late wife of Rohrer Eshleman; Robert, Talmage, Pa.; Barbara, wife of Harold Shenk, Lyndon, Pa.; Betty, wife of John Drescher, Scottsdale, Pa.; Ann, wife of Paul Gingrich, Goshen, Ind.; and Marie, wife of Evan Reihl, Mechanicsburg, Pa. There are 26 grandchildren.

Volunteers Serve in West Germany

On the edge of West Berlin, nestled between the expanding city and a quiet forest buffering the Wall, is the Evangelische Johannesstift, a home for over 2,000 patients and workers, students and children. A charitable foundation run by the German Evangelical Church, the "Stift" provides services for sick or aged men and women and disabled or spastic persons of all ages. The institution consists of about 50 buildings located on 60 acres. A towering church in the center is surrounded by a hospital, patient homes, worker homes, schools, a bakery, a lumberyard, a laundry, and other buildings.

To this German setting have come various workers and students from Asia, Africa, Scandinavia, and North America. Seven Mennonite Central Committee (MCC), volunteers are serving at Johannesstift for 2 1/2-year terms including three months of language study.

Forty-five minutes by bus and subway from the *Stift*, the bustling center of West Berlin serves as the hub of activity for 2.2 million city dwellers. But the secluded *Stift*, except for occasional sonic booms, is quiet and fresh. On a typical day during a stroll about the narrow cobblestone paths one may meet a group of small children, patients in wheelchairs, delivery men in trucks, or visitors seeking a friend or acquaintance.

MCC volunteers Elizabeth Goertzen, Winkler, Man., and Emilie Hamman, Bluffton, Ohio, serve as nurse and nurse aide, respectively, among elderly bedridden women. In a house with three wards, they are responsible for the general bedside nursing care of 27 patients on the first ward. Elizabeth and Emilie often receive thanks for their services through warm greetings or small gifts from the patients.

Hilda Wilkin, Saskatoon, Sask., serves as a nurse for handicapped women ranging from 15 to 80 years of age. As the newest addition to the MCC group, Hilda is attending a Berlitz School language class in downtown Berlin each morning. In the afternoon she works a four-hour shift, which will become an eight-hour shift when her three months of language study are completed.

Bruce Hershberger, Louisville, Ohio, Curtis Goering, Moundridge, Kan., and

spastic patients. Because of his experience he has been of great help to the MCCers, especially in matters of orientation and as a guide through red tape. He is now working closely with the *Stift* administrators in their relations with all volunteers. A current project Ardell is working on is the establishment of a lounge and recreation room in the workers' apartment house.

The annual September "Erntedankfest," a thanksgiving festival for the harvest,

gation meetings in East Berlin, where Walter Janzen is pastor, and to Menno Heim in West Berlin, where John Friesen is pastor. The group also plans to visit Friedensheim, a social mission service of the Beachy Amish Mennonite churches under the direction of the Levy Müllers.

— Myron Max

J. C. Light and Power on the Road

Ten black gospel music enthusiasts, who call themselves the "J. C. Light and Power Company," premiered Oct. 31, 1971, at the John Wesley United Methodist Church in Harrisonburg, Va.

Now, more than a year later, the 18-to-20-year-old group of six women and four men—all students at Eastern Mennonite College—are refining a 50-selection repertoire to accommodate a constantly expanding itinerary.

Performing for the primary purpose of promoting Christ, the soulful singers select their music accordingly.

"King Jesus," "I Find No Fault," and "Let God Abide" are selected specials, as well as "O Happy Day" and "He Is the Joy of My Salvation"—two group favorites.

In addition to performances at Southhampton State Prison and at local and out-of-state churches, high schools and colleges, the ensemble was also featured in EMC's spring arts festival and two talent shows, along with a half-hour program on educational television station WVPT.

Speaking for herself and for other members of the Light and Power Co., Vermell Belton said, "We feel that God blesses us while He's using us to bless others." The group cited performances at Jesus rallies and at an evangelistic tent meeting conducted by George R. Brunk in Pennsylvania as two cases in point.

Future excursions for the performers will include two spring tours. During EMC's 1973 spring break (Feb. 24 — Mar. 4), the college's church relations department will sponsor a series of programs in Mississippi. Later in March the singers will perform at a youth convention in Michigan.

Members of the J. C. Light and Power Company represent diverse academic interests and geographic areas.

Sylvester Huston, from Youngstown, Ohio, is a junior psychology and education major. Nicknamed "Sly," he is president of the troupe.

Renee Fleming, called "Renie Bops" by her colleagues, is also a Youngstown native. A junior liberal arts major, she is vice-president.

Secretary-Treasurer Vermell Belton from Waynesboro, Va., is "contact person"



Johannesstift, West Berlin. Curt Goering, Moundridge, Kan., stocks the linen closet.

Kenneth Yoder, Jackson, Minn., are working here as an alternative to military service. Bruce cares for aged bedridden men and is hoping to develop activities for them since they must spend many long hours indoors. Curt and Ken serve the needs of spastic men, some of them war accident victims. Sometimes volunteers accompany a patient to the swimming pool for therapy or into the city for a concert.

I serve as an orderly on the surgical ward, a separate section of the *Stift's* hospital facilities. Here there is a higher turnover of patients of all ages. They are served by three doctors: a surgeon, a gynecologist, and an ear-nose-throat specialist. I enjoy conversing with the curious German patients who wonder how someone from Iowa came to work there.

Ardell Swartzendruber, Kalona, Iowa, completed a term of volunteer service here two years ago. After spending a year in India, he came back to the *Stift* to become a regular worker among



Johannesstift, West Berlin. Hilda Wilkin, Saskatoon, Sask., serves a patient.

brings decorations, parades, and thousands of visitors to the grounds of the *Stift*. The day includes a thanksgiving service and German food and drink on sale. The various houses sell handiwork of the patients to raise money. Workers take part in a parade with floats from the various houses and businesses in the *Stift*. Festivities conclude in the evening with a brilliant lantern parade of children snaking through the grounds.

It is an exciting time to be in Germany. Although West Berliners could not vote, the recent West German elections interested them greatly. The reelection of the government headed by former West Berlin mayor, Willy Brandt, means a continuation of efforts to reduce the tensions between East and West Germany. After they ratify their new basic treaty, the way will be open for both Germanys to join the United Nations this year.

Since last spring, travel across the city and state borders has become easier. It is now possible for East Germans to visit relatives in the West during emergencies, and West Germans can more readily make visits to relatives in the East. Berlin and the rest of Germany will likely remain divided in the foreseeable future, but the way has finally been opened to increased cooperation and better relations between both sides.

The Johannesstift MCCers have established some contact with Mennonites in Berlin. Visits have been made to congre-

for concert engagements. She is a senior elementary education major.

Karen Mast, a senior history major from Greenwood, Del., is public relations spokesman for the group.

Other members are Paula Brown, Port Norris, N.J., senior elementary education major; Hattie Harper, Bassfield, Miss., junior nursing major; Steve Hershberger, Charm, Ohio, sophomore business administration major; Justin LaRue Johnson, Charlottesville, Va., freshman special education major.

Also Edgar Miller, Walnut Creek, Ohio, sophomore social science major; and Joyce Stokes, Scottdale, Pa., sophomore physical education major.

"We have hassles due to our diverse personalities," commented one member, "but love pulls us through."

Without God's love, there would be no J. C. Light and Power Company, another added.

Associate Pastor Called to Blooming Glen

Sheldon Burkhalter, Kidron, Ohio, has accepted a call to become associate pastor of the Blooming Glen Mennonite Church, Blooming Glen, Pa. He and his wife, Janis, moved to Blooming Glen on Dec. 29.

Burkhalter is a graduate of Fuller Theological Seminary from which he received the degrees of Master of Divinity and Doctor of Ministry. His doctoral thesis was entitled "Anabaptism and the Unity of the Church." While in seminary Burkhalter served as assistant to Don Williams at the First Presbyterian Church in Hollywood. His particular assignment was follow-up at the coffeehouse. He was also on the staff two years as minister to college students at the Pasadena Covenant Church.

Burkhalter is a native of Kidron, Ohio. He continued his membership with the Kidron Mennonite Church during his college and seminary training. He graduated from Central Christian High School in 1963 and from Taylor University in 1967.

Mrs. Burkhalter, the former Janis Sprunger, is from Fort Wayne, Ind. She graduated from Taylor University in 1968, and received an MA in elementary education with a specialization in reading improvement from California State University at Northridge in 1972. She taught for four years at the La Canada Elementary School.

As associate pastor, Burkhalter will have responsibility in the area of teaching and as a counseling and resource person in the area of youth.

David Derstine, Jr., is pastor of the Blooming Glen Mennonite Church, where he has served since 1951.



Sheldon and Janis Burkhalter

Students and Faculty Telegraph Leaders

One hundred and twenty-two Eastern Mennonite College students, faculty, and staff formulated and signed a telegram on Jan. 4 in response to the latest series of bombing raids over North Vietnam.

The message, sent on Jan. 5 to seven congressional leaders, grew out of a meeting in which signers heard two EMC faculty members cite the need for "concerned Christians to respond in some concrete way to the ongoing suffering in Indochina."

Gerald R. Brunk, history department chairman, urged the group to "remember in prayer the opening of the 93rd Congress and the renewal of the Paris peace talks and to be aware that both North and South Vietnamese are experiencing extreme suffering."

Sociology professor John W. Eby presented the rough draft of the proposed telegram which was discussed and revised in small groups prior to being sent. Participants also prayed for government leaders on both sides of the conflict, a college spokesman reported.

The telegram read:

"We, the undersigned students, faculty, staff, and friends of Eastern Mennonite College, Harrisonburg, Va., met in prayer today for the 93rd Congress. We pledge our continued prayer throughout this session.

"Because of our commitment to Jesus Christ, the Prince of Peace, we implore Congress to halt immediately the involvement of the United States in the Indochina War. These actions, done in the name of the people of the United States, killed or made refugees of millions. These actions have destroyed the way of life of the people of Southeast Asia. They deny the ideals of many American people. They are inhumane and immoral.

"We repent of our implicit involvement in this human tragedy. We pledge our support to agencies which minister

'in the name of Christ' to the human misery created by the war."

Those receiving copies are Carl Albert, speaker of the House of Representatives; Gerald Ford, House minority leader; Mike Mansfield, Senate majority leader; Hugh Scott, Senate minority leader; Congressman J. Kenneth Robinson; and Senators William Scott and Harry Byrd, Jr.

Students Operate GC Radio Station

About 55 students have volunteered their time and talent to WGCS, an educational, noncommercial FM radio station operated by licensed engineers and owned by Goshen College.

Although WGCS has been in operation for many years, the station is in its first year as part of the communications department of GC. This means that now students may receive college credit for their work. The station gives them laboratory experiences. Some students serve WGCS for their own experience and enjoyment and not particularly for college credit.

The station broadcasts seasonal music, students recitals, orchestra and choir concerts, basketball games, morning chapels and convocations, and regular Sunday morning services from the College Mennonite Church. It has also covered some special events including the October 1971 inauguration of J. Lawrence Burkholder as president, GC's soccer team playing in the NAIA national tournament in Dunn, N.C., last year, and the Holy Spirit Festival held on campus last spring.

Roy H. Umble, GC professor of communication and chairman of the communication department, has final responsibility for the radio programming. Associate professor of education J. F. Swartzendruber is chief engineer for WGCS and has a first-class engineer's license. He is responsible for the maintenance of the transmitter. WGCS (91.1 MHz) is licensed by the Federal Communications Commission with 390 watts.

Two-Year Social Work Curriculum Approved

The demand for para-professionals in the social welfare arena has spurred the development of a two-year curriculum in social work at Hesston College. Upon completion of the program a student receives the Associate in Arts degree and the title of Community Service Worker or Technician. The design is patterned after the Council on the Social Work Education (in cooperation with American Association of Junior Colleges) suggested curriculum plan.

The work areas may be in reception, interviewing, casework, rehabilitation, counseling, and other tasks delegated by a professional person. If at some point he should decide to advance in the social work career ladder, he will be accepted at most colleges or universities at the junior level with full credit.

Through field placement courses the

student may specialize in child care, counseling, corrections, geriatrics, neighborhood development, welfare interviewing, and record systems. Combined with Hesston's existing sociology interterms (St. Louis, Corpus Christi, and Colorado Springs) the new plan provides the degree of experience-centered learning that professionals are calling for today. ●

mennoscope

Ray M. Hershberger, Grantsville, Md., longtime treasurer for the Allegheny Mennonite Conference, died on Jan. 4 after a lengthy illness. The conference has appointed Joseph R. Buzzard, R. 1, Scottsdale, Pa. 15683, to serve as treasurer. All contributions and funds should now be sent to him.

The **Kansas Mennonite Men's Chorus** will present a program of sacred music on Apr. 7. The 500-member men's chorus will sing in Convention Hall at Hutchinson, Kan. The director will be Paul Wohlgemuth, who has served as head of the music department at Tabor College in Hillsboro, Kan., for 13 years. The steering committee is organizing various committees for the program of Christian witness. Irvin A. Pauls, Buhler, Kan., is chairman of the steering committee. Churches will soon be contacted for membership signups.

Ray and Clara Keim, Goshen, Ind., are scheduled to lead a "Growth and Development Retreat" at Laurelville Mennonite Church Center over the Feb. 9-11 weekend. The program is open and designed for individuals or couples of all ages. Spiritual growth and maturity in the Christian life are goals of all Christians. The Keims through their training and experience can help you make progress with their unique way of interpersonal relations. Pastors, teachers, parents, and persons of varied experiences will enjoy the fellowship. Write to Laurelville Mennonite Church Center, R. 5, Mt. Pleasant, Pa. 15666, for further information or reservation.

David and Fern Gerber and their daughter **Laura Ruth** have recently returned from a term of service with MCC in Crete, Greece, where David served as MCC director. David is the son of Ross and Ruth Gerber, Smithville, Ohio. Ruth's parents are Willis and Christiana Yoder, Alliance, Ohio. They are members of Orrville Mennonite Church, Orrville, Ohio.

John and Elaine Harley and baby **Michael** have recently returned from a term of service with MCC in Kenya, Africa. John and Elaine have been serving as teachers in a girls' high school.

John is presently teaching at Goshen College, Goshen, Ind., and plans to enter medical school in the summer of 1973. John is the son of Paul and Thelma Harley, Telford, Pa., and is a member of the Lambertville Mennonite Church, Lambertville, N.J. Elaine is the daughter of Ernest and Mary Smucker, Goshen, Ind., and a member of the College Mennonite Church, Goshen, Ind.

J. Mark and Emma Frederick with their three children, Erica, Marta, and J. Mark, returned to Mexico on Jan. 2 for a second term of service under the Franconia Conference Mission Commission. The Fredericks returned to Pueblo, where prior to furlough they served for a few months in order to give support to the national pastor. During the next few months they will determine, along with the Mexican church, a new location for further extension of the church in Mexico. The Franconia Conference has been sponsoring mission work in Mexico since 1958. At present ten workers are serving in Mexico City, Puebla, and among the Trique Indians.

The annual meeting of the Mennonite Camping Association, Eastern area, is scheduled to be held at Laurelville Mennonite Church Center, Sunday to Tuesday, Feb. 25-27. The theme is on the "camper." There will be workshops, interest groups, exhibits, and sharing. **Melvin Moody**, Nashville, Tenn., representing the American Camping Association, will serve as a guest speaker on "Trends in Camping for the 70s." Various camp leaders, Board members, program directors, and counselors are encouraged to attend. Write **J. J. Hostetler**, program coordinator at LMCC, R. 5, Mt. Pleasant, Pa. 15666.

The 18 **Goshen College Study-Service Trimester (SST)** students destined for Nicaragua will be in El Salvador this winter because of the Dec. 23 earthquake that has leveled much of the capital city of Managua. **Henry D. Weaver**, provost of Goshen College, announced that the Nicaragua unit will follow a contingency plan for at least the first half of the winter trimester. Weaver pointed out that if proper arrangements can be made, the

students temporarily diverted to El Salvador will go to Managua for the second half of the trimester for field work. Field work, a requirement of every SST regardless of where it is located, in this case may be cleanup and reconstruction in Managua. Students receive no pay for the field experience.

Unrestricted contributions to Eastern Mennonite College for the first six months of the current fiscal year totaled \$140,000 on Dec. 31, **Richard L. Benner**, director of development, reported. This figure marks a \$65,000 increase over last year at the same time, he added. An additional \$185,000 must be raised in the next six months to meet the \$325,000 goal in annual contributions.

Ralph Stahly, 512 Gra-Roy Drive, has accepted the pastorate of the Howard-Miami Mennonite Church at Kokomo, Ind. Central area field representative for Mennonite Mutual Aid of Goshen since Sept. 1971, Mr. Stahly will continue his field work in Indiana and Michigan on a part-time basis.



Ralph Stahly
Indiana and Michigan on a part-time basis.

The 267-member Howard-Miami congregation has been without a pastor since late 1970. Stahly has had previous pastorates, at the Locust Grove Mennonite Church near Elkhart, Ind., from 1948-1960, and at the Midland, Mich., Mennonite Church from 1960-1969.

Armando Hernandez, his wife, and two children plan to move in January from Bogota, Colombia, to Aibonito, Puerto Rico, where Armando will assume his new responsibility as executive director of JELAM. Aibonito is headquarters for JELAM, the executive body for Mennonite broadcasting in Latin America. They are waiting for visas and housing must still be located.

For reasons of health and age, **Otho B. Shenk** resigned his ministerial responsibility in the Mennonite Tourist Organization at Pinecraft, Fla. On the evening of Dec. 31, **Amos Horst**, formerly of Hagerstown, Md., was installed as successor to Shenk. **Martin W. Lehman** was the bishop in charge of the service. Horst will serve with **Mahlon Miller**, minister, and **Mahlon Zimmerman**, deacon.

As a result of the nationalization process in Somalia, the Somalia Mennonite Mission medical personnel and **John Zooks**, a couple in construction, have now left Somalia and are being redeployed elsewhere. The mission medical personnel has been replaced by Somali citizens. The **Loewens** family was transferred to Shirati Hospital in Tanzania and will

continue there until April or May when the Robert Musser family becomes available after completing language study. The Loewens will probably complete their term in some MCC assignment. Velma Eshleman, a nurse, left Somalia and returned to the United States during the week of Jan. 8. Pauline Zimmerman, also a nurse, will temporarily be assisting the John Zooks, who have picked up the role of houseparents at Rosslyn Academy, Nairobi, Kenya. Cora Lehman is transferring to a nursing assignment at Nazareth Hospital, Ethiopia. The future plans of Anna Lutz, also a nurse, and Pauline Zimmerman, after her stay at Rosslyn, are still being worked out.



Left to right: Lester Brubaker, principal, Lancaster Mennonite High School; Frank Shirk and Monroe Garber, members of the board of directors of Goodville.

Representatives of the Lancaster Mennonite High School, Lancaster, Pa., recently accepted a \$1,000 check from the Goodville Mutual Casualty Company of Goodville, Pa., in support of its current campus development program. In a private meeting of the company and school officials, Frank Shirk, assistant secretary and underwriting manager of the casualty company, said, "The gift was made in recognition of the service of the graduates of LMHS." The local church-related school, located three miles east of Lancaster, is working on a five-year plan that includes a new boys' dorm, a gymnasium, and a junior high school, as well as other campus development projects.

Marian Landis, missionary in British Honduras, left British Honduras on Jan. 5. After doing some traveling en route, she plans to arrive in the United States by Feb. 1. Her address will be R. 1, Box 317, New Providence, Pa. 17560.

A Spanish Bible Institute, an in-depth Bible study for all interested will be held at the Mount Tabor Mennonite Church, New Holland, Pa., from Feb. 6 to May 26. Classes will be held every Tuesday evening from 7:00 to 9:30, with all sessions conducted in the Spanish language.

"The remedial reading program at Fox Street has been expanding with enthusiasm in recent months," reported Glenn Zeag-

er, pastor of the Fox Street Mennonite Church in New York City, recently. Currently two VSers and Phebe Yoder, a retired missionary, are teaching. VSer Rick Martin teaches four boys twice a week, while VSer Dave Weber tutors six boys five days a week. Both fellows find tutoring a real challenge and feel that time spent teaching is more worthwhile than only supervising the recreation center.

Phebe Yoder has been helping several older members of the church to improve their reading skills. Recently she started helping children with reading problems from the community.

James Wenger, Sapporo, Japan, Dec. 22, wrote: "Recently I was talking to a club here in town about the American election system and discovered that Mennonites are more well known here than I had thought. During the question period someone asked me why I had come to Japan the first time. As part of my answer I said that I was a conscientious objector. One lady immediately asked, 'Oh, are you a Mennonite?' It turned out that she had studied at the University of Michigan and had some Mennonite friends there. In addition she had a Mennonite pen pal in Pennsylvania whom she had visited. Most educated people here have heard of the Quakers, but they usually don't know about the Mennonites. . . ."

From the John Driver family, Montevideo, Uruguay: "The school year at the seminary has passed rapidly. It has been a good year in many ways. Enrollment was slightly increased over last year. Students came from Paraguay, Uruguay, Brazil, Puerto Rico, and Argentina. Among the high points in the year were the celebration of the Second Congress of the Mennonite Churches of Latin America in Montevideo and the Ninth Mennonite World Conference in Brazil. For many, life in the seminary this year brought new insights into the nature of the church as a community of mutual acceptance and responsibility. Four students graduated at the closing exercises held on Nov. 19."

Stanley and Delores Friesen and family returned to Ghana on Jan. 21. They will continue writing Bible correspondence courses and teaching Bible in Accra. They serve with Mennonite Board of Missions, Elkhart, Ind.

"This year was a highlight of the four years of our Diamond Street Summer Day Camp," wrote Raymond Jackson, pastor of the Diamond Street Mennonite Church in Philadelphia, to Eastern Board recently. Directed by Raymond Jackson, the day camp during the past summer was attended by an average of 63 children. The camp counselors were a group of young people from varied backgrounds. Raymond's brother-in-law lived with the

Jacksons during the summer and was "a tremendous help" in the program. Four students from EMC and an ex-VSer from Canada also assisted. For the students majoring in education, it was a good chance to see how well they could work with children, especially those from the city. Considering some had never been in the city for any length of time before, Raymond said, "They did a terrific job."

Special meetings: Willis Breckbill, Louisville, Ohio, and Howard Zehr, Elkhart, Ind., at Tuttle Avenue and Bayshore, Sarasota, Fla., Jan. 22-27.

New members by baptism: eight at Zion, Broadway, Va.; three at Lawndale, Chicago, Ill.; one at Pinto, Md.; four at First Mennonite, Colorado Springs, Colo.; two by baptism and three by confession of faith at Wooster, Ohio.

Change of address: Robert M. Stetter, R. 1, Box 218C, Boalsburg, Pa. 16827.

The new telephone number for Leonard Schmucker, Imlay City, Mich., is 313-724-8908.

births

"Children are an heritage of the Lord" (Psalm 127: 3)

Adams, John and Vivian (King), Kokomo, Ind., first child, Mark, Nov. 17, 1972.

Bender, Eugene and Rebecca (Steckle), Zurich, Ont., second daughter, Laurel Nicole, Nov. 21, 1972.

Buerge, Dennis and Joann, Indianapolis, Ind., second child, first daughter, Anissa Jolene, Dec. 8, 1972.

Byler, John and Betty (Brown), Orrville, Ohio, first child, Doshia Leigh, Dec. 10, 1972.

Gerber, Norman and Kathy (Mumaw), Wooster, Ohio, second son, Troy David, Dec. 3.

Goshaw, John and Janet (Swartley), Wooster, Ohio, first child, Jeffrey Marc, born Aug. 19, 1972; received for adoption Oct. 4, 1972.

Helmuth, Paul and Lavera (Sommers), Louisville, Ohio, fourth child, second daughter, Stephanie Lynne, Jan. 5, 1973.

Jutzi, John and Juanita (Detweiler), Kitchener, Ont., first child, Sean Raymond, Dec. 23, 1972.

Kraybill, Ernest N. and Eunice (Kauffman), Chapel Hill, N.C., third child, first son, David Byron, Dec. 19, 1972.

Kuepfer, Clayton and Amelia (Gerber), Zurich, Ont., fourth child, third daughter, Joy Elaine, Dec. 11, 1972.

Kuhns, Dennis Ray and Joyce (Eberly), Conneaut Lake, Pa., first child, Jennifer Renee, Dec. 23, 1972.

Lantz, Charles and Sharon (Klopfenstein), Archbold, Ohio, sixth child, fourth son, Jeremy Lee, Dec. 18, 1972.

Lichty, Melvin and Marlene (Gerber), Stratford, Ont., third son, Jeremy Dwight, Dec. 21, 1972.

Mast, David and Shirley (Miller), Apple Creek, Ohio, second daughter, Erica Sue, Dec. 10, 1972.

Miller, Vernon and Marilyn (Beachy), Hartsville, Ohio, fourth child, second son, Bryon Scott, Dec. 29, 1972.

Nofziger, Arlyn and Pam (Hartsell), —, —, first child, Tessa Renee, Dec. 30, 1972.

Peck, Terry and Velma (Miller), Coshen, Ind., first child, Kevin Devon, Dec. 29, 1972.

Penner, Don and Sandra (Kaufman), Orrville, Ohio, second daughter, Julie Kay, Dec. 10, 1972.

Shafer, Ray and Rosie, Zanesfield, Ohio,

fourth child, second son, La Mont Geo, Dec. 27, 1972.

Shantz, Gerald and Katherine (Gingerich), Zurich, Ont., second child, first son, Gerald, Dec. 17, 1972.

Shearer, R. Kenneth and Sarah (Snader), Lancaster, Pa., second daughter, Aimee Lucille, Dec. 16, 1972.

Steiner, Richard and Wanda (Gingerich), Dalton, Ohio, first child, Kristina Gail, Dec. 31, 1972.

Yoder, Atlee and Hazel (Geiser), Apple Creek, Ohio, second daughter, Shawna Renee, Dec. 7, 1972.

Yoder, Robert and Dorothy (Headings), Blountstown, Fla., third daughter, Miriam Carol, Dec. 25, 1972.

Zook, Byron and Zelda (Peachey), Mill Creek, Pa., fifth child, Lorena Kay, Oct. 22, 1972.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bannon — Gingerich. — Gregory James Bannon, Bradenton, Fla., and Ilene Kay Gingerich, Sarasota, Fla., both from the Ashton cong., by David Kniss, Dec. 23, 1972.

Beechy — Nystrom. — David Beechy, Wooster, Ohio, Kidron cong., and Karen Nystrom, Wheaton, Ill., Wheaton College Church, by Bill Detweiler, Dec. 23, 1972.

Burkholder — Hood. — Roger Lee Burkholder, Kalona, Iowa, Wellman cong., and Theresa Louise Hood, Sioux City, Iowa, by Oliver Yutzy, Sept. 23, 1972.

Campbell — Watkins. — Dennis Campbell, Eureka, Ill., and Bonnie Watkins, Eureka, Ill., Roanoke cong., by Percy Gerig, Dec. 10, 1972.

Coronado — Aguilar. — Adan Coronado, Mathis, Tex., Catholic Church, and Emma Aguilar, Mathis, Tex., Calvary cong., by Paul Conrad, Dec. 24, 1972.

Ebersole — Charles. — Samuel K. Ebersole, Manheim, Pa., Landisville cong., and Elva E. Charles, Belleville, Pa., Locust Grove cong., by H. Raymond Charles, Jan. 1, 1973.

Fast — Oswald. — Sherwin Fast, Church of God in Christ Mennonite, and Roberta Oswald, Beemer cong., Beemer, Neb., by Samuel Oswald, Dec. 16, 1972.

Friesen — Burkholder. — Ruben Friesen, Gimli, Man., Evangelical Mennonite Church, and Luanna Burkholder, Bluesky, Alta., Bluesky cong., by Paul Burkholder, July 8, 1972.

Gerig — Schertz. — Richard Gerig, Goshen, Ind., Salem-Zion cong., and Marcia Schertz, Eureka, Ill., Roanoke cong., by Virgil Gerig and Percy Gerig, Dec. 27, 1972.

Greenawalt — Gangwer. — Frederick A. Greenawalt, Topeka, Ind., Emma cong., and DeLores Lee Gangwer, Goshen, Ind., East Goshen cong., by Roy S. Koch, Dec. 29, 1972.

Hartzler — Greaser. — Jay Hartzler and Sherilyn Greaser both from Eureka, Ill., Roanoke cong., by Percy Gerig, Dec. 23, 1972.

Holsopple — Yoder. — Elroy Holsopple, Archbold, Ohio, West Clinton cong., and Mary Paulette Yoder, Kalona, Iowa, Lower Deer Creek cong., by Robert K. Yoder, Dec. 23, 1972.

Horst — Graham. — Graham Devon Horst, Kalamazoo, Mich., and Marilyn Graham, East Jordan, Mich., by Paul H. Horst, father of the groom, Aug. 19, 1972.

Kennell — Constantine. — Jerry Kennell, Roanoke, Ill., Roanoke cong., and Leonon Constantine, New York, N.Y., Glad Tidings cong., by Eugene Shelly and Percy Gerig, Dec. 22, 1972.

King — Lapp. — Linford D. King, Cochran-

ville, Pa., and M. Etta Lapp, Parkesburg, Pa., both of the Maple Grove cong., Atglen, Pa., by Herman Glick, Dec. 30, 1972.

Mast — Martin. — David L. Mast, Elverson, Pa., Rock cong., and Janet L. Martin, Goodville, Pa., New Holland cong., by Frank E. Shirk, Nov. 25, 1972.

Mast — Miller. — John J. Mast, Holmesville, Ohio, and Anna Miller, Dundee, Ohio, both from Longenecker cong., by Albert C. Slabach, Nov. 23, 1972.

Miller — Eberly. — Elroy Miller, Jackson, Miss., Mt. Joy cong., Goshen, Ind., and Linda Eberly, Jackson, Miss., Pigeon River cong., Pigeon, Mich., by Luke Yoder, Jan. 1, 1973.

Mummau — Rohrer. — Lawrence N. Mummau, Mt. Joy, Pa., Brethren-in-Christ Church, and Sheryl J. Rohrer, Manheim, Pa., East Petersburg cong., by H. Raymond Charles, Dec. 30, 1972.

Nafziger — Hershey. — James Nafziger, Gap, Pa., Maple Grove cong., and Sara Sue Hershey, Parkesburg cong., by Melville Nafziger, Nov. 23, 1972.

Noe — Streid. — Michael James Noe, Champaign, Ill., First Christian Church, and Kathleen Streid, Urbana, Ill., Calvary cong., by James L. Dunn, Dec. 23, 1972.

Semke — Mast. — Richard Semke, Gap, Pa., Lutheran Church, and Linda Mast, Maple Grove cong., Atglen, Pa., by Melville Nafziger, Aug. 26, 1972.

Showalter — Yutzy. — D. Conrad Showalter, Plain City, Ohio, United Bethel cong., and Lynette Yutzy, Plain City, Ohio, Maranatha cong., by David E. Showalter, Dec. 23, 1972.

Sommer — Lehman. — Ron Sommer, Lakeland, Fla., Orrville cong., and Diane Lehman, Kidron, Ohio, Kidron cong., by Reuben Hofstetter and Bill Detweiler, Dec. 21, 1972.

Stauffer — Martin. — Bruce Stauffer, Elizabethtown, Pa., Good cong., and Norma J. Martin, New Holland Pa., New Holland cong., by Frank E. Shirk, Dec. 30, 1972.

Stutzman — Schrader. — Glade Stutzman, Roanoke, Ill., and Patricia Schrader, Eureka, Ill., both of Roanoke cong., by Percy Gerig, Dec. 30, 1972.

Troyer — Troyer. — Joseph Troyer, Hartsville, Ohio, Mennonite Brethren Church, and Violeta Troyer, Hartville, Ohio, Hartville cong., by Richard F. Ross, Jan. 6, 1973.

Wikert — Sauder. — Robert E. Wikert, Lancaster, Pa., Presbyterian Church, and Carol Suzanne Sauder, New Holland, Pa., New Holland cong., by Richard Martin, Dec. 30, 1972.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Beck, Wilma E., daughter of Daniel S. and Emma (Gautsche) Wyse, was born at Archbold, Ohio, Sept. 29, 1905; died at her home in Wauseon, Ohio, Dec. 28, 1972; aged 67 y. 2 m. 29 d. On Oct. 28, 1926, she was married to Henry J. Beck, who survives. Also surviving are 3 sons (Glenn, Rolland, and Randall), one daughter (Valetta — Mrs. Bill Stuckey), 3 sisters (Mrs. Fannie Frey, Mrs. Mary Short, and Alice — Mrs. Walter Richer), and 2 brothers (Ira and Walter Wyse). She was a member of the Central Mennonite Church, where funeral services were held on Dec. 31, in charge of Charles H. Gautsche; interment at Pettitsville, Ohio.

Bell, James E., son of Josiah and Margaret (McKee) Bell, was born at New Castle, Pa., May 5, 1886; died in Jameson Memorial Hospital, New Castle, Pa., Dec. 27, 1972; aged 86 y. 7 m. 22 d. On Apr. 26, 1917, he was married to Leah Lapp Spiker, who preceded him in death in 1959. Surviving are 2 daughters (Mrs. Mabel Shank and Mrs. Sadie Blosser),

one son (John), one sister (Mrs. Annie McConaghy), 13 grandchildren, 43 great-grandchildren, and 3 great-great-grandchildren. He was a member of the North Lima Mennonite Church. Funeral services were held at the Seederly-Mong Funeral Home, Dec. 29, in charge of David Steiner and Richard Bartholomew; interment in the North Lima Mennonite Cemetery.

Crider, Crystal Dawn, daughter of Rodney and Carol (Combs) Crider, was born at Harrisonburg, Va., July 18, 1972; died of pneumonia at Charlottesville, Va., Dec. 6, 1972; aged 4 m. 18 d. Surviving are her parents, one sister (Karen), and one brother (Matthew). Funeral services were held at the Salem Mennonite Church on Dec. 8, in charge of Arland E. Schrock and Linden M. Wenger; interment in the Salem Mennonite Cemetery.

Hershberger, Ray M., son of Menno E. and Minnie (Yoder) Hershberger, was born at Grantsville, Md., Feb. 6, 1917; died of cancer at Sacred Heart Hospital, Cumberland, Md., Jan. 4, 1973; aged 55 y. 10 m. 29 d. In 1943 he was married to Grace Miller, who survives. Also surviving are one son (Winston), one daughter (Maretta), one brother (Alvin), and 7 sisters (Mrs. Joel Beachy, Mrs. Cleamon Yommer, Mrs. Henry L. Yoder, Mrs. Simon Tice, Mrs. Philip Bender, Mrs. Grace Roberts, and Mrs. Melvin Yoder). He was a member of the Springs Mennonite Church, where memorial services were held on Jan. 6, in charge of John H. Kraybill and Walter C. Otto; interment in Springs Cemetery.

Lehman, Bertha, daughter of Edward J. and Mary (Heckman) Rhoads, was born in Cone-maugh Twp., Pa., Mar. 17, 1887; died at Memorial Hospital, Oct. 11, 1972; aged 85 y. 6 m. 24 d. She was married to John J. Lehman, who preceded her in death, June 4, 1943. She is survived by 3 sons (Kenneth, John, and James), one daughter (Beula — Mrs. Robert Shaffer), 9 grandchildren, 23 great-grandchildren, and one sister (Salone Rhoads). She was preceded in death by one infant daughter, 10 sisters, 2 half sisters, and one half brother. She was a member of the Thomas Mennonite Church, where funeral services were conducted on Oct. 14, in charge of Donald Speigle and Harry Shetler; interment in the church cemetery.

Martin, Alice G., daughter of Noah M. and Hettie (Gehman) Weber, was born in Brecknock Twp., Pa., Jan. 21, 1894; died at her home Dec. 12, 1972; aged 78 y. 10 m. 21 d. On Nov. 14, 1915, she was married to Aaron H. Martin, who survives. Also surviving are 3 daughters (Lucy W., Esther W. — Mrs. Lester W. Gehman, and Viola W. — Mrs. William M. Weaver), 4 sons (Paul W., Carl W., Weaver W., and Warren W.), 27 grandchildren, 2 great-grandchildren, 3 brothers (Harry G., Abel G., and Edwin G.), and 3 sisters (Anna G. — Mrs. Enos Musser, Sallie G. — Mrs. Ivan Gehman, and Ella G. — Mrs. Paul Z. Martin). Two infant daughters preceded her in death. She was a member of the Gehman Mennonite Church. Funeral services were held at the Bowmansville Mennonite Church on Dec. 15, in charge of H. Z. Good, Luke Horst, and Ben S. Zeist; interment in the adjoining cemetery.

Miller, Jonas O., son of Oba J. and Maryann (Miller) Miller, was born in Elkhart Co., Ind., July 13, 1906; died of a heart attack at Middlebury, Ind., Dec. 30, 1972; aged 66 y. 5 m. 17 d. He was married to Amanda Bontreger, who survives. Also surviving are 2 sons (Larry and Richard) and three brothers and four sisters (Ora O., Laura, Jesse, Viola — Mrs. Paul Gingerich, Diana — Mrs. Jay Miller, Mrs. Anna Mae Beachy, and Ira O.). He was a member of the First Mennonite Church, Middlebury, Ind., where funeral services were held on Jan. 2, in charge of Samuel J. Troyer and Harold Yoder; interment in the Grace Lawn Cemetery, Middlebury, Ind.

Nisly, Inez Faye, daughter of Alvin and Catherine (Kurtz) Nisly, was born at Canton, Ohio, July 24, 1959; died when struck by a car while walking in Hartville, Ohio, Dec. 30, 1972; aged 13 y. 5 m. 6 d. Surviving are 2 brothers (Kenneth and Randall), one sister (Wanda), and her maternal grandparents (Mose and Anna Kurtz). She was a member of the Hartville Mennonite Church, where funeral services were held on Jan. 2, in charge of Richard F. Ross; interment in the Hartville Mennonite Church Cemetery.

Rohrer, Emma, daughter of Jacob and Anna (Neff) Rohrer, was born in Lancaster Co., Pa., Mar. 25, 1877; died at the Rittman Home for the Aged, Rittman, Ohio, Dec. 25, 1972; aged 95 y. 9 m. She was a member of the Bethel Mennonite Church, Wadsworth, Ohio, where funeral services were held on Dec. 28, in charge of Aden J. Yoder; interment in Maple Hill Cemetery.

Schweitzer, Ezra, son of Jacob and Phoebe (Erb) Schweitzer, was born at O'Neil, Neb., Aug. 23, 1891; died at Seward, Neb., Dec. 29, 1972; aged 81 y. 4 m. 6 d. On Dec. 2, 1914, he was married to Gertrude Bender, who preceded him in death in March 1938. Surviving are 2 sons (John and Ezra, Jr.), 2 daughters (Ruth—Mrs. Robert Allen and Bonnie—Mrs. Wilbur Rossmiller), and 4 brothers (Emery, Homer, Bill, and Dan). Twin sons preceded him in death. He was a member of the Beth-El Mennonite Church, where funeral services were held on Dec. 31, in charge of John Willems; interment in the Milford Mennonite Cemetery.

Seibel, Leonard S., son of Michael and Sally (Schlott) Seibel, was born in Earl Twp., Pa., Sept. 2, 1877; died at Fairmount Rest Home, Ephrata, Pa., Dec. 27, 1972; aged 95 y. 3 m. 25 d. In 1898 he was married to Mary Weaver, who preceded him in death in 1939. In 1945 he was married to Anne Wise, who died in 1963. Surviving are 2 daughters (Mary Hufford and Kathryn Waid). One daughter, Florence Auken, preceded him in death. He was a member of the Ephrata Mennonite Church, where funeral services were held on Dec. 30, in charge of Wilbert Lind and J. Elvin Martin; interment in the Pike Mennonite Cemetery.

Smith, Susanna A., daughter of Joseph and Catherine (Musser) Brenneman, was born at Elida, Ohio, Oct. 2, 1883; died at Kay's Rest Haven, Delphos, Ohio, Nov. 30, 1972; aged 89 y. 1 m. 28 d. On Nov. 23, 1905, she was married to Perry Smith, who preceded her in death in March 1962. Surviving are 2 sons (Norman O. and Arthur C.) 3 daughters (Emma—Mrs. LeRoy Shirk, Mrs. Clara Dangler, and Ruth—Mrs. Norman Kraus), 21 grandchildren, and 22 great-grandchildren. One daughter (Esther—Mrs. James Burkholder) and one infant son preceded her in death. She was a member of the Salem Mennonite Church, where funeral services were held on Dec. 3, in charge of A. J. Metzler and Norman Kraus; interment in the Salem Cemetery.

Stauffer, Leo C., son of Joseph and Katie (Reil) Stauffer, was born in Milford, Neb., Mar. 12, 1907; died at Lincoln, Neb., Nov. 15, 1972; aged 65 y. 8 m. 3 d. On Aug. 21, 1929, he was married to Lena Springer, who survives. Also surviving are one son (Dwayne Lincoln), 3 daughters (Maxine—Mrs. Loye Banton, Vada—Mrs. Dan Sutter, and Rosalie), 5 sisters (Mrs. Anna Hershberger, Ada—Mrs. Clarence Stutzman, Mrs. Lillie Springer, Taphena—Mrs. Dan Jantzi, and Ruby—Mrs. Delmar Mast), and 4 brothers (Ray, Phillip, Leonard, and Wilton). He was preceded in death by one brother (Harry).

Stauffer, Ray J., son of Joseph G. and Katherine (Reil) Stauffer, was born near Milford, Neb., Nov. 28, 1897; died at Seward Memorial Hospital, Dec. 31, 1972; aged 75 y. 1 m. 3 d. On Feb. 12, 1920, he was married

to Frieda Rediger, who survives. Also surviving are one son (Richard), 4 grandchildren, one great-grandchild, 3 brothers (Phillip, Leonard, and Wilton), and 5 sisters (Anna—Mrs. Dave Hershberger, Lily—Mrs. Jake Springer, Ada—Mrs. Clarence Stutzman, Taphena—Mrs. Dan Jantzi, and Ruby—Mrs. Delmar Mast). He was preceded in death by one daughter (Virginia), one great grandson, and 2 brothers (Harry and Leo). He was a member of the Bellwood Mennonite Church, where funeral services were held on Jan. 3, in charge of Herbert L. Yoder; interment in the Blue Mound Cemetery, Milford, Neb.

Swartzentruber, Sarah, daughter of Jacob M. and Marie (Ruby) Bender, was born in South Easthope, Ont., Jan. 15, 1890; died at Stratford, Ont., Dec. 22, 1972; aged 82 y. 11 m. 7 d. On Oct. 19, 1911, she was married to Joel Swartzentruber, who survives. Also surviving are 3 sons (Elroy, Vernon, and Willis) and 2 daughters (Nelda—Mrs. Lavern Lichti and Katie—Mrs. Wilmer Wagler). One daughter (Selma—Mrs. Milt Litwiller) preceded her in death. She was a member of the Cassel Mennonite Church. Funeral services were held at the East Zorra Church on Dec. 24, in charge of Vernon Zehr, Henry Yantzi, and Newton Gingrich; interment in the East Zorra Mennonite Cemetery.

Umble, Omar K., son of John G. and Ada (Kauffman) Umble, was born near Atglen, Pa., Jan. 9, 1913; died Nov. 21, 1972; aged 59 y. 10 m. 12 d. He was married to Anna Lois Kurtz, who survives. Also surviving are 2 sons (Fred and Wendell), one daughter (Betty—Mrs. Robert Buckwalter), 5 grandchildren, 5 brothers (Henry, Leon, John, Leroy, and Samuel), and 2 sisters (Mary—Mrs. Vernon Smoker and Ada Ruth—Mrs. Melvin Lapp). He was a member of the Maple Grove Mennonite Church, where funeral services were held on Nov. 25, in charge of Herman Glick, Aaron F. Stoltzfus, and Charles Gogel; interment in adjoining cemetery.

Wagner, Katie, daughter of Isaac G. and Mary (Kauffman) Plank, was born at Danvers, Ill., Aug. 12, 1879; died at the Westmoreland Manor, Greensburg, Pa., Jan. 2, 1973; aged 93 y. 4 m. 21 d. On Oct. 2, 1923, she was married to David Wagner, who preceded her in death. Surviving are 4 stepdaughters. She was a member of the Mennonite Church. Funeral services were held at the Murphy Funeral Home, Scottsdale, Pa., Jan. 4, in charge of Gerald C. Studer; interment in the Scottsdale Cemetery.

Wingard, Katie, daughter of Jacob J. and Catherine (Blough) Wingard, was born in Cambria Co., Pa., Jan. 28, 1883; died Nov. 22, 1972; aged 89 y. 9 m. 25 d. She was the last member of a large family. A number of brothers and sisters preceded her in death. She was a member of the Weaver Mennonite Church, where funeral services were held on Nov. 25, in charge of Harry Y. Shetler and Harold E. Thomas; interment in Richland Cemetery.

Winger, Salome, daughter of Moses and Fanny (Foreman) Hallman, was born in Oxford Co., Ont., Nov. 4, 1884; died at the West Haldimand General Hospital, Hagersville, Ont., Dec. 15, 1972; aged 88 y. 1 m. 11 d. In 1915 she was married to Josiah Winger, who predeceased her Jan. 20, 1943. Surviving are one daughter (Lorna—Mrs. Ross Nagel), 5 grandchildren, and one great-grandchild. She was a member of Rainham Mennonite Church, Selkirk, Ont. Funeral services were held at the Weidrick-Yeates Funeral Chapel, Fisherville, Ont., Dec. 18, in charge of Cyril K. Gingrich; interment in the E.U.B. Cemetery, Fisherville, Ont.

Yancey, Rosella M., daughter of Andrew B. and Mary (Moser) Zehr, was born at Croghan, N.Y., Aug. 6, 1885; died of a heart attack at the Lewis Co., General Hospital, Lowville, N.Y., Nov. 6, 1972; aged 87 y. 3 m. On June 12, 1912, she was married to Edward E. Yancey,

who survives. Also surviving are 5 daughters (Edna—Mrs. Samuel R. Zehr, Mary—Mrs. Abner Swartzentruber, Iva—Mrs. Clayton Yousey, Bertha—Mrs. Edward Roes, and Rosella—Mrs. Maurice Roes), 2 sons (Edward C. and Gerald M.), 40 grandchildren, and 9 great-grandchildren. She was preceded in death by 3 sisters, 5 brothers, 2 grandchildren, and one great-grandchild. She was a member of the Lowville Conservative Mennonite Church. Funeral services were held at the Croghan Conservative Mennonite Church on Nov. 10, in charge of Vernon Zehr, Richard Zehr, and Joseph Nafziger; interment in the Croghan Mennonite Cemetery.

Yoder, Mahlon S., son of Samuel C. and Barbara (Miller) Yoder, was born in Iowa Co., Iowa, Dec. 1, 1894; died in Washington Care Center, Washington, Iowa, Dec. 24, 1972; aged 78 y. 23 d. On Aug. 30, 1924, he was married to Ida Kempf, who survives. Also surviving are one son (Clarence), and 2 sisters (Mary Slaubaugh and Lydia Marner). He was a member of the West Union Mennonite Church, where funeral services were held on Dec. 27, in charge of Emery Hochstetler; interment in the church cemetery.

Yoder, Phineas J., son of Jacob V. and Elizabeth (Byler) Yoder, was born at Sugar Creek, Ohio, Sept. 21, 1891; died at Hartville, Ohio, Dec. 23, 1972; aged 81 y. 3 m. 2 d. On July 11, 1917, he was married to Martha Miller who survives. Also surviving are one daughter (Mrs. Mildred Hinda), 3 sons (Jacob W., George E., and Ivan), 7 grandchildren, 3 great-grandchildren, and one sister (Mrs. Mary Miller). He was a member of the Hartville Mennonite Church. Graveside services were held on Dec. 24 at the Mt. Peace Cemetery, Hartville, Ohio.

Yoder, Wesley, son of Noah and Lydia (Hostetler) Yoder, was born in Somerset Co., Pa., Oct. 5, 1884; died Oct. 20, 1972; aged 88 y. 15 d. On Dec. 9, 1906, he was married to Adda Layman, who survives. Also surviving are 3 sons (Kermit, Kenneth, and Merle), 10 grandchildren, 28 great-grandchildren, and one sister (Mrs. Barbara Thomas). He was preceded in death by one brother, one son, 2 grandchildren, and one great-grandchild. He was ordained deacon of the Blough Mennonite Church and served for over 60 years. He was a member of the Blough Mennonite Church, where funeral services were held on Oct. 23, in charge of Harry C. Blough and Elvin Holsopple; interment in the adjoining cemetery.

Zehr, John H., son of Christian and Phoebe (Zehr) Zehr, was born at Flanagan, Ill., May 8, 1896; died at Fort Dodge, Iowa, Jan. 2, 1973; aged 76 y. 7 m. 25 d. On Dec. 10, 1919, he was married to Marie Wendt, who preceded him in death on Jan. 15, 1961. Surviving are 2 sons (Marvin and Melvin), one daughter (Mildred), 9 grandchildren, and 2 brothers (Clarence and Elmer). He was a member of the Manson Mennonite Church, where funeral services were held on Jan. 4 in charge of Nick Stoltzfus and Walter Smeltzer; interment in the Rose Hill Cemetery.

Cover photo by Paul Schrock

calendar

Minister's Week: "Consultation on the Healing Ministry of the Church," at Eastern Mennonite College, Harrisonburg, Va., Jan. 22-25.

Millwood Winter Bible School, Gap, Pa., Feb. 5-16. Annual Meetings of the Mennonite Camping Association, Eastern area, at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 25-27.

Assembly 73—God's People in Mission, Harrisonburg, Va., Aug. 7-12.

Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

Oppose End Ban on Hutterites

Four communities in Drumheller, Alta., 85 miles northeast of Calgary are preparing protests over the provincial government's plans to repeal a law which restricts expansion of Hutterite communal farming settlements.

For 25 years, the Communal Property Act has curbed any expansion of the religious sect's colonies.

Now, in Drumheller, the Chamber of Commerce is preparing a submission to the Conservative provincial government. In Carbon, an official of the Conservative party has prepared a protest to be presented at the party's next executive meeting.

Another protest from Hussar is backed by 95 percent of the community, and in Morin, community representatives have told the provincial government of their alarm.

Osborne Sheddy, a member of the city council at Drumheller and publisher of *The Drumheller Mail*, said that up to a year ago, there wasn't an empty store in Drumheller.

"Today we have six vacancies," he said. "I'm not saying the Hutterites are entirely to blame, but having two new colonies established in the area in little over a year was certainly a contributing factor. You can't take 18 farm families out of an area without there being some effect on business."

He said that even when the Hutterites support local businesses, as the legislative committee claims, they do not generate the business individual farmers do. Because of their austere way of life, they don't buy clothing and cosmetics, and their religion forbids television and radio. They grow almost all they eat.

Barred from Sale of Securities

Evangelist Rex Humbard's Cathedral of Tomorrow enterprise has been ordered to stop offering or selling securities in four states.

Cease and desist orders have been issued against the corporation by the states of Indiana, Missouri, Oregon, and Wisconsin.

The orders were "technically" ordered because of the corporation's failure to register to sell the securities in the states. A spokesman for the Missouri Secretary of State pointed out, however, that the Cathedral of Tomorrow is operating at a substantial deficit.

It has mortgages of more than \$6 million that were incurred in building and acquiring various religious, educational, and broadcasting facilities.

One major creditor is the Teamsters Union Pension Fund, which holds a \$5.5 million note. A 1963 loan of \$1.2 million from the Teamsters reportedly saved the Humbard enterprises from bankruptcy.

As of April 1972, the total Humbard enterprises, including a girdle company, an electronics firm, and an advertising agency were estimated to be worth \$45 million.

Redeeming U.S. Savings Bonds

The Lancaster, Pa., Chapter of Clergy and Laymen Concerned suggested that citizens concerned in promoting peace use Jan. 20, 1973 (Inauguration Day) as a time to redeem U.S. Savings Bonds. In a flier the Lancaster CALC announced that:

"... There is still no certainty that the next four years will bring peace to that 'Land of Burning Children.' It is certain, however, that the next four years will see 60 percent of our federal budget paying for wars, past, present, and future. We must act now and continue to act to restrain the American war machine.

"On Jan. 20, 1973, we will redeem our U.S. Savings Bonds as a protest against the war in Indochina and the militarization of American society. There are presently bonds worth \$55 billion in the hands of institutions and private individuals. These billions of dollars are our voluntary contribution to the continuation of the war in Indochina, to the escalation of the arms race, and to the stockpiling of weapons of mass murder. We must reclaim this money which we have allowed the United States government to use in our names.

"On Jan. 20, 1973, we invite you to redeem your U.S. Savings Bonds and to say 'NO' in a tangible way to the death which they have purchased in recent decades. Write to the president to tell him that you have done so."

1972 Cruellest Year

The *New York Times* in an article on Dec. 2, 1972, quotes Senator Edward Kennedy, Chairman of the Judiciary Subcommittee on Refugees, as saying that "in terms of civilian casualties and refugees, 1972 will prove to be the cruelest year of the war for South Vietnam."

As of Nov. 24 (only an 11-month period) the Subcommittee reported the 1972 total for newly registered refugees stood at 1,231,800. The highest previous annual

total for new refugees registered was 906,000 in 1966.

During the four weeks that followed Presidential Advisor Henry Kissinger's "peace at hand" announcement, some 72,300 new refugees were officially registered in South Vietnam, according to the Subcommittee.

In South Vietnam there are some 717,200 refugees currently living in camps. About one out of every four persons in South Vietnam is or has been a refugee.

This hardly sounds like peace.

Drugs and the Sacred

Aside from the profit motive, what else is responsible for drugs becoming a way of life for millions in America? A means of life support? The young in their immaturity and frankness provide the clue:

The use of LSD, marijuana, etc., on the campuses was associated with "mind expanding," "extension of the consciousness," and a "search for reality." Claims were made that the exotic visions could be creative — until it soon became apparent that any poetry, paintings, music, and other "works of art" made under the influence of drugs had no meaning to any other eye and mind, thus were totally without value as art. After this, it was claimed that drugs helped one to learn "more about the inner self." But as diseased bodies and shattered minds and nerves became the undeniable fruit of the experiments, all such justification vanished. Taken all together, the sad truth is that —

A search for mystical or religious experience or spiritual reality will be the way experimental drug use, leading to drug abuse, will be remembered — a dark futile search, but search it was. Although some of this degrading intemperance of the 1960s still lingers among the young, a new generation of youth, benefiting by the tragedies overtaking others, moves on to richer, greater discoveries. (Bear in mind that a generation on a campus or in a high school is only four years, also that marijuana is slowly and surely being classified as on a par with alcohol in addictiveness and harmfulness).

It is being discovered afresh that the wonders under a microscope or telescope, snow in a forest, sunset on a mountain ridge, or a baby's laughter are just as "mind expanding" as LSD; that great art and great truths can only be drawn from the infinite recesses of the human mind — as it views life around it, art that speaks to all and retains its quality.

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Pastors, Partners, and Prayer

A leading Christian thinker, in a recent speech, shared that in the churches he moves, only about 10 percent of ministers and wives pray together. He said he was in the ministry fifteen years before he and his wife learned to pray together. But he said, when he and his wife learned to pray together every aspect of their life together took on new meaning. And since then they have never agreed together on anything that the Lord has not answered.

This leader pointed out that for prayer to be vital and to be answered there must be complete honesty. This is why it's difficult for husbands and wives to pray together. Without openness and honesty prayer is purposeless and meaningless. But Jesus brings His promise of answered prayer to the two or three who agree on anything and ask in His name. That includes so small a group as husband and wife.

A Mennonite minister, who over a number of years, made it a point to talk with pastors about their prayer life, says that he believes that probably no more than 10 percent of Mennonite ministers and wives pray together.

That sounds devastating. Perhaps the figures are wrong. Let us hope so. But suppose the figure is 50 percent or 75 percent. Could this still be a primary reason why spiritual awakening is waiting?

So it occurs to me that one of the most important questions any congregation might ask a pastor in calling him to the pastorate is, "Do you experience a vital prayer life with your wife?" This question, in the final analysis, is probably more important than a lot of the technical and theological questions usually asked.

Our primary relationships are so important to our whole ministry and witness that it seems impossible to believe

that anything of eternal or truly spiritual worth is accomplished in the ministry of a pastor who does not experience meaningful prayer with his wife. There have been and no doubt are exceptions, but the chances are slim. Sooner or later this lack shows up.

But what about those who are not ministers or ministers' wives? What is the percentage of husbands and wives who pray together?

Sometime ago this writer suggested to a group of ministers and their wives that a minister can preach himself blue in the face and it will probably avail very little as long as the pews are packed with people, husbands and wives, who do not have meaningful prayer life together. How can we encourage such to pray on behalf of the needs of the church, the community, and the world? How can such respond in openness to God and others if they are closed to each other?

So the requests that members pray on behalf of the work of the church or on behalf of revival or on behalf of specific needs remains an empty request if husbands and wives, fathers and mothers do not experience meaningful prayer together.

One of the most important things a congregation can do for its members is to help members, by one way or another, to arrive at that honesty, openness, and commitment when husbands and wives, parents and children experience meaningful prayer life together. Until this happens the prospects for spiritual growth within and witness outside are dim.

However, when prayer is vital and God is answering prayer, spiritual growth within and witness without is almost automatic. Sometimes the most elementary things must come first. — D.



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GOSPEL HERALD

January 30, 1973



The Mennonite Image and Key 73

by J. Allen Brubaker

Recently I had the opportunity to dialogue with a number of congregational leaders on the Mennonite image. The general idea expressed by several was that for outsiders (and perhaps for many insiders) the Mennonite image is fractured.

The discussion ran something like this: "Outsiders today are confused about the Mennonites. In the past a Mennonite was a Mennonite. He didn't vote. He didn't protest. He paid his taxes. He refused to go to war. Etc., etc.

"To some outsiders today, Mennonites aren't Mennonites. Many vote. Some protest. Others refuse to pay certain taxes. And a few go to Vietnam to minister to the needs of the helpless and dying on both sides of the conflict.

"Consequently, some are confused about the Mennonite image."

During our conversation I got the feeling that too often outsiders have known the Mennonites more for what they didn't do than for what they did.

Jesus had few comfortable words for the scribes and Pharisees who had arrived at a negative kind of religion — don't heal on Sunday, don't carry your bed on Sunday, etc., etc.

Perhaps by divine plan the Mennonite "image" needs to fracture. Jesus, in fleshing out the authentic life, defied stereotypes. His creative (godly) spontaneous approach to human need got Him into trouble with the great stereotypers of His day — organized, orthodox religion.

Jesus lived on the cutting edge of life. He lived vulnerably. And it cost Him a price. The temptation to live the "safe life," to maintain the "secluded image," may be more of



doubt than of faith.

Greater Focus on Christ

The greater our focus on Christ, the clearer will be our vision of His mission for us as a people. And maybe one of the things God would say to us today through Christ is that we need to value our traditions less while appreciating them more.

I would like to share the testimony of several "outsiders" whose words may have a message for us, especially as we contemplate our mission for Key 73. Each week here at Mennonite Broadcasts we receive several hundred letters from Christians of many faiths and from non-Christians.

A Bible correspondence course student writes, "I sense a change in the attitudes of the Mennonite people in my area. At one time Mennonites kept to themselves with a don't-touch-me-I'm-a-Christian-and-you-aren't kind of attitude.

"But praise God I don't think this is true anymore. I've been to a couple of women's retreats which were predominantly Mennonite and I've seen a great spirit of Christian love there.

"The good Mennonite people are making it a point to invite outsiders into their meetings and activities. They are really putting into practice what they have been preaching for many years."

Another student says, "Although we are of different denominations, I have enjoyed this course. It has been a blessing. Even though I found that we differ in some areas, our belief in Christ is the same. And I think that is important. This course has helped me to understand the Mennonites better and to accept them as brothers and sisters in Christ instead of a threat to Christianity. Thank you so much for making this possible."

A prisoner says, "Before I came to jail, I attended a Mennonite Church for the first time. I really felt the presence of God in this church. I can hardly wait to get out of here so I can go back. I've tried every church and this one was most satisfactory."

These are representative of many other letters that listeners send to Mennonite Broadcasts. And I'm sure they are representative of responses to other ministries of our church, many of which we never hear of.

More Vulnerable Living

Living vulnerably does not turn everyone on. Jesus had critics enough. Just as He was misunderstood by some, so are we. Some may accuse us of turning communist. Others that we have lost the message. And still others that we have even turned pagan. Jesus was accused of receiving power from the prince of the devils. And that stirred a great controversy: Why would Beelzebul give Jesus power to cast out his subordinates?

One of the most distinguishing characteristics of the Christian church is the unity of the body amid a diversity of gifts. A people that mature in Christ learn to celebrate unity of spirit amid a diversity of gifts. A house divided falls apart. And the witness is negative.

For unity to abound amid diversity, love must run deep. The unity of Father and Son was bound up in their love for each other. For us as a people to maintain our witness in the world, our love for each other must flow deep.

As we enter Key 73, let us remember what Jesus said: "He that is for us is not against us. . . . He who operates in My name is not against Me."

It is a humbling experience to realize that God is working through a diversity of gifts (or viewpoints). There is much that He still wants to do through our brotherhood. And Key 73 offers a unique opportunity for us as a brotherhood to be a part in getting the Word around. But it's going to take more vulnerable living.

A World Full of Hurts

The world is still full of hurts, misgivings, and heartaches, full of individuals searching for release, for restored relationships, for hope — both within our churches and outside.

One Bible student says, "There are several persons in our small congregation who seem to have a need to "smash" me. I need much help and prayer to forget myself, to forgive, and to love them in spite of this. So often I find myself waiting for a chance to retaliate. It is hard to cope with this."

Another says, "I was saved about four years ago. But I'm not doing very well now. I lost the assurance I once

GOSPEL HERALD

Volume 66 Number 5

John M. Drescher, Editor

David E. Hostetler, News Editor

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.25 per year, three years for \$16.25. For Every Home Plan: \$5.20 per year mailed to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

had through doubt and confusion caused by all the different churches' teachings. I need to be restored and get it all settled once and for all by the Word of God. Please remember me in prayer."

A *Heart to Heart* listener says, "I listen to your program as often as I can. I am not a Christian. Please pray for my husband and two sons and me that we will be convicted and saved from our sins."

I could go on and on, Listing hundreds of requests, needs, and testimonies of broadcast listeners and Bible students. And what is true of Mennonite Broadcasts is undoubtedly true of other program areas of the church.


Not Image, But Jesus Relationships

In closing I would like to suggest that the Mennonite image per se is not what's important. How we relate to others is.

Jesus had some image problems. Certain men accused Him of eating and drinking with sinners — harlots, drunkards, gamblers, and the like.

But He didn't let this throw Him. Rather, He continued His healing, sin-forgiving ministry. And many were healed and made whole.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." — Jesus

Through personal renewal, prayer, person-to-person encounters, literature distribution, the performing arts, the media, etc., let us as a people unite and bring to Key 73 a clear focus on Christ, coupled with vulnerable living to build Jesus relationships — and a Jesus image. 

Prayer

by Elaine Rosenberger

Dear God

Today I made a large discovery. I'm even ashamed to admit it to You. But here goes. Today, God I learned that You have other favored children with persuasions that are, well, different from mine.

Call me slow, Lord. Call me a late bloomer. Call me just plain blind. Oh, I've always believed that You have other children. Any dummy knows that. Heaven doesn't have a "Mennonite Only" sign over the pearly gates. I knew that in my head but somehow in my heart of hearts there was always a big question mark.

Perhaps You *could* be gracious enough to overlook certain things. You have the advantage of being able to see the potential of the person even if the life falls short of perfection. I've always hoped so, for my own sake. I've always been glad that You are the Final Judge, not me.

But today, Lord, You used a foreigner to meet my spirit's need. She used all the "wrong" words, her clothes were "wrong," and her hair! Well, You saw her! But You know, Lord, as we talked and she shared her Lord with me the only things I saw were her eyes. And You were there shining through. I saw and recognized You. And somehow I feel more whole since that meeting.

But now, and here's where I need Your help, I feel anger at whatever it was in my own religious experience that lied to me; that claimed a special anointing for me and mine. This anger threatens me, Lord. It threatens to rob me of my new joy.

In the delight of discovery, help me not to discard my own heritage in anger. Mennonite theology and discipline may not be the only form of righteousness but I believe it is an important arm of Your kingdom and I'm grateful to be a part of my denomination.

Rather, Lord, let my discovery enhance my own awareness of the true nature of Your kingdom.

Well, that's it, Lord. My confession and my commitment. I can almost hear You heave a sigh and say, "Big deal. It sure took you a long time to catch on!" It sure did. Thanks for Your patience. Amen.

"Open the Gates of Heaven"

"J. Edgar Hoover loved the law of his God. He loved the law of his country, and he richly earned peace through all eternity." So said President Nixon in his eulogy of the distinguished head of the FBI.

Several years earlier President Lyndon Johnson, in extolling generous businessmen for hiring minority people, said to them, "Peter will open wide the gate of heaven to let you in because you have had compassion on your less privileged American fellowmen."

Did Peter really say that heaven becomes ours by merit? If he did then he parted company with Paul. If he claimed that good works turn the key in heaven's door for us to enter then he is on a different wave length than Jesus.

What wonderful neighbors it would make if they could merit heaven by good deeds and really worked on their religion! What a comfortable religion that would be, merely tabulating our good deeds in preparation for the eulogy at our memorial service and for presentation at the pearly gates.

Peter's point is quite different. "So, dear brothers, work hard to prove that you really are among those God has called and chosen" (2 Pet. 1:10, *The Living Bible*). The *calling* and *choosing* are all of grace without merit.

Thank you, Peter. Now we all have an equal chance again. And out of our deep appreciation for God's grace we will work hard to please God *because He has saved us already*. — Roy S. Koch

Seventy-Three Cereals and Mission

by David W. Shenk

We strolled sedately through the electric door of the A&P supermarket; that is, our family: Karen and Doris, Jonathan and Timothy, and of course Grace and I. With a bit of effort we were able to maintain a degree of civility during this, our first trek through an American supermarket in several years. But alas, when we hit the cereals' section, pandemonium broke out. The literate junior members of the family started squealing wildly as they chanted back and forth to each other the exotic names on the cereal boxes: Sugar Crunch, Apple Puffs, Super K, Puffed Rice, Puffa Puffa Rice, Honey Smacks, and on and on — seventy-three in all! The two illiterate squealers just jumped up and down in glee.

We finally settled on two delicacies: Wheaties and Cheerios. The children were delighted, but we parents were a bit disturbed at the serious breakdown in family discipline which the sight of those cereals had evoked, and so at home that evening we had a short discussion on occidental civility and supermarket propriety. The youngsters resolved never to squeal in a supermarket again, but the next time to the A&P they forgot their pledge when they discovered the ice-cream bin.

Now we are back in the Horn of Africa again enjoying the Mogadiscio life-style, which includes a weekly haggle with the Arab grocer on the corner over the price of canned Cantonese peas or Kenya coffee. But sometimes I still catch an imaginative glimpse of those seventy-three cereals lining the shelves of the A&P, and the sixteen ice creams in the cold bin. I presume the reason I remember that stuff is because I enjoy eating, and I rather like the idea of being able to decide exactly what I shall eat. In A&P land if I got the slightest bit weary of Puffed Rice, I could select Puffa Puffa Rice instead. Potentially every whim of my taste and hunger drive could be satisfied in that Lancaster County supermarket.

That fact has a lot to do with contemporary missionology. The message behind those seventy-three cereals was obvious: You should eat exactly what you want to eat. That's the message that comes through, not only at the cereal shelf of the supermarket, but in most realms of American life. The commercials say it explicitly: You owe it to yourself to use Bird of Paradise. You deserve a Pontiac Grand Prix. And that message has subtly invaded our theologizing and life-style.

Instead of a theology of obedience, we have opted for the theme of the commercial, that of self-satisfaction. The

gospel is subtly reinterpreted to be a justification of the deification of my own personhood and therefore a justification of selfish living. The suffering of discipleship is avoided in the interests of so-called self-fulfillment. We accent the easiness of Christ's yoke and forget the hardness of the command: "Take my yoke." We are busily developing a theology of affluence which is a serious affront to the Master who had nowhere to lay His head.

A theology of self-fulfillment seriously undercuts mission, partly because people who are striving to achieve self-fulfillment seem to be unhappy people. Although they may preach self-fulfillment from the housetops, their restlessness, not to mention saddened expressions, are not convincing demonstrations of fulfillment achieved.

But there is more to it than this. Most of the world's millions will never find self-fulfillment. For them life will always be a drudgery of ignorance, poverty, and monotony. If I then from my affluent perch proclaim self-fulfillment, it only serves to accent their plight, and it is certainly not a message which the downtrodden can embrace. The Christian gospel is comfort to the poor, a word of joy amidst the drudgery and hopelessness, the good news that God through Christ is participating with the downtrodden in the tragedy of their circumstances. But the message only begins to make sense when the one who proclaims it deliberately chooses the path of suffering self-denial. There is no other way.

Furthermore, if self-fulfillment is the goal, then when the road gets boring or tough the "disciple" will quit. Admittedly God does sometimes call disciples into situations which are highly self-fulfilling, but for the Christian this must always be by divine command, not because of personal whim. This is crucial for mission because whenever Christians begin to decide their personal life involvements selfishly, mission falters. The suffering servant in mission becomes a dirty word for those committed to a life-style of self-fulfillment.

Those seventy-three cereals on the A&P shelf can be demonic. They are demonic when Christians begin to smile wanly saying that it must be so, that self-satisfaction is the gospel, that discipleship is the call to self-fulfillment. Discipleship is the path of joy, that it most certainly is, but joy is not the all in all of discipleship. The alpha and omega of discipleship is: "Lord, what wilt Thou have me to do?" For the Christian that is the only question.



The Poor Woman and the Rich Volunteer

by Rodney Peters, MCC Brazil

It was a strange day indeed. The atmosphere was hard to describe. It was like I was walking on a cloud and the rest of the people were looking up at me, some talking and some just staring, some pretending nothing was new. But I knew they could sense it.

The strange and uncomfortable feeling began when I entered the Recife, Brazil, bus station to return home to Amaraji, a village where I serve as a Mennonite Central Committee (MCC) volunteer. The procedure, the location of the booth, everything was familiar to me because I had bought bus tickets there before. But as I walked up to the booth a man approached me and asked if he could assist me in finding the correct booth to buy my ticket. I told him I knew where it was and thanked him.

As I approached the ticket booth I saw a woman waiting to beg for money from the people who bought tickets. I could tell she was a beggar by the way she was dressed. She wore an old, torn, green dress and held a bundled baby. I looked at her baby and I quickly looked away. Why? I don't know why. I guess I was shocked and I almost felt sick. The baby was skin and bones and his face was so small. His eyes were big and glassy and I noticed he never once blinked but just stared into nothingness.

I thought of how this child would be overfed in my home in Kansas. What a shame this child couldn't receive the same care and upbringing that I had received. I could tell that the baby was not newly born. And it would not have surprised me if he were one or more years old.

I was so deep in thought that I did not notice the woman touching my arm. Then she spoke, "Give me some money for my baby's health." I acted scared and I don't know why. Maybe because I did not know what to do. I replied, "Not now." I was then paying the cost of the ticket. I had to break a large bill which meant I would be getting some change back. All this time she was watching. I became uneasy and still did not know what to do.

She then said in a raised voice, "So you don't have money. Look at all that money. Everybody I ask says that he has no money." While she was half talking and half yelling I was trying to interrupt by saying, "I never said I didn't have money. I never said I didn't have money." The second time she heard me. She felt sorry about her sudden outburst, but I was more hurt than she was because I didn't know what to do in this situation.

I gave her a coin. She then started to sob. In the midst

of her sobbing she was saying that I had a kind heart but most people had hardly given her anything. I then felt worse than ever. I gave her another coin and glanced at the dying child. I couldn't take it. I made a quick step backward and walked in the other direction before I could see the mother wipe the tears from her eyes.

There are many Brazilian mothers begging, hoping that at the end of the day they can buy a piece of bread for themselves and for their malnourished children.

Oh, God, what should I as a Christian do? What would you do?



People of the Road

by Neva White

In the heart of a snowy Kansas on the day after Thanksgiving, I lost control of my car on the slick highway as it swerved and finally skidded over a barrier and down an embankment into a nearby field. Devastated, as I was a woman alone, I went up to the road to try for help. The first car was help! It was a pickup truck driven by a Mennonite farmer and his son. They got past only far enough to maneuver a turn, and then proceeded to help. They didn't ask, "What can we do to help you?" They told me what they could do.

First they tried for a wrecker service, but it was closed, so they took me to their neighbors, where I witnessed three men proceed with some quiet Mennonite disaster service on their own. (I assumed these had to be Mennonites or the original good Samaritans).

A mighty green tractor was called into service and within the hour, my car was driven to their door by the college-age son. I offered to pay the tractor provider, who wouldn't hear of it and remarked that he had nothing else to do at the moment as though it were nothing.

I was too shattered to drive on in the storm and the driver of the pickup and his family took me into their home and invited me to stay the night. Their sturdy brick home was built by the father himself and housed his wife and seven children. The fireplace crackled invitingly, and I was offered the choice rocker before it. The daughter of the family took my muddied shoes and cleaned them and then went back to her sewing.

Small boys were building a toothpick fence and the eldest son balanced the family checkbook. Freshly baked pumpkin pies sat on the kitchen counter. The littlest boy, a child of eight, joined his parents and me over a cup of tea. The mother told me her children love the snow and like to have "people of the road" as their guests.

This was a family I will not soon forget. They did more than pray together—they worked together and helped together. I have been three times around the world, elbowed out of position at airports waiting for luggage, when people scarcely recognize that others are people, much less neighbors. What a wonderful lesson in charity this family has taught their children as well as the "people of the road" by example.

I remarked to the mother when I heard they were Mennonites, I knew I was in good hands. She said, "Oh, there are good and bad people in every church." She is right, of course, but the Mennonites still have an edge over most in that they know how to use their hands to assist their hearts. May their bread come back upon the waters.



God's Clods

One of my students once wrote, "I am more and more amazed at the . . . clods God usually picks to do His will in the Old Testament." He made this statement in connection with the reading by old Jacob of the pedigrees of his sons in Genesis 49. But I think he also had in mind Abraham's fibs in Egypt, Jacob's vaulting ambition and shoddy treatment of Esau, and Jacob's favoritism toward Joseph and Benjamin.

God's clods. I think the student had something there. God used a lot of clods in the Old Testament. Or at least He used a lot of men who were indeed earthen vessels. Barak with his hesitation, Samson with his women, Jephthah with his rash and terrible vow—and the time would fail us to speak of good old Eli, who failed to take decisive action against his immoral priestly sons; of the great David, who still fell into a web of adultery, murder, and hypocritical chitchat; and of heroic Jeremiah, who nevertheless bawled out God again and again.

And even the New Testament had its share of godly, dynamic servants with feet of clay. There was vacillating Peter. And Barnabas who engaged in unbrotherly conduct (Galatians 2:13). And Paul who apparently wanted to write off John Mark (Acts 15:36-39).

And what shall we more say of all God's servants in the last 1900 years—men who have served well—and sometimes mightily—and who yet at best have been earthen vessels?

Let's face it. Only once in history has God had a perfect instrument—a Servant who was both human and divine but of whom it could never be said that He was cloddish. And His period of public service lasted only three years. As for the rest of God's workers—Old Testa-

ment, New Testament, and post-Apostolic—we may as well say that they and we share at least one thing in common: a great deal of earth. Maybe we should say we're God's clods and be done with it. Except for the marvelous Person of Jesus the Christ, God throughout history has simply chosen and used the best He could get. Sometimes there were men who were more brilliant or charismatic but who couldn't be bothered with the kingdom, and who wanted villas and mistresses and kingdoms instead. And so God has entrusted His treasure of truth to the servants He could get. To earthen vessels. To clods.

— Stanley C. Shenk

Wit and Wisdom

One sure way to get more for your money than you expect is to stand on a penny scale.

. . .

Most people who want to give you a piece of their mind can't really spare it.

. . .

Why can't life's big problems come when we are twenty and know everything?

. . .

Don't judge a man by his failures. Many a man fails because he is too honest or too sensitive to succeed.

. . .

Psychologists say it is bad to be an orphan, terrible to be an only child, damaging to be the youngest, crushing to be in the middle, taxing to be the eldest.

Obviously, the only way out of all this misery is to be born an adult.

. . .

The head of a corporation, who happened to be tough, bullheaded, and obstinate called his executives to his office one day. "Now look here," he stormed, "you fellows better get on the ball—I mean it. If we have any bottlenecks in this organization, I want to know where they are. Do I make myself understood?"

After the meeting one executive dropped a note on the desk of the big boss which read, "I've had some experience with bottles, and I speak from experience that all the necks I saw on bottles were at the top."

Controlled by Love

Since you are God's dear children, you must try to be like him. Your life must be controlled by love, just as Christ loved us and gave his life for us, as a sweet-smelling offering and sacrifice that pleases God. — Eph. 5:1, 2, TEV.

LET'S KEEP HIM



This mission worker (lower left) serves to bring Christ's hope to others through Bible study. You make his mission possible. Your missions offerings, prayers and encouragement will help to keep him and more than 2,000 others out there serving in 1973. Thank you.

God grant you joy and peace throughout the year.

Jesus
Makes the Difference.

A Face Worth Saving

*The noble art of losing face
May one day save the human race
And turn into eternal merit
What weaker minds might call disgrace.*
— Piet Hein, Danish poet

Nations often behave like humans. They have egos, search for identity, use defenses, behave in their own self-interests. They act on their own perceptions, often compensate, distort, block off uncomfortable information, rationalize their actions, and try to legitimize their evil. They exploit, they threaten, they react to threat. They throw their weight around, make deals, squeeze and pressure, sometimes becoming arrogant and domineering. They talk about national honor, face-saving, peace, freedom, negotiation from strength, arms control, balance of power, and war on poverty. Their actions often contradict their rhetoric. They frequently change their public faces. Yes, nations often act like humans.

Twenty-five years ago, in anguish, bloodshed, and hope, modern India and Pakistan were born. The years since have been difficult. It is no secret that relations between the governments of the United States and India are at their lowest ebb in history. I did not read a single editorial or press report which spoke kindly of United States government policy toward India and South Asia during the 3 1/2 months I spent in India and Bangladesh in the summer of 1972. Early this year, 130 American missionaries in India registered their concern about United States policy in South Asia through an open letter. Indian public opinion polls reflect very little esteem and respect for the United States.

It is disturbing to remember that relationships haven't always been this way. In 1959 President Eisenhower was given an enthusiastic welcome by the Indian people. My family and I spent the next year, 1960-61, in India. That was the year of Kennedy's election. There was hope that a new day in United States-India relations was dawning, emphasizing our historical similarities, our mutual commitments to democratic ideals, and our hopes for the common man. The prospects for improved relationships, which then looked so promising, by now have turned sour.

India has many faces and voices. A life-

time would not be enough to begin to unravel the mystery, the glory, the paradoxes, and the pain of this great people. Most of us in the West have not had the interest or the opportunity to learn to know India's problems and aspirations. No one can speak for all the voices of India, but I should like to summarize a few observations.

India, the largest democracy in the world, has survived 25 years without a major upheaval. There has been turmoil but basic democratic ideals and practices have not been seriously challenged. This is a major achievement. There has been substantial industrial development, an increase in consumer goods, and improved transportation. India now ranks among the first ten industrial nations of the world. The green revolution has significantly increased the supply of available food. Life expectancy has reached 50 years for the first time. Per capita annual income has increased. Literacy is increasing. Calcutta, though groaning with pain, is safer to walk in than New York City.

There is also greater political stability today than in any period since independence. India responded to the international Pakistan-Bangladesh crisis in a restrained and responsible way and in the recent significant Simla meetings took the lead in moving toward accommodation with Pakistan, with both nations renouncing war and violence as acceptable ways to settle their differences. India has declared its intention to run its own affairs and has openly resisted United States efforts to influence her. Cautious hope and a new sense of national identity and self-confidence characterize the current mood in India. Indira Gandhi, popular and able leader, said in a 25th Anniversary Independence Day speech, "It has been a quarter century packed with trial and challenge. By overcoming, the nation has emerged stronger, more cohesive, and more determined to reach its goals."

But this is only one face of India; there is another, less optimistic face of massive poverty. Per capita annual income remains well below \$100. An imposing sign in downtown Delhi says, "The only war worth fighting is the war against poverty." Population continues to explode, reaching 550 million and growing at the rate of

14 million each year. Corruption is a major national problem. An unrealistic educational system continues to pour thousands in the educated unemployed pool. Impossible expectations are placed on the government. Drought and flood problems repeat themselves periodically. Life remains barren, hard, and subminimal for millions in the villages. (Eighty percent of the population lives in over half a million villages.) The large cities are facing impossible urbanization problems. One million people sleep nightly on the sidewalks of Calcutta. Real land reform remains at the earliest stages. Caste and communal conflicts continue to appear. The developed nations have a responsibility to aid India as she struggles to solve her problems. This, says Gunnar Myrdal, the developed nations have not been willing to do in any full way.

To see ourselves as others see us—whether personally or as a nation—is not easy; it is often painful and humbling. How do we appear to our Indian friends? The image is not flattering. My contacts with a variety of individuals, including government officials, and my reading of Indian publications suggest most Indians do not believe that United States government leaders fully understand and appreciate the culture, hopes, and problems of India. They doubt if the United States has ever accepted India's policy of non-alignment or that government leaders have ever understood India's attempts to give responsible leadership to the Third World.

The majority of Indians think the United States has tried to manipulate India into the pro-Western camp through its AID program and other policies. The cut off of aid to India and the visit of the battleship *Enterprise* to Indian waters during the 1971 crisis symbolized United States pressure politics. They believe the United States, through support of Pakistan, tried to exploit Russian and Chinese differences in order to maintain a favorable balance of power (i.e., favorable to the United States; unfavorable to India). They feel that United States military aid to Pakistan, used so brutally to crush a legitimate and democratically elected political force, was unforgivable and contradicted the central core of United States' own historic tradition. Between one and three million Bengalis were killed by the Pakistan army, primarily equipped by United States military aid. This seemed to be a great betrayal to Indians and Bengalis.

Indians also believe that the United States has been far too defensive about India's criticism of United States Indochina policy, even though much of Asia sees that tragedy in the same way. India's criticism has been sharp. Indira Gandhi said recently, "Washington's Vietnam

policy was not only against the interests of Vietnam but against the interests of every single country in Asia, every country in the world."

The United States face is neither liked nor respected in India. It is increasingly despised. Can that image be changed? The hour is late but new United States initiatives would be welcomed by Indian leaders and by the Indian people. "We have," my Indian professor friend said, "far too much in common to let short-sighted policies divide us," the hopes of

the 1960s still wait for fulfillment.

The creation of a new United States image in the subcontinent, where over a fifth of the world's population lives, calls for a change in public attitudes and policy direction and for courageous leadership. What further loss of face might occur would be limited and temporary. This new direction would make possible the recovery of a national face of moral strength and integrity—"a face worth saving."
—*Atlee Beechy, former interim MCC India director*

Harold Regier from Newton, Kan., James Longacre from Bally, Pa., and Walton Hackman, Ted and Gayle Koontz, and Robert Miller from Akron, Pa.

An enormous "Stop the War" banner was hung from the front of the lecterns for the initial Wednesday evening religious convocation in the New York Avenue Presbyterian Church. A reader opened the service with a strong statement from Jeremiah 4:

My anguish, my anguish, I writhe in pain!

The chambers of my heart!

My heart moaneth within me!

I cannot hold my peace!

Because thou has heard, O my soul, the sound of the horn, the alarm of war.

The group joined in a litany of readings from Old Testament prophets, the Beatitudes, Dietrich Bonhoeffer, and Abraham Heschel, and sang "There Is a Balm in Gilead" with Joan Baez.

The firmest applause of the evening was given to Ramsey Clark, former United States Attorney General, who emphasized that any peace based on violence and segregation will fail. "Peace with honor is redundant," he said. "Peace is honor." Philip Berrigan, William Sloane Coffin, Representative Paul McCloskey, Jr., and Michael-Allen of Yale Divinity School also participated in the service.

The convocation was briefly interrupted when Carl McIntire, speaker on the Twentieth-Century Reformation Hour, took over the podium. William Coffin placed his arm over McIntire's shoulders and allowed him to speak for several minutes. McIntire believes that the United States should continue to fight in Vietnam. He asked the group to join him in singing "God Bless America." The audience spontaneously responded by singing "We Shall Overcome." Later a small group tried to drown one reader's voice by shouting "Victory Now!" but the audience chanted "Peace Now" until the disturbance stopped.

In spite of rain, the service concluded with a candlelight march to the White House.

Jan. 4 was set aside for Congressional visitation. Mennonite participants met with Delton Franz from the Washington office of MCC Peace Section, who helped to set up appointments and coordinate visits especially with Congressmen who are wavering on the war issue. Some Mennonites joined with other people from their home states for group appointments. Mennonites saw Congressmen or aides from Pennsylvania, Massachusetts, Ohio, Kansas, California, South Dakota, Nebraska, Indiana, Illinois, Virginia, Colorado, and Oregon.

Thursday noon the ad hoc Mennonite group ate lunch in the Methodist Building on Capitol Hill where the MCC Peace

Convocation for Peace, Washington



About 45 Mennonites and Brethren in Christ gathered for lunch and report on visits to Congressmen near the MCC Peace Section Washington Office, Jan. 4.

About 45 Mennonites and Brethren in Christ spontaneously gathered with approximately 2,300 peace advocates in Washington, D.C., Jan. 3 and 4, to petition Congressmen to terminate funds for military operations in Vietnam unless a negotiated peace settlement is reached by the end of January.

Motivated by the failure of peace negotiations and the sudden heavy bombing of Hanoi in December, the Mennonites responded to an invitation from Clergy and Laity Concerned and the American Friends Service Committee to attend a "Religious Convocation and Congressional Visitation for Peace" in Washington for people who felt they could no longer be silent about the Vietnam war.

A pastoral letter to the religious communities of America, signed by 58 religious leaders from many denominations including John H. Yoder, president of Goshen Biblical Seminary, and Bishop John E. Lapp, pastor of the Lansdale (Pa.) Mennonite Church, explained the basis for the Washington gathering: "As Americans who earnestly desire the re-

newal of the land we love, we must reluctantly accuse our government of aborting the possibility and betraying the duty of peace. . . . The war must be ended. As the historic peace groups have tirelessly proclaimed, 'There is no way to peace. Peace is the way.'"

The convocation participants, overflowing the pews and packed into the balconies of the New York Avenue Presbyterian Church, were an unusual group. Forty-five percent of the registrants had never before participated in peace actions. Sixty percent of the participants were over 30 years old. Gray-haired and long-haired people stood side by side. In addition to Mennonite pastors, church members, several former MCC volunteers who had served in Vietnam and students active in college peace groups, the Mennonite sector included J. Lawrence Burkholder and Albert Meyer from Goshen, Ind., Joseph Hertzler and Gordon Dyck from Elkhart, Ind., Gordon and Dorothy Kaufman and Merlin Schwartz from Boston, Mass., Stan Pankratz from Mountain Lake, Minn., Alvin Beachy and

Section Washington Office is located. Although the group was not overly optimistic that its action would be influential, there was feeling that the recent increased bombing of North Vietnam will move more Congressmen to press for an end to the war.

Christians for Peace Laud Heck

"Capt. Michael Heck, a much decorated B-52 pilot, is setting an example which more Americans will need to consider," said David Bailey, cochairman of Christians for Peace and pastor of the Bridgewater Baptist Church in Bridgewater, Va.

On Dec. 26 Capt. Heck, a veteran of 175 B-52 missions, decided he could no longer fly any more missions and is seeking noncombatant status as a conscientious objector. Heck said his seven-year Air Force career is at an end.

Said Heck, "I came to the decision that any war creates an evil far greater than anything it is trying to prevent, whatever the reasons, even for the self-determination of South Vietnam. The goals do not justify the mass destruction and killing. It's torn our own country apart."

Commented Bailey, "The courage of Heck must be applauded. He is the first American pilot known to have refused to go into combat since air operations began in Southeast Asia 8 1/2 years ago."

"Is it not time," asked Bailey, "for Christians across America to look at their own support of the massive mission of destruction we are accomplices in throughout Southeast Asia? May not those who earn their livelihood in building instruments of death now need to build instruments of life and peace in order to be obedient to Jesus Christ who commands His followers to love their enemies?"

"How can Christians justify investing in companies that are known suppliers of the automated weapons which keep this horrible warfare going with limited manpower?"

"When over 60 percent of our income-tax dollar goes for defense and wars (past, present, and future), do we not need to ask whether the time has not come for questioning this kind of investment in death rather than life, even though our government declares this is an investment in peace," continued Bailey.

"Each family in America is investing an average of over \$1,000 per year for defense and war. What would happen if all this effort for killing and destruction were put into a massive program for helping people both in this country and abroad?" asked Bailey.

"Christians for Peace is a four-year-old group made up of Christians from

various church backgrounds who believe peace must be lived in everyday life. They believe Jesus Christ came not only to bring forgiveness of sins but also to bring reconciliation among peoples. The mission of Jesus is our mission today," concluded Bailey.

Other officers serving with the organization are Willard Dulabaum, cochairman; Bill Hinkle, secretary; Lowell Heisey, treasurer; and Eugene Souder, director.

Though a peace settlement may have been reached in Vietnam by the time this appears in print, the need for peace-making will continue. News Ed.

Families Host Internationals

Sixty-one persons from nineteen countries were able to share in the customs and lives of Mennonite families during the Christmas holidays in 1972. They were guests in Lancaster County homes as a result of the Christmas International Homes project sponsored by the Home Ministries Department of the Eastern Mennonite Board of Missions, Salunga, Pa. This local project is part of a nationwide program called Christmas International House.

The students, including families with children, began to arrive for a two-week visit in the Lancaster area on Dec. 16. Each was met by his or her assigned host who then tried to involve his guest or guests in the natural rhythms of family life as much as possible.

The students traveled by bus to visit landmarks for two days in the Pennsylvania Dutch country. On their first trip, they toured Weaver's Poultry of New Holland, the Wax Museum of Lancaster, the Ephrata Cloisters, and the Candle Barn. The day was concluded at Salunga where the students shared a meal together. Later in the evening the host families arrived to participate in a program designed to explain Mennonite beliefs and way of life to their international guests. Several church leaders spoke and the film, *The Mennonite Story*, was shown.

On the second tour the students saw how bologna was made at Baum's Bologna in Elizabethtown, toured the William Penn Museum in Harrisburg, were impressed by the largest chocolate factory in the world at Hershey, and visited the Founder's Hall in Hershey. At the end of this day, after enjoying a meal provided by the Mount Joy Mennonite Church in the basement of the church building, the students shared parts of their lives and customs with their audience of host families. Some explained the traditions of Christmas in their own homelands, others sang, and others shared.

"Everybody came through positively," said Arlene Mellinger at the conclusion of the project. Arlene, secretary for the Home Ministries Department, was deeply involved in Christmas International Homes. "It was one of the most exciting things I've been involved in for a long time," she added.

The students and their families reacted enthusiastically also. For the John Kreiders of the Mellinger congregation, it was "a fantastic experience." Their guest, a 36-year-old minister from India, fit himself graciously into their family life. In church he taught Sunday school, led prayer meeting, went caroling with the youth group, and had a special meeting with the Sunday school teachers. The Kreider children enjoyed him so much that a daughter invited him to go along on a date!

Elsmarie Schwab, twenty-year-old German girl in school in Ohio, was delighted to find more than merely lodging and food in the home of the Charles Kreider family. According to Laverne, a twenty-year-old Kreider daughter, "Elsmarie thought she'd just find a roof over her head. She couldn't believe all the kindness people showed her."

Others enjoyed the peaceful surroundings, away from the bustle of their busy city lives. Maria, a seventeen-year-old from Mexico, found being with the Lloyd Keller family gave her an entirely different impression of American people. She liked the farm: "It was so peaceful." One fellow said that during his stay here he even forgot how countries are fighting. He "felt at peace."

Christmas 1972 was the first try at hosting international guests, and nearly all involved were happy with the success of it. Chester Wenger, home ministries secretary, commented, "The response of volunteer host families was most encouraging. We asked for homes for 62 internationals but soon found places for over 90. Our experience this year was a trial run. Next year we hope to do much better."

532 Serve Overseas with MC Agencies

Seven mission agencies in the Mennonite Church currently have 532 workers under appointment in 52 countries, reports Wilbert R. Shenk, Elkhart, Ind., following the fourth annual meeting of these agencies Dec. 18 and 19. Shenk is secretary of overseas missions for Mennonite Board of Missions.

Held at the Rosedale Bible Institute, a Conservative Conference school, at Rosedale, Ohio, the meeting was attended by 26 persons with board members participating for the first time. Purpose of

the annual get-together is for fellowship and sharing of common concerns in overseas administration.

The seven agencies which have workers assigned outside continental U.S.A. and Canada include Amish Mennonite Aid, Conservative Mennonite Board of Missions and Charities (CMBMC), Eastern MBMC, Franconia Mission Commission, Mennonite Board of Missions, Pacific Mission Board, and Virginia MBMC. A Pacific Board representative was unable to attend this year. Paul Kraybill, general secretary of the Mennonite Church General Board, also attended the last half of the sessions.

The first three sessions were devoted to program review and getting acquainted with each board's program. While the original meeting in January 1970 had dealt with administrative policies, the recent meeting reflected a broadened consideration of mission philosophy.

Programs in Mexico, Central America, and the Caribbean, focus of the fourth session, "highlighted the wide range of differences among these countries, their peoples, and the Christian churches—linguistically, economically, and culturally," Shenk reported.

In the final session Paul Kraybill spoke on "The Work of Mennonite Churches Overseas," calling attention to the periods of recent development in missionary outreach. In the ensuing discussion interest centered in how "we can develop more adequate fraternal relations with sister churches overseas as we now move into a new era of multilateral relations, but also at a time in which there is new interest in a clearer and stronger Mennonite identity around the world," Shenk noted.

Mennonite Church membership in North America in 1971 totaled 98,473—U.S. (88,947) and Canada (9,526)—according to the *Mennonite Yearbook 1972*.

Twenty-Six VSers Assigned

Twenty-six persons participated in a Mennonite Voluntary Service orientation held from Jan. 8-13 at Eastern Mennonite Board of Missions and Charities headquarters, Salunga, Pa. Events of the week were discussions, role-playing, films, Bible study, interaction with church leaders, self-discovery, recreation, and celebration.

The orientation ended with a commissioning service held at the Groffdale Mennonite Church on the evening of Jan. 13. VSers shared their testimonies, participated in a candlelighting ceremony, and were commissioned by Raymond Charles, president of Eastern Mennonite Board.



The volunteers and their assignments are as follows:

First Row (left to right): Dave and Janet Mast, Elverson, Pa., construction and child care workers at Koinonia Partners, Americus, Ga.; Ruth Good, East Earl, Pa., nurse aide in Lakeland, Fla.; Deborah Smith, Manheim, Pa., hospital worker in New York City; Shirley Basinger, Columbiana, Ohio, child care worker in Anderson, S.C.; Rebecca Walters, Bethlehem, Pa., child care worker in Washington, D.C.; Ken Pellman, Millersville, Pa., legal assistant in Washington, D.C.; Dale Ulrich, Manheim, Pa., hospital worker in Atlanta, Ga.

Second row (left to right): Mark Kraybill, Elverson, Pa., community development worker in Rochester, N.Y.; Marlene Wyble, New Holland, Pa., nurse aide in Atlanta, Ga.; Christine Benner, Hatfield, Pa., youth worker in New York City;

Barbara Hochstetler, Wolford, N.D., child care worker in New Haven, Conn.; Ben and Mary Herr, Ephrata, Pa., maintenance couple at Lakewood Retreat, Fla.; Ray and Irene Yost, Quarryville, Pa., to serve in Washington, D.C.

Third row (left to right): Wendell Martin, Dalton, Ohio, club assistant in New York City; Eric Unger, Chilliwack, B.C., teacher aide in Washington, D.C.; Harold Kauffman, Mifflintown, Pa., hospital worker in New Haven, Conn.; Joy Yoder, Kalona, Iowa, licensed practical nurse in Washington, D.C.; Philip Zimmerman, Ephrata, Pa., hospital worker in Lakeland, Fla.; Warren Heller, New Holland, Pa., youth worker in New York City; Gary and Elaine Ruhl, Bellville, Ohio, assignment uncertain; Richard Hess, New Holland, maintenance man in Homestead, Fla.; Walter Cooke, Hemet, Calif., community development worker in Rochester, N.Y.

GC to Host Health Care Workshop

"Christian Perspectives in Health Care," the first workshop of its kind for professionals in medicine and related fields, will be held at Goshen College, Feb. 1-3.

Under the sponsorship of the Center for Discipleship, GC Division of Nursing, and Mennonite Medical Association, the objective of the meeting is to be a "working" conference, exploring how to carry out Christian commitment for the improvement of health services.

Resource persons will be Anne Somers, professor in the department of community medicine at the College of Medicine and Dentistry of New Jersey and nationally recognized for her views on directions of health care for the future; Harry Kraus, general practitioner and president of the Riverside Hospital medical staff, Newport News, Va.; and William Pletcher, internist, hematology specialist and partner at the Elkhart (Ind.) Clinic.

Other speakers and group leaders will be Lehman Beardsley, member of the Board and vice-president, public affairs, of Miles Laboratories, Inc., Elkhart, Ind.; J. Lawrence Burkholder, president of Goshen College; Myron Ebersole, chaplain of Lancaster (Pa.) General Hospital and supervisor with the Association for

Clinical Pastoral Education; Vida Huber, chairman of Eastern Mennonite College's department of nursing; Charles Seevers, executive director of Aux Chandelles, Elkhart, Ind., and vice-chairman of the National Association of Retarded Children; Grace Shenk, director-elect of Goshen College's division of nursing; and William Zuercher, Harlan, Ky., administrator of Appalachian Regional Hospitals and a member of the Mennonite Church's health and welfare committee.

Brasilia Congregation Seeks Meeting Facility

"Our small congregation has faced huge problems this year," write Otis and Betty Hochstetler from Brasilia, Brazil, in a Christmas letter received by Mennonite Board of Missions, Elkhart, Ind. Although financial hardships, a deceiving ex-member, and other problems faced the congregation, the 22-member congregation is maturing in strength for its task.

The congregation has been searching God's will in the matter of a meeting place and is taking a theological course being taught by Otis. They hope to have purchased a lot by Jan. 1, 1973. To date they have met in the house of one of the church members.

The congregation held a Christmas Eve service which lasted till midnight. The children sang the usual Christmas reper-

toire, the youth dramatized the Christmas story, and everyone gave his testimony. Following a message by Otis the congregation greeted Christmas in prayer.

Otis manages the Brasilia and Taguatinga Christian Bookstores of the four operated by the Brazil Mennonite Conference. "Sales in the Taguatinga bookstore have shot up this year, primarily because of increased school book sales. The Brasilia store continues on par,"

mennoscope

Richard Landis, Chambersburg, Pa., was installed as pastor of the Marlboro Mennonite Church near Hartville, Ohio. Landis will replace Jerry S. Miller, who will continue to serve as bishop with Elmer S. Yoder as minister. Landis' new address is 5939 Swamp St., Hartville, Ohio 44632.

Sixteenth Annual Christian Life Meeting at Columbia Mennonite Church, Columbia, Pa., Feb. 18. Instructors are Paul S. Landis and H. Howard Witmer.



Mudline on the Herr Street Mennonite Church after the Agnes flood waters receded.

A rededication service was held at Herr Street Mennonite Church, Harrisburg, Pa., on Jan. 21. The service took place almost exactly six months after the floods of Hurricane Agnes devastated the building. The June '72 floodwaters rose to a height of 5 1/2 feet in the building during the storm, and the church remained under water from June 22 to June 25. When the waters finally receded, the congregation faced the giant task of rebuilding the broken and warped interior of their church. The floor was ruined, the pews had been irreparably damaged, windows were broken, books and tables were lost, and mud and debris were everywhere. Damages came to \$5,000.

One hundred and fifty-three medium-size trees were saved by the staff of Eastern Mennonite Board of Missions,

they wrote. During Dave Wilkerson's visit to Brasilia in October the store and Bethany Fellowship Press sold nearly \$600 worth of his books in Portuguese.

The Hochstetlers noted the advance in adult education, economic progress, and thrust into the Amazon jungle with the building of the Trans-Amazon highway as signal events for Brazil during the past year in which the country celebrated 150 years of independence.

Salunga, Pa., during the year 1972 as a result of their fight against pollution. Instead of burning wastepaper, the staff collected the paper and took it to a paper mill to be recycled. Nine tons of paper, equivalent to the paper obtained from 153 trees, were saved.

Velma Eshleman, nurse in Somalia, returned to the United States on Jan. 10. Her address is 1560 College Avenue, Harrisonburg, Va. 22801.

Kenneth Brunk, community development worker, returned to the United States on Dec. 21 after completing a three-year term of service at Tarani, Tanzania. His address is 99 Miller Road, Newport News, Va. 23505.

Donald and Judy Stoltzfus, community development workers, returned to the United States on Dec. 13 following the completion of a three-year term in Tanzania. Their address is 408 University Ave., Ithaca, N.Y. 14850.

Harold Stauffer, overseas missions secretary, recently reported that the mission team in Guatemala is recommending that the present radio programs which they are sponsoring be discontinued in favor of short one-minute gospel program spots to be broadcast on a random repetitive basis. One program in the Kekchi language and two in Spanish — "Luz y Verdad" and "Corazon a Corazon" — had been sponsored. When these programs were started, there was no other evangelical program on the local station. Since then programs were begun by the Assemblies of God, Nazarenes, and Baptists.

The official report of the First Asia Mennonite Conference, Oct. 12-19, 1971, in Dhamtari, India, has been published recently in Calcutta, India. Included are the texts of morning devotions, Bible studies, major presentations, evening messages, and fraternal greetings. Throughout the booklet are photographs of delegates and conference activities. In North America copies are available for a small fee from the Council of Mission Board Secretaries, 10600 W. Higgins Road, Room 104, Rosemont, Ill. 60018.

Annual All-Unit Mennonite Disaster service meetings to be held at Morton Mennonite Church, Morton, Ill., Feb. 9, 10.

Stanley and Doris Shenk, Goshen, Ind., visited Doris' sister, Blanche E. Sell, in India, Dec. 15 to Jan. 5. During the three-week period, visits were made to Bihar, Dhamtari, Shantipur, Balodgahan, Kurud, Mangal-tarai, and Yeotmal. Shenk is a professor in the Division of Bible, Religion and Philosophy at Goshen College.

The Ninth Mennonite World Conference, a 38-minute, full-color movie on the world conference last summer in Curitiba, Brazil, is now available from Audiovisual Library, Box 347, Newton, Kan. 67114. The film was produced by Frank Ward, Carlyle Groves, and Gary Franz of Visual Communications, Newton, Kan. There is a rental fee. All profits will go to the 1977 Mennonite World Conference.

Lee M. Yoder, principal of Christopher Dock Mennonite High School, announces a recent gift of \$5,000 to the school. The grant was received from an anonymous donor through the offices of the Mennonite Foundation, Inc., Goshen, Ind. This contribution is being placed in the general fund.



After remodeling, this building will serve as Mennonite Disaster Service headquarters and Voluntary Service Center

Eastern Board of Missions has purchased a house at 269 W. Pultney St., Corning, N.Y., to serve as the Corning-Elmira Mennonite Disaster service headquarters and a Voluntary Service center.

Eastern Mennonite High School students and faculty raised about \$55,000 in a fund drive during their Christmas holidays. The funds will be divided between debt reduction of the fine arts addition and the school's annual operating budget. Students and faculty through work, solicitation, and personal donations contributed \$35,000. Interested businessmen and friends of the school matched students' funds up to \$20,000.

Cassette tapes of the proceedings of the "Symposium on Conscience and Society" held on Dec. 8 at Eastern Mennonite College are now available from Radio Station EMC, Eastern Mennonite

College, Harrisonburg, Va. 22801.

The Earl Schwartzentruber family, Bragado, Argentina, arrived home on furlough on Jan. 10. Address: 1115 South Main Street, Goshen, Ind. 46526.

Mr. and Mrs. Edwin I. Weaver arrived back from four months in India on Sunday, Jan. 7. Address: Schowalter Villa, Hesston, Kan. 67062.

Special meetings: Harold G. Stoltzfus, Louisville, Ohio, at Millersburg, Ohio, Jan. 28 to Feb. 4.

New members by baptism: nine at Valparaiso, Ind.; four by baptism and one by confession of faith at Washington, Iowa.

Change of address: Paul R. Metzler from Springville, Ala., to R. 1, Box 117C, Flomaton, Ala. 36441. Mr. and Mrs. Kenneth Schwartzentruber, Box 485, Tavistock, Ont. NOB 2R0. Tel.: 519 655-2186. Mrs. Kathryn Troyer, 18 Lafayette St., Bradenton, Fla. 33505 (until April).

The new telephone number for Leonard Schmucker, Imlay City, Mich., is 313 724-8908.

readers say

Submissions to Readers Say column should comment on printed articles.

After reading Phyllis Good's article "Woman's Place" (Jan. 9 issue), I am rather surprised and a bit dismayed by her questioning why she should have been "expected and programmed to be fulfilled in a handful of 'feminine' trades (nurse, teacher, mother)" rather than allowing her "to find the deepest fulfillment for my particular gifts" even though it be "truck driver or farmer or plumber." I'm wondering if she has come to her conclusions through a study of the Bible since my study of the Word has led me to some conclusions quite opposite from hers.

Peter refers to women as the "weaker sex," 1 Peter 3:7 (TEV). And Paul tells us in 1 Timothy 2:12 (ASV), "But I do not allow a woman to teach or to exercise authority over a man, but to remain quiet." As the weaker sex, are women really suited to become "carpenters, attorneys, farmers, scheming businessmen"? And if women are not to teach or to exercise authority over a man, how can they be "managers, pilots, manufacturers, administrators" and how can they speak at Mennonite conventions and serve on influential committees?

In 1 Timothy 5:14 we read, "I will therefore that the younger women marry, bear children, guide the house. . . ." Again in Titus 2:4, 5 (ASV) we learn "that they [older women] may encourage the young women to love their husbands, to love their children, to be sensible, pure, workers at home, kind, being subject to their own husbands, that the word of God may not be dishonored."

I believe that when God created woman, He gave her gifts and talents and emotions which differ somewhat from those given to man, and God planned that a woman should use these special gifts in performing well the feminine role. Therefore, I am thankful that my mother taught me to learn and to enjoy this feminine role. — Lois D. Clymer, Manheim, Pa.

May I recommend *The Christian Family* by

Larry Christenson for my sister Phyllis Pellman Good? — Leota Wesselhoeft, Logan, Ohio

I saw a poem in a recent *Herald*, titled, "In the Beginning, Santa." After reading it carefully, I have come to the conclusion that the author was attacking Santa Claus or Saint Nicholas. But why attack good old Saint Nick? He had no idea of all the stupid things that would be done in his name. Of course it is safe to attack him — he is dead these many years.

What about the living idols we, who call ourselves Christians, are worshipping (or maybe just revering)? Why not attack them?

No, we can't attack a certain leading evangelist, who praises our President and then keeps silent when said President unleashes tons of bombs on North Vietnam. No, we can't attack him; he is alive and we think he is going to save a lot of souls. And we can't attack the President, he might become a dictator later interfere with our Sunday morning ceremonies.

Jesus told us the kingdom was within us. And when he attacked church leaders, he attacked the ones that were then present, not the ones that had been dead for centuries. When we attack, let's do it His way. — Bailey Frank, Barton, Vt.

* * *

It is generally agreed that compliments and eulogies are only for the departed. For some time I have been wanting to express appreciation for your work well done as editor of the *Gospel Herald*.

I sincerely regret your decision to leave this work, since I feel you have been able to maintain a certain balance in these changing years — a feat, I may add, fitting an acrobat. Not only have your editorials been sound doctrinally, they have also been restrained, while at the same time keeping pace with the age. I hope you will change your mind about leaving.

Then, too, I have been asked to convey appreciation from our church body here at Kidron. In action taken on Monday evening, Jan. 8, 1973, our church council asks that I express thanks and regrets. This in view especially because of our Every-Home-Plan for the *Gospel Herald* in our congregation. — Clayton Hofstetter, Dalton, Ohio

births

"Children are an heritage of the Lord" (Psalm 127:3)

Breneman, Eugene and Marie (Smoker), Manheim, Pa., second child, first daughter, Kendra Joy, Jan. 10, 1973.

Buschert, Ciceal and Joyce (Fretz), Didsbury, Alta., third child, second daughter, Darla Marie, Dec. 30, 1972.

Diller, James and Janet (Yousey), Hesston, Kan., first child, Julie Kate, Dec. 5, 1972.

Freed, Arlin and Sandra (Halteman), Elroy, Pa., second daughter, Angela Dawn, Jan. 3, 1973.

Gahman, Harold and Lucille (Clemmer) Telford, Pa., fourth child, second daughter, Rachelle Dawn, Dec. 25, 1972.

Gingrich, Ellis and Margaret (Miller), Roanoke, Ill., first child, Nicole Ann, Nov. 30, 1972.

Hostettler, Bruce and Cheryl (Stutzman), Friend, Neb., first child, Lezlie Lyn, Jan. 5, 1973.

Hostettler, Philip and Jessie (Gingrich), Portland, Ore., second and third sons, Thaddeus Allen and Trevor Philip, Jan. 4, 1973.

Miller, Eldon and Audrey (Miller), Greenwood, Del., first child, Randall Scott, Oct. 27, 1972.

Miller, James and Pauline (Miller), Uniontown, Ohio, third child, second son, Chadwick Brent, Jan. 8, 1973.

Miller, Vernon and Erma (Bontrager), Wolcott-

ville, Ind., first child, Daryl Dean, Dec. 1, 1972.

Miller, Wayne and Miriam (Miller), Hartsville, Ohio, first child, Tonya Renee, Jan. 5, 1973.

Ontiveros, Efren and Christine (Showalter), Waynesboro, Va., first child, Karla Cristina, Nov. 28, 1972.

Rodman, Terry and Carolyn (Hooley), Angola, Ind., first child, Jeremy Hughes, Dec. 15, 1972.

Schultz, Herbert and Shirley (Schultz), Hespeler, Ont., fourth child (third living), third daughter, Beth Noel, Dec. 22, 1972.

Stutzman, Stanley and Phyllis (Wilson), Kinross, Iowa, first child, Anthony Terrill, Dec. 21, 1972.

Yoder, Lester and Lucy (Weirich), Goshen, Ind., third child, first son, Neal Fredric, Jan. 5, 1973.

Yothers, Paul M. and Pamela Kaye (Miller), Telford, Pa., first child, Christopher Scott, Jan. 1, 1973.

Zendt, J. Allen and Ruth (Peters), Mifflintown, Pa., third daughter, Anita Carol, Dec. 26, 1972.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Brown — Myers. — Thomas H. Brown, Swink, Colo., Methodist Church, and Carol Ann Myers, La Junta, Colo., Emanuel cong., by Carl Newswanger and Neil Warner, Dec. 30, 1972.

Dick — Mast. — Delbert D. Dick, Ephrata, Pa., Zaire, East Africa cong., and Susan L. Mast, Elverson, Pa., Conestoga cong., by Ira A. Kurtz, Jan. 6, 1973.

Forry — Hess. — Charles H. Forry, York, Pa., Winterstown cong., and Alma Grace Hess, Holtwood, Pa., Rawlinsville cong., by Amos M. Hess, Jan. 6, 1973.

King — Harner. — Arnold Ray King, Waynesboro, Va., Springdale cong., and Gloria Ann Harner, Waynesboro, Va., Hilderbrand cong., by Roy Kiser and Fred Augsburg, Aug. 26, 1972.

Martin — Brenneman. — Daniel H. Martin, Harrisonburg, Va., Weavers cong., and Ruth Ann Brenneman, Haysville, Ont., Steinman cong., by Orland Gingerich and Alvin Kanagy, Sept. 23, 1972.

Martin — Zeiset. — Murray S. Martin, Ephrata, Pa., Martindale cong., and Mary C. Zeiset, Ephrata, Pa., Erisman cong., by H. Howard Witmer, Dec. 16, 1972.

Miller — Christner. — Randall Miller, Walnut Creek, Ohio, Church of Christ, and Darlene Christner, Millersburg, Ohio, Martin's Creek cong., Nov. 24, 1972.

Moore — Twilley. — Peter Moore, Greenwood, Del., Tressler cong., and Gail Twilley, Bridgeville, Del., by Millard A. Benner, Nov. 11, 1972.

Reed — Plank. — Herbert Reed, Fredericksburg, Pa., Meckville cong., and Vera Plank, Bremen, Ohio, Turkey Run cong., by Clayton Shenk and Carl J. Wesselhoeft, Aug. 12, 1972.

Reitz — Lefever. — Raymond Reitz, Washington Boro, Pa., and Nancy Lefever, Lancaster, Pa., both from First Mennonite Church of the Deaf, by Elvin Stoltzfus, Nov. 23, 1972.

Schmidt — Roth. — John Jacob Schmidt, Kitchener, Ont., Stirling Avenue cong., and Renee Pauline Roth, New Hamburg, Ont., Steinman cong., by Orland Gingerich, Oct. 6, 1972.

Snively — Nauman. — Jerry L. Snively, Manheim, Pa., Gantz cong., and Janice E. Nauman, Manheim, Pa., Hernley cong., by H. Howard Witmer, Dec. 16, 1972.

Steinman — Tanner. — Orval Daniel Steinman, Baden, Ont., and Patricia Ann Tanner, both from Steinman cong., by Orland Ginge- rich, Oct. 7, 1972.

White — Weaver. — James S. White, Ephrata, Pa., and Evelyn G. Weaver, Charlottesville, Va., both from Indiantown cong., by Norman W. Moyer, Dec. 24, 1972.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bechtel, Elizabeth, daughter of Peter and Magdalena (Bauman) Ziegler, was born in Wool- wich Twp., Ont., June 20, 1889; died at South Waterloo Memorial Hospital, Galt, Ont., Dec. 21, 1972; aged 83 y. 6 m. 1 d. On Mar. 26, 1919, she was married to Milton A. Bechtel, who survives. Also surviving are 4 sons (Elton, Orville, Roy, and Lester), 12 grandchildren, and one brother (Noah). A daughter (Hilda) and 2 brothers (Sylvester and Cyrenius) preceded her in death. She was a member of the Wanner Mennonite Church, where funeral services were held on Dec. 24, in charge of Herbert Schultz and Robert Johnson; interment in the Wanner Cemetery.

Birkey, Alvin R., son of Valentine and Phoebe (Good) Birkey, was born at Abilene, Kan., Nov. 13, 1891; died at the Burham City Hospital, Champaign, Ill., Jan. 3, 1973; aged 81 y. 1 m. 21 d. On Jan. 29, 1913, he was married to Amelia Zehr, who preceded him in death on Sept. 19, 1965. Surviving are 6 sons (Ellis, Marvin, Floyd, Carroll, Ivan, and Delmar), 2 daughters (Viola — Mrs. Harve Stacey and Margaret — Mrs. Verle —), 24 grandchildren, 12 great-grandchildren, 3 sisters (Katie — Mrs. Dan Zehr, Ada — Mrs. Glenn Foley, and Edna — Mrs. Harold Schertz), and 3 brothers (Joe, Joel, and Silas). He was preceded in death by one son (Roy), one grandchild, and 2 sisters. He was a member of the East Bend Mennonite Church, where funeral services were held, Jan. 6, in charge of Irvin Nussbaum; interment in the East Bend Cemetery.

Gahman, Samuel S., was born at Bed- minster Twp., Pa., Oct. 19, 1900; died of a heart attack, at the Grand View Hospital, Sellersville, Pa., Oct. 9, 1972; aged 71 y. 10 m. 20 d. On Sept. 25, 1926, he was married to Bertha Swope, who survives. Also surviving are 3 children (Edna — Mrs. Kenneth Beck, A. Frances Gahman, and Ralph Gahman) and 5 brothers (Abram S., Pierson, Harvey, William, and Norman). He was a member of the Deep Run Mennonite East Church, where funeral services were held on Oct. 13, in charge of Cleon Nyce; interment in the church cemetery.

Gahman, William, was born in Bedminster Twp., Pa., Dec. 17, 1908; died of a coronary at the Doylestown, Pa., hospital, Dec. 10, 1972; aged 63 y. 11 m. 23 d. On Jan. 19, 1928, he was married to Naomi Destrine who survives. Also surviving are 8 children (Anna Mary — Mrs. Robert Detweiler, Emerson, Edward, Wil- lard, Clifford, Clyde, Betty, and Ronald), and 4 brothers (Harvey, Pierson, Abram, and Nor- man). One brother, Samuel, preceded him in death, Oct. 9, 1972. He was a member of the Deep Run Mennonite East Church, where funeral services were held on Dec. 13, in charge of Cleon Nyce; interment in the church cemetery.

Hershberger, Edna Marie, daughter of Jacob G. and Elizabeth (Brenneman) Marner, was born in Johnson Co., Iowa, Aug. 21, 1902; died of heart failure at Kalona, Iowa, Jan. 7, 1973; aged 70 y. 4 m. 17 d. On Aug. 22, 1923, she was married to Edward Hershberger, who sur- vives. Also surviving are 3 sons (Kenneth, Ev-

erett J., and James), 11 grandchildren, one sister (Katie — Mrs. Murrie Miller), and 4 broth- ers (Roy, Chris, Omar, and Walter). He was a member of the East Union Mennonite Church, where funeral services were held on Jan. 10, in charge of Lonnie Yoder and J. John J. Miller; interment in Lower Deer Creek Ceme- tery.

Hartman, Oscar Ervin, was born at Franklin, W.Va., Dec. 14, 1895; died as a result of in- juries from a tractor accident, at his home at Broadway, Va., Nov. 29, 1972; aged 76 y. 11 m. 15 d. He was married to Lenora Crider, who survives. Also surviving are 3 sons (Howard, George, and Charles). He was a member of the Bethel Mennonite Church. Funeral services were held at Trissels Mennonite Church, in charge of J. Ward Shank and Earl R. Delp; interment in the Trissels Cemetery.

Horning, Elizabeth W., daughter of Aaron S. and Maria (Martin) Wenger, was born Mar. 17, 1895; died at the Ephrata Community Hospi- tal, Ephrata, Pa., as a result of a car accident, Dec. 26, 1972; aged 77 y. 9 m. 9 d. She was married to Barton G. Horning, who preceded her in death in 1953. Surviving are 8 stepchildren, 2 sisters (Mrs. Fannie Huber and Alice Wenger), and 2 brothers (Eli D. and Addison Wenger). She was a member of the Red Run Mennonite Church. Funeral services were held at the Bowmansville Mennonite Church, Dec. 29, in charge of Luke L. Horst and H. Arthur Good; interment in the adjoining cemetery.

King, Alta, daughter of Albert and Sophia (Youtzy) French, was born at McVeytown, Pa., Nov. 18, 1891; died of a stroke at Mattawana, Pa., Dec. 22, 1972; aged 81 y. 1 m. 4d. In 1917 she was married to David D. King, who survives. Also surviving are 3 daughters (Anna Mary — Mrs. Richard Smith, Esther — Mrs. Clyde Miller, and Eva King), 7 grandchildren, one foster grandchild, 5 great-grandchildren, 3 foster great-grandchildren, one sister (Carrie — Mrs. Harry Yoder), and one brother (John French). She was a member of the Mattawana Mennonite Church, where funeral services were held on Dec. 26, in charge of Newton Yoder, Sam Kauffman, and Truman Wyse; interment in the Pleasant View Cemetery.

Lichty, Lovina, daughter of Joseph and Sarah (Lichty) Bauman, was born in Elmira, Ont., May 23, 1892; died at Preston-Cam- bridge, Ont., Dec. 18, 1972; aged 80 y. 6 m. 25 d. On Dec. 11, 1917, she was married to Sidney Lichty, who preceded her in death on July 7, 1972. Surviving are 5 children (Gordon, Wil- lard, Kenneth, Erma — Mrs. Clifford Swartz, Ada — Mrs. Omar Schwartztruber), 8 grand- children, one brother (Noah Bauman), and one sister (Adeline — Mrs. Levi Horst). She was a member of the Erb Street Mennonite Church, where funeral services were held on Dec. 21, in charge of Galen Johns and J. B. Martin; in- terment in Erb Street Cemetery.

Miller, Arie, daughter of Levi and Lydia (Miller) Miller, was born in Rolette, N.D., Dec. 19, 1923; died at her home of a heart attack, Dec. 2, 1972; aged 58 y. 11 m. 13 d. On June 12, 1966 she was married to David S. Miller, who preceded her in death on May 28, 1968. Surviving are 5 stepchildren (Delton, Thomas, and Max Miller; Naomi — Mrs. Dan Hostetler, and Dale Miller), 14 stepgrandchildren, 2 sisters (Irma and Esther Miller), and one brother (Gideon Miller). She was a member of the Clin- ton Frame Mennonite Church, where funeral services were held on Dec. 4, in charge of Vernon E. Bontreger; interment in Miller Cemetery.

Roth, Philip Dean, son of Vernon E. and Lois Roth, was born at Washington, Iowa, Feb. 18, 1951; died as the result of an automobile accident, Nov. 11, 1972; aged 21 y. 8 m. 23 d. He is survived by his parents, his maternal grandmother (Mrs. Mabel Kauffman), 3 brothers (James, Lowell, and Stanley), and 3

sisters (Joanne — Mrs. Roger Roth, Rebecca, and Marcia). He was preceded in death by one sister, Brenda.

Shantz, Ida, daughter of Joseph and Mag- dalene (Zimmerman) Steckly, was born at Beaver Crossing, Neb., May 11, 1899; died at Schowalter Villa, Hesston, Kan., Jan. 4, 1973; aged 73 y. 7 m. 24 d. On Dec. 14, 1916; she was married to Sam Shantz, who survives. Also surviving are one daughter (Mrs. Edna Yoder), one son (Willard), 3 grandchildren, 3 great-grandchildren, 4 brothers (Joseph, Harry, Alvin, and Floyd), and 2 sisters (Mrs. Lydia Eicher and Viola Steckly). Three daugh- ters (Veretta, Verda, and Alberta) preceded her in death in infancy. She was a member of the Hesston Mennonite Church, where funeral services were held on Jan. 6, in charge of Richard Yordy and James Hershberger; in- terment in Eastlawn Cemetery.

Stoltzfus, Lloyd Daniel, son of Daniel and Rosalie (Garber) Stoltzfus, was born at New Carlisle, Ind., Mar. 5, 1959; died as a result of a tractor-truck accident at Valparaiso Hospi- tal, Valparaiso, Ind., Jan. 3, 1973; aged 13 y. 9 m. 29 d. Surviving are his parents and 6 sisters (Priscilla — Mrs. John Brown, Jean, Jane, Danile, Miriam, and Lois). He was a member of the Community Mennonite Church, where funeral services were held on Jan. 6, in charge of Elnor W. Steiner and Etril J. Lein- bach; interment in Highland Cemetery.

Yoder, Edwin J., son of Daniel J. and Emma C. Yoder, was born at Topeka, Ind., Dec. 2, 1889; died of cancer at Goshen, Ind., Dec. 17, 1972; aged 83 y. 15 d. On Jan. 22, 1913, he was married to Mollie Mae Stoltzfus, who pre- ceded him in death on Aug. 25, 1932. On Mar. 13, 1934, he was married to Mary E. Shumaker, who survives. Surviving are 3 daughters (Gene- vieve — Mrs. John Friesen, Gladys — Mrs. Dewayne Johns, and Olive Grace — Mrs. Edward Miller), 2 sons (Gerald J. and Galen L.), 19 grandchildren, and 20 great-grandchildren. He was ordained to the ministry on Nov. 1, 1925, and to the office of bishop Nov. 3, 1935. He was a member of the College Mennonite Church, where funeral services were held on Dec. 20, in charge of Levi C. Hartzler, Robert Detweiler, and John H. Mosemann; interment in Maple Grove Cemetery, Topeka, Ind.

Yoder, Mabel, daughter of Eli and Lydia Ann Hostetler, was born at Kalona, Iowa, Oct. 19, 1890; died at Lockport, N.Y., Jan. 8, 1973; aged 82 y. 2 m. 20 d. On May 21, 1919, she was married to Joni Yoder, who survives. Also surviving are 4 daughters (Beulah — Mrs. Charles Hennrich, Marjorie — Mrs. Leon Wideman, Rose — Mrs. Forest Brown, and Mrs. Ida Steckley), one son (Fred Yoder), 11 grandchildren, and 11 great-grandchildren. She was a member of the Clarence Center Menno- nite Church, where funeral services were held on Jan. 11, in charge of Howard S. Bauman and Edward Diener; interment in the Good Cemetery.

Cover photo by Robert Maust

calendar

Millwood Winter Bible School, Gap, Pa., Feb. 5-16.
Annual All-Unit Mennonite Disaster Service Meetings,
Morton Mennonite Church, Morton, Ill., Feb. 9, 10.
Annual Meetings of the Mennonite Camping Associa-
tion, Eastern area, at Laurelville Mennonite Church
Center, Mt. Pleasant, Pa., Feb. 25-27.
Rocky Mountain Conference Annual Meeting, First
Mennonite Church, Denver, Colo., May 4-6.
Assembly 73 — God's People in Mission, Harrisonburg,
Va., Aug. 7-12.
Churchwide Youth Convention, Calvin College, Grand
Rapids, Mich., Aug. 19-24.

War Objectors in Vietnam

Word comes from the Unified Buddhist Church of Vietnam delegation in Paris that the Saigon government has vastly increased its efforts to conscript Vietnamese men into the military forces. Recently, the draft age was lowered from 18 to 17 in order to further enlarge the number of men eligible for the draft. Also being conscripted at this time are monks and novices of the Buddhist community in Vietnam.

Those who resist conscription, due to pacifism or their inability to support Thieu's government, are ruthlessly sought by the police. Similarly, those who support and assist these conscientious objectors are subject to arrest and imprisonment.

In a recent decree of the Saigon government, Thieu authorized the drafting of monks, novices, priests, and seminarians between the ages of 18 and 43. *The New York Times* in a recent article estimated that 10,000 to 15,000 persons have been arrested by the government in the last several months. Many have been arrested on draft-related charges. Reports from the Unified Buddhist Church tell of raids by armed police, implementing Thieu's decree, surrounding various pagodas in the night, and at gunpoint taking away monks and novices within the age category indicated, with the intention of forcing them into the military. Thich Nhat Hanh, Chief of the Paris delegation of the Unified Buddhist Church urges Americans to write letters of protest to both the American and South Vietnamese presidents.

Clergyman Describes 'Civil Religion'

There is a civil religion abroad in America today, according to Paul Treat II of Amherst Unitarian Universalist Church in Buffalo, N.Y.

"One encounters civil religion—a grid of holiness and apartness as if questions are not to be asked of the presidency or the policies of a president," the cleric told William Folger, *Courier-Express* religion editor.

"The head of this religious movement in America is the President of the United States," Treat added. "He has more religious power than the pope, more secular and military power than any other person in the world."

The proper name for this civil religion, Treat said, is "Americanity." He said the symbols of Americanity are similar to those which serve the Judeo-Christian world, with these parallels:

—"The Jews celebrated their Exodus from the land of Pharaoh. We celebrate in the American Revolution our exodus from the European pharaoh who held us captive.

—"The Jews were the chosen people of old. We ordained ourselves the chosen people of our time. As our power increased, so did our sense of self-righteousness.

—"The Jew and the Christian have their sacraments of temple and table. We, too, have our liturgies of inauguration, Thanksgiving, July 4th, and Memorial Day.

—"The Torah and the Old and New Testaments of the Bible have their counterpart in our adoration of the Constitution.

—"We, too, have those who have died for us. We have our heroes such as Lincoln of another time and Kennedy of our own. From death comes rebirth."

Among the commandments of "Americanity," he suggested, are: 1. Thou shalt not see, hear, feel, or touch any evil, especially if it is observed to be in the temple called the White House. 2. Thou shalt not raise any questions, especially through the news media, that might prove of embarrassment to those in holy authority. 3. Thou shalt not seek after the truth, for it is already . . . enshrined in our nation's capital.

He urged Americans to "seek after the truth, even if we encounter the passion of civil religion in America."

Two Major Blunders

The October 1972 issues of *Christianity and Crisis* carries an article by William Stringfellow. He says, "There have been, for a decade or more now, two major tactical blunders repeatedly practiced by citizens, including many who are Christians, who have sought to resist official violence. *One is the presumption that the nation's leaders are rational.* Indeed, that presumption is often joined with the superstition that incumbency in high office, especially in the White House, somehow enhances the faculties of sanity and conscience. The evidence is, however, that occupancy of the presidency, or similar heights, is a *pathetically dehumanizing ordeal*, harmful to both sanity and conscience. This has become acutely so in the Johnson and Nixon presidencies, during which the idolatry of death as the nation's purpose has been so grotesquely magnified in the Indochina War.

It is more accurate to portray the president as a *captive and victim* of the principalities and powers. (*The Pentagon Papers* are significant documentation here.) This points to the second tactical error: *imputing malice to the nation's leaders including the president.* If Mr. Nixon or General Westmoreland or John Mitchell can be said to be wicked men, that is of much less political relevance than the enthrallment of such men with the power of death and their entrapment and enslavement by the principalities in which they nominally have office. The critical question is *not whether they bear malice but whether they are captivated and possessed by the violence of babel.*

But what then? If this nation and its reputed leaders be sorely beset by demonic powers, what can a citizen do? What can a Christian do? What can a human being do? In the midst of babel, speak the truth. In the face of death, live humanly. In the middle of chaos, celebrate the Word. Confront the noise and verbiage and falsehood of death with the truth and power and efficacy of the Word of God. Know the Word, teach the Word, preach the Word, nurture the Word, defend the Word, incarnate the Word, do the Word, live the Word. And more than that, in the Word of God expose death and all death's works and wiles, rebuke liars, cast out demons, exorcise, cleanse the possessed, raise those who are dead in mind and conscience.

Report on Bombing in the North

Four Americans, including an associate divinity dean at Yale University, who were in Hanoi during part of the massive U.S. bombing in December described the destruction in the North Vietnamese capital as "overwhelming."

The four went to deliver Christmas mail to U.S. servicemen held captive by North Vietnam. They said they were detained an additional week by the bombing.

"The most horrible scene I've ever seen in my life was when we visited the residential area of Khan Thien and as far as I could see, everything was destroyed," said the Rev. Michael Allen, an associate dean at Yale Divinity School and head of the Berkeley Divinity School, an Episcopal institution affiliated with Yale.

He said: "Smoke was coming up from the rubble, and then I saw an old woman digging with her hands, and she was chanting out loud, 'My son, my son, where are you?'"

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Eroding of Conscience

Most of us grew up with the teaching instilled that when our sense of sin becomes less, when we are more and more inclined to accept the impure, dishonest, and vulgar something serious is taking place. I believe this teaching was and is true. The closer we live to Christ and the more we understand the real meaning of the cross the more sensitive we become to sin and the more serious it becomes.

Years ago the emperor had the great Christian Chrysostom on trial. He asked his advisers what could be done to make him suffer. Should he be imprisoned? Should he be tortured? Should he be killed? "No" said the emperor's advisers, "Make him commit some sin. There is nothing that hurts Chrysostom as much as sin."

We need that sense of sin afresh today. We can so easily become accustomed to sin. We explain it and excuse it and even engage in known wrong with little tinge of conscience, not because it is less sin but because there is an eroding of conscience.

Eroding of conscience begins when truth concerning sin (specific sin) is no longer proclaimed with clarity and love. There is a tremendous plea today for acceptance of such sins as premarital sex, homosexuality, accumulation of wealth, filthy and evil speech, larger houses, and all other kinds of luxury. On such sins the Scripture could hardly be clearer.

Part of the problem is that many sins are rationalized away or explained away as psychological difficulties. And, of course, if everything we do can be explained by or blamed on forces with which we have no power over, we are left to go free. If my sin can be blamed on my parents' actions before I reached the age of three then I'm relieved of responsibility. Or am I?

There is not a person who could not look to his past and place blame for his failures elsewhere. A person is on the way to becoming a responsible adult when he no longer blames others for his actions, when he realizes he has the privilege and responsibility of choice. A sign of maturity is that we rise above casting blame outside ourselves and assume the guilt of our sins for ourselves. A sign that the gospel is real is that it is the good news of forgiveness for the past and the power of God unto salvation out of sin in the present.

Conscience is sharpened as the Scripture is allowed (and the frank way it does) to speak to these kinds of sins and

others. Part of the reason for the easy acceptance of many sins such as the above, which are taking many by storm, is that persons are ignorant of what God has to say about such sins. And the church is charged with bringing the light of God's Word to people so that sin is seen and forgiveness is found. Then also victory is possible through the power of God and changed persons who recognize the exceeding sinfulness of sin.

To say this does not in any sense mean that we lack love for the sinner. Did Jesus or Paul lack love because they were clear in pointing out sin and its end result? To plead for a sharper conscience regarding sins of the spirit and body is to do what the Scripture does continually. As the conscience is sharpened by the Scripture, the Holy Spirit convicts and converts. Then also the Christian turns from sin and is conformed to the image of Christ as God's children.

Notice how specific the Scripture is in Ephesians 5:3-8. "Since you are God's people, it is not right that any questions of immorality, or indecency, or greed should even be mentioned among you. Nor is it fitting for you to use obscene, foolish, or dirty words. Rather you should give thanks to God. You may be sure of this: no man who is immoral, indecent, or greedy (for greediness is a form of idol worship) will ever receive a share in the kingdom of Christ and of God.

"Do not let anyone deceive you with foolish words; it is because of these very things that God's wrath will come upon those who do not obey Him. So have nothing at all to do with such people. You yourselves used to be in the darkness, but since you have become the Lord's people you are in the light. So you must live like people who belong to the light."*

Notice also how specific the Scripture is in speaking about those who serve the creation more than the Creator. "For this reason God gave them up to dishonorable passions. Their women exchanged natural relations for unnatural, and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in their own persons the due penalty for their error. (Rom. 1:26, 27, RSV). — D.

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GOSPEL HERALD

February 6, 1973



Communion

by David N. Thomas

"We believe in observing the communion of the Lord's supper as an ordinance instituted by Jesus Christ to symbolize the New Covenant. We recognize the bread and the cup as symbols commemorating Christ's broken body and shed blood, of our spiritual life in Him, and of the spiritual unity and fellowship of the body of Christ." (Mennonite Confession of Faith, 1963.)

In the above Confession of Faith our attention is called to the threefold symbolism that should be recognized and experienced by every member in every communion service.

The broken bread and cup symbolize:

1. Christ's broken body and shed blood.
2. Our spiritual life in Him.
3. The spiritual unity and fellowship of the body of Christ.

Communion: A Symbol Commemorating Christ's Broken

Body and Shed Blood

The communion service blesses us when it makes us remember Him. The importance and significance of the events that brought us our salvation make it imperative that they should be held in perpetual remembrance by meaningful symbols.

The evening before his death Jesus "took bread, and gave thanks, and brake it, and gave unto them saying. This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you" (Luke 22:

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19, 20). Paul declares, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Corinthians 11:26).

The rivers of blood in the Old Testament, the observance of the Passover, the prophecy of Isaiah seven centuries before the cross, all reached forward to the greatest event in history. On this side of Calvary we reach for the bread and the cup, looking back with deep thanksgiving for all that Calvary means and at the same time looking forward in hope to His coming again.

Communion: A Symbol of our Spiritual Life in Christ

A backward look, however sweet and precious, is not enough. We move beyond the cross to the empty tomb and know that the Christ who died is the Christ who lives. Christianity is much more than an historical Christ of the past. It is the reality of the living Christ of the present. Every communion service should enrich our present fellowship with our risen, living Lord. Jesus said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53). Paul speaks to this relationship in 1 Corinthians 10:16: "Is not the cup which we consecrate a sign of our sharing in the blood of Christ? Is not the loaf which we break a sign of our sharing in the body of Christ?" (Williams). Communion, therefore, expresses the union of Christ and the believer. Participation in the sacred emblems becomes a symbol of our spiritual life in Him. In the communion service we share in the testimony of Paul in Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Every communion service should also be a time of commemorating the covenant which we have entered into with God. In a meaningful Old Testament worship experience, recorded in Exodus 24:3-8 and in Hebrews 9: 18-20, Moses "took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient." "When Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats . . . and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you." The Hebrews entered into covenant with God when the blood was sprinkled on them; they bound themselves to obedience, and God bound Himself to bestow the promised blessing.

We do not stand with bowed head at the foot of Sinai responding to a law written on tablets of stone. We do not leave the communion service with blood stains on our garments. As we receive the communion cup our thoughts are turned to the perfect sacrifice and with bowed heads we respond in a renewed commitment to willing obedience to all the new covenant enjoins upon us.

If the blood of animals sprinkled on both the book and the people brought Israel into covenant with God, can we

comprehend the depth of covenant relationship involved as we take the cup of which Jesus said, "This cup is the new testament in my blood, which is shed for you" (Luke 22:20).

Communion: A Symbol of the Spiritual Unity and Fellowship of the Body of Christ

The Lord's Supper is not only a communion with Christ, but a communion of Christians with one another. Christians commune with one another because they commune with Christ. In being thus united with Christ believers become one body, and communion becomes a bond of union of believers.

This holy ordinance which was established as a means of uniting believers about the Lord's table has too often become a divisive factor in the history and life of the church. How tragic it is when that which was intended to symbolize spiritual unity and Christian fellowship is marred by disunity and broken fellowship!

On this aspect of communion Menno Simons wrote, "We have to observe that by the Lord's Supper Christian unity, love, and peace are signified and enjoined, after which all true Christians should seek and strive. For we being many, says Paul, are one bread and one body; for we are all partakers of that one bread.

"Just as natural bread is made of many grains, pulverized by the mill, kneaded with water, and baked by the heat of the fire, so is the church of Christ made up of true believers, broken in their hearts with the mill of the divine Word, baptized with the water of the Holy Ghost, and with the fire of pure, unfeigned love made into one body. Just as there is harmony and peace in the body and all its members, and just as each member naturally performs its function to promote the benefit of the whole body, so it also becomes the true and the living members of the body of Christ to be one: one heart, one mind, and one soul."

Andrew Murray contends that at the Lord's table we stand in the closest relationship to the whole body, with all its members. How true his words: "Many a blessing has been missed and lost at the Supper because the unity of the body was never considered."

GOSPEL HERALD

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John M. Drescher, Editor

David E. Hostettler, News Editor

The **Gospel Herald** was established in 1908 as a successor to **Gospel Witness** (1905) and **Herald of Truth** (1864). The **Gospel Herald** is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.25 per year, three years for \$16.25. For Every Home Plan: \$5.20 per year mailed to individual addresses. **Gospel Herald** will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to **Gospel Herald**, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

History shows us that outward symbols often have a tendency to replace that to which they point. Revival in Israel's history was accompanied by a renewed meaningful observance of the Passover. Revival for the church today

may mean a renewal of the fellowship and unity Christ intended us to experience in every communion service. "For we being many are one bread, and one body: for we are all partakers of that one bread" (1 Corinthians 10:17).



How Come You Don't Trust Me Anymore?

by Simon Schrock

He used to be a man you could trust. His words were surer than life itself. You could bank on what he said. He was so honest, swearing wasn't needed. But now trust is being withheld from him. His words are not so sure anymore. People are not banking on his words. Is that you? Have you been noticing your listeners gasping for breath in disbelief at your words? Your once trusted, better than gold words, are now like feathers in the breeze, and no one attempts to catch them. Why?

Followers of Jesus are to be honest and trustworthy. Their words should never need an oath. Your friends shouldn't have to ask if you are telling the truth this time. Your words should be facts that can be believed and trusted. Shame on me, and not you, if you have to question my statements. I know Christians who are wonderful, gifted, and sincere people. But you can't bank on their tall tales. They stretch the truth so far and so often it is difficult to believe much of what they say. So people withhold trust. They have proven to be unworthy of trust.

Why did the ministry of a well-talented and appreciated minister come to the point where people refuse to go hear him? He betrayed his trust. He misled his listeners. He "prophesied." His dates of calamity have come and long gone, but it didn't happen. Why should I trust him? Why should anyone trust him? Who can believe the preachers that "revealed" that part of California was going to slide into the ocean by a certain date, when nothing of the sort happened? Who can trust the Christians who named the Antichrist, but their Antichrist died?

Why must your listener ask a dozen questions about your statements? Maybe because you got carried away and called yourself the final word. Your words didn't hold out to be true. Your listener knows it. Now trust is withheld from you.

I attended a special revival service. There was a prophet of God to be there who was to do wonders by his faith. He pronounced a lady healed of cancer never to be bothered with it again. There were groans of "praise the Lord." And who wouldn't, to think that Mrs. M. would never be bothered with cancer again. What happened? Some folks may have been fooled long enough till the preacher got out of town with full honors. But she wasn't

healed. She died soon after. This is not a healing argument. It is a plea to Christians to give facts. If she wasn't healed, why does a man of God say she was? Can you imagine what that has done to my trust in that "prophet"? Such incidents have not helped men to trust God. Why should they, if God's servant betrayed them?

A Christian publicly boasted that he expects to have a healthy body till he is ninety. It was to be guaranteed in the word. How can that be when the Bible clearly states, "Boast not thyself of to morrow; for thou knowest not what a day may bring forth" (Prov. 27:1). Don't make statements that aren't true. Don't give words to backfire on you. "For my mouth shall speak truth" (Prov. 8:7). How do I swallow the words of a friend who says she has been healed, but the next week she is sick again? Blowing your whistle about your faith usually causes others to get out of your way taking their trust with them.

Why do your words fail to persuade your friends that you are a happy man of God? The fact you have to use words to get him to believe you is a sign for doubt. You've stretched your happiness point too far. He knows better about you. So why should he trust you for another word you say?

Why do men not take us serious when we proclaim, "Christ is the answer"? Many have received Christ into their lives, only to discover their problems increased. Friends turned against them. Bills didn't get paid. The wife is still sick. The unsaved relative didn't bow to their testimony. Then we wonder why he distrusts our next breath of words. Sure, Christ is the answer. But we must be realistic if we expect people to trust our testimony.

Several years ago a group got the urge that Jesus was coming right about then. A dream verified their belief. They stopped along the highway to talk about it, looking heavenward as a reminder. That has been many moons ago. They are over the feeling and back to living. Sure Jesus is coming. Could be today. But Christians must not break down trust by going overboard on a gospel fact. Now who can trust their words? They have given cause for withholding trust from them, but it is trust in God others are really robbed of.

Do people stop giving because they have been given a guarantee that God gives back in a physical way? A

minister preached how to get a new car — give — God gives back. Some poor guy discovers that giving the preacher a new car didn't make his run better. Those words don't hold true. Many Christians have given all they had, including their life, and death was their reward instead of a Cadillac. Who should trust his words?

Why do you have to tell your friend the third time you'll meet him at 7:30? Why does a question flash to my mind when my Christian friend gives me a check? Especially with the unpleasant experience of being warned by the bank against accepting it. How is your credit? Can you be trusted? If not, experience must have proven otherwise.

How do we establish trust? Take your little son, toss him in the air once, twice, and three times. Each time a catch. But the fourth time let him hit the ground. You'll quickly see what has happened to your established trust. It is a crude illustration, but to be trustworthy demands full loyalty and honesty. The Christian's words should be solid facts in honor of the Christ he serves. Instead some are like rubber bands that stretch, snap back, and hurt. It's

not easy to find an honest trustworthy person in our modern world. Unfortunately, Christians are not as honest and trustworthy as they should be.

Men learn to trust Christ through followers of Jesus. It is important that we are trustworthy. The type of trust they can give you, just may be the type of trust they give God. We may have betrayed men's trust in Christ. We must help them to learn to trust.

God doesn't demand honesty to protect our reputation. It is His reputation that is at stake by our being dishonest. The most serious loss of trust is not because people have stopped trusting us. Since we have stretched prophecies, healings, Christ's return, and honesty, men have lost faith. Not only in you, but in the returning Christ. They see your God as a person something like you. Christians have betrayed their trust, thus causing others to refuse to trust God. The follower of Jesus should be a person you can trust. His life, his words, his actions must give the facts. To be trusted we must be trustworthy. To be trustworthy we must give the facts and be the facts.

Why aren't people trusting you? It's hardly their fault.



"Pursue What Makes for Peace"

by Walton Hackman

It is commonly assumed by most American people that the United States is a "Christian nation." This is often interpreted not only to mean that those holding office embrace Christian faith, but that the objectives and strategies of the nation are the same as those of the church. It is clear that the men in the Constitutional Congress who drafted the Constitution and Bill of Rights were men of rare vision.

It is also true that their ideas in no way represented a consensus of the people in the colonies. The fact that organized religion was a potent force in the American experience cannot be overlooked. However, what many fail to realize is that the "old-time religion" had little influence in the development of the nation. It was not until the 1950s that organized religion became a powerful force and also closely aligned with the state.

The first United States census taken indicates that less than 5 percent of the people were members of religious bodies. The census records also show that the great religious thrust did not come until more than a century and a half later. In fact in 1812, only 20 percent of the population was affiliated with a religious group. By 1900, this had risen to 35 percent and by 1940 to about 50 percent.

It was the post-World War II anticommunist United States that was beginning to develop new religious roots. President Eisenhower, noted for being one of the most religious presidents — although ironically not a member of a church

until he came to the White House — attracted many in the nation to his religiosity.

This new religious thrust in the White House produced what William Miller called an era of "Potomac Piety." The anticommunism mania of this decade also produced a phenomenon which led to the idea of a battle between the forces of righteousness against the forces of evil — free enterprise against communism. The combination of these forces helped to accelerate the development of a strong civil religion.

The national piety of the '50s was replaced in the '60s according to Martin Marty by ethics; self-justification was replaced by prophesy and criticism and concord by conflict.

Now the vice-president of the '50s is back presiding as priest of the national religion. Along with him have come some of the religious supporters who rose to popularity in the Eisenhower years. In fact, some critics of the growing civil religion charge that the executive branch of the federal government had established an unofficial office of religious affairs on the Cabinet.

The phenomenon of a powerful organized religion did not develop until the twentieth century. The close of the nineteenth century brought with it the concept of a manifest destiny which led to a kind of messianic complex. This complex in the decade which followed gave the Americans a sense of "divine election." The notion of a divine

election has led to a close alliance of the church with the causes of the nation, hence the development of a civil religion.

There are numerous examples of the development of civil religion in the post-World War II era. The increased religious presence in patriotic celebration such as an evangelist leading the Honor America Parade is systematic. The revision of the pledge of allegiance to the flag to include "one nation under God" occurred as recently as 1956. It was in 1954 that the prayer room for Congress was established and the next year, 1955, there was congressional action requiring the inscription of "in God we trust" on the money minted or printed by the U.S. Treasury.

However, the growing civil religion in the U.S. does not only follow the lines of partisan politics. It was Lyndon Johnson who proposed the building of a monument to God. He reasoned that we have monuments to Jefferson, Lincoln, and other great men, certainly it would be appropriate in this religious nation to have a monument honoring God! To those who recall the Apostle Paul's visit to Mars Hill, the proposal of Lyndon Johnson has a familiar ring. Fortunately, Congress did not approve the president's request.

No doubt one of the greatest threats to the *corpus Christi* (the body of Christ) in the United States is that of national or civil religion which supports uncritically and blesses the actions and politics of the national leaders. In this new situation, even the role of the religious prophet has changed drastically. They are no longer stoned, they are now invited to dinner, to preach in the East Room, or to prayer breakfast.

Prophets in the Jewish and Christian traditions almost always spoke "truth to power" which resulted in their imprisonment or death. In contrast to the treatment of the prophets in the Bible, one of the most popular sermonizers in the nation's most prestigious house church (White House Church) tells how cheered he was when "folksy troops and generals saluted him." Another popular Protestant evangelist worried lest "the boys in the military may soon ask if it is worth dying" for soulless America.

Evidence of a growing civil religion is also noted in the vocabulary used in presidential speeches. Constant use of such terms as faith, trust, hope, belief, spirit are made in reference to the nation, not to a transcendent God.

One of the greatest dangers of the growing civil or national religion is its threat to any legitimate dissent on the part of the religious community. Criticism in the context of civil religion becomes tantamount to treason. The check and balance system which criticism provides is eliminated. This results in a blind support for national policies and hence a kind of *corpus Christianum* (church and state inseparable). It was this *corpus Christianum* which allowed other Christian nations earlier in history to persecute and kill Jews. Perhaps the new *corpus Christianum* is now allowing American Christians to persecute and kill Vietnamese?

This article intends to speak only to the situation in the

United States. Undoubtedly there are similar phenomenon taking place in Canada.



"The Great and Terrible Wilderness"

At sunset on a summer evening (August 1972), eight of us met for worship on the beach at Dahab in south Sinai. We were part of a group from Hebrew University who were on a twelve-day field trip to the Sinai peninsula.

As we sat in a circle, darkness was falling over the desert and over the Gulf of Elath to the east. But to the west, beyond the jagged skyline of the Sinai mountains, the sky was still bright. We read from the Bible and prayed.

A teacher from England read Psalm 121. "I will lift up mine eyes unto the hills, from whence cometh my help. . . . The Lord is thy keeper: the Lord is thy shade upon thy right hand." And an American student read from Deuteronomy 8. ". . . the Lord your God, who brought you out of the land of Egypt, out of the house of bondage, who led you through the great and terrible wilderness, with its fiery serpents and scorpions and thirsty ground where there was no water, who brought you water out of the flinty rock, who fed you in the wilderness with manna which your fathers did not know, that he might humble you and test you, to do you good in the end."

How marvelous those two passages seemed to us in the Sinai twilight. We were looking "unto the hills," and they were mighty and solid. We had endured the Sinai heat of August, and again and again had found partial relief in the shade of great cliffs. I thought of the hymn "Beneath the Cross of Jesus."

"Beneath the cross of Jesus,
I fain would take my stand,
The shadow of a mighty rock
Within a weary land."

We had seen with our own eyes the vast, rugged, forbidding desert of Sinai. We could understand why Deuteronomy tells of "the great and terrible wilderness" and of its "thirsty ground where there was no water." We also had a new insight into the preceding paragraph with its promise of Palestine: "For the Lord your God is bringing you into a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills. . . ." We thought too of Jesus and the "living water" of John 4 and John 7. We read and we shared. God was good, His Word was real.

— Stanley C. Shenk



Richard A. Showalter

The Christian Ministry

by Richard A. Showalter

Mennonite congregations have experienced exceptionally rapid social transition in the past few decades. Not only have we been forced to cope with the "future shock" characteristic of Western society, but we have also simultaneously undergone the transition from German cultural patterns to American middle-class life. I, for example, am fond of both fried mush (Amish Mennonite) and beef fondue (American middle class), though they would hardly appear on the same menu.

Such rapid transition deserves close attention, and our theological and biblical "menus" will naturally deserve even more careful scrutiny than those of the restaurant. How is our biblical and historical heritage faring?

One of the most influential social changes, a change which has marked theological implications, is the changing role of the minister in our congregations. Traditionally, our ministry has been plural, each congregation having two or more ministers. These ministers have not been professionals; no academic degree or specialized training has been required. In addition, they have been chosen, either by lot or by consensus, directly from the congregation which is in need of leadership.

From the perspective of much of American Protestantism and some contemporary Mennonite thought, several changes need to be made in order to adapt to changing times. First, for efficiency in ministerial support, it is thought that the average congregation will need only one minister who can (hopefully) be supported full time. Second, this person should obviously be a professional, for example, he will need seminary training to prepare him for the task of preaching sermons, pastoring the people, and administering the affairs of the congregation. (Everyone knows this is a full-time job, so the argument runs.) And third, since special skills are required, we should naturally turn to those institutions which can create such skills, rather than expecting some farmer, businessman, or teacher within the congregation to assume leadership. (You've heard snide references to Mennonite "farmer-preachers.")

I believe these new patterns of leadership are creating more problems than they are solving. Permit me to sketch, without adequate defense, an approach which (I think) is inherent in our tradition, is true to the New Testament,

and is a better answer to the special needs of the twentieth-century church.

First, there is a theological reason for the tradition of "farmer-preachers." It has to do with the nature of the church and the nature of brotherhood. Our mistake comes with the assumption that "farmer-preacher" equals "uneducated-preacher." It does not! Rather, "farmer-preacher" is equivalent to "lay preacher." Our tradition is not essentially anti-intellectual, as some have thought; rather, it is pro-brotherhood. And in a congregation composed largely of farmers, nothing makes more sense than that the ministers of that congregation should also be farmers, just as a congregation composed largely of middle-class teachers, businessmen, etc., should have similarly-trained leaders.

Thus, a nonprofessional ministry does not mean an uneducated ministry. We need more sociologist-preachers, businessman-preachers, and carpenter-preachers, just as we once had farmer-preachers. We also need ministers with seminary training, and perhaps, eventually, the majority of our ministers will want a certain amount of training in a seminary or Bible institute setting, but we should never equate this training with the kind of professional training a lawyer receives to be accredited as a lawyer. The church is not primarily an organization to be run, it is an organism which needs to live.

Second, this nonprofessional ministry should continue to be a plural ministry; among other things, this helps solve the problem of ministerial support. If several members of the congregation emerge as leaders, no one person will, in most cases, need to be supported full time, and each congregational leader can pursue his profession, at least to a limited degree, whether it be farming, carpentering, teaching, or a business involvement. (Of course, there are better reasons than these for the plural ministry, for example, the distribution of gifts in the brotherhood and the curbing of the temptation to identify the church with its leadership.)

Third, there is immense brotherhood value in the practice of choosing leadership from within the congregation itself. Every congregation should be producing a surplus of leadership persons, making possible the development of missionary congregations, rather than looking to the educational and mission institutions within the church for such persons. This is the "natural" leadership pattern.

If these observations are near the truth, our ministerial tradition may be much more creative than is our current preoccupation with typical Protestant ministerial roles. What do you think?



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How Many Mennonite Aged?

by Tilman R. Smith

On November 6, 1972, an NBC television news broadcast stated that the United States government computers had determined that on November 7, 1972, the total population in the United States would reach 210 million persons. The percentage of those reaching their 65th birthday increases each year as longevity is slightly extended, and both the death rate and the birthrate continue to drop. Today 21 million persons in the United States are 65 and over. Of these, 42% (8,820,000) are males and 58% (12,180,000) are females. Approximately 4,000 persons reach the age of 65 each day and 3,000 of those over 65 die. This leaves a net increase of the aged of 1,000 persons a day or 365,000 a year. This third world population, sometimes facetiously called "senior power," is the most rapidly growing minority in the United States. Therefore, one of the real planning issues for the future is not only the number of aged, but particularly the preponderance of females over 65. Today the average man can expect to reach 67.1 years and the average woman 74.6 years.¹

Old Age Is Not the Real Problem

Old age in itself is not a problem; it is a stage in life, a natural and expected period to which most people actually aspire. Old age is no more a problem than youth or middle age. All age-groups have needs and the basic needs of the aged are not too much different from the needs of youth and middle age but they intensify. The problem is society, of which the church is a significant facet. The problem comes into focus when we realize that we have paid little attention to meeting the needs and using the resources of the aged, that they have been relegated to a passive role in society and that they want to have a greater part in the planning of their destiny.

Older People Not Retired from Life

Older people have not retired from life and have no immediate plans to do so. They want to enjoy first-class

citizenship. If a seasonal analogy were used it might be the autumn of life, but reaching age 65 and connotations concerning the "grim reaper" are hardly synonymous. Generally, the aged are not backward or reactionary. Their seeming passivity may be due to the diminution of prestige and influence coupled with the losses of material productivity and physical energy, qualities to which America gives such high priority. The aged may be somewhat inarticulate but they should not be counted out. The following "Words of Wisdom" are appropriate:

Resiliency is an important factor in living.

The winds of life may bend us, but if we have resilience of spirit, they cannot break us.

To courageously straighten again after our heads have been bowed to defeat, disappointment and suffering is the supreme test of character.

To know how to grow old is the master work of wisdom, and one of the most difficult chapters in the great art of living.²

This Scripture is also a proper analysis:

We are often troubled but not crushed; sometimes in doubt but never in despair. There are many enemies but we are never without a friend; and although badly hurt at times we are not destroyed.³

Mennonite Statistics

How do the Mennonites fit into national aging categories? I have not been able to find complete studies which indicate the total population of Mennonite households. I have not found Mennonite statistics which indicate how many persons are 65 and over. Leland Harder, professor of Practical Theology at Mennonite Biblical Seminary, has gathered this information for the General Conference Mennonite Church. In a monumental work entitled *Fact Book of Congregational Membership*, he gathered and used

Tilman R. Smith, Goshen, Ind., former president, Hesston College, heads studies and programs for the aging under the Mennonite Board of Missions.

information in an extremely good way. I would commend other conferences to study his techniques and results. I have checked some of my extrapolations against his data and find the predictions reasonably reliable. The *Mennonite Yearbook* gives church membership statistics. "Mennonite Family Census of 1963," edited by Melvin Gingerich, gives certain statistics which may be extrapolated to give sound projections. To quote: "It was learned for instance, that the average Mennonite household has 2.64 church members in the Mennonite Church."⁴ Also the average number of persons per house was given as 3.84 (two parents and 1.84 children).⁵ Accordingly, the total Mennonite population may be estimated by using the ratio of the average number of persons per household and the average number of church members per household. Thus, the number of persons is 1.44 times the number of church members (3.84 divided by 2.64).

Population 141,840 in Canada and United States

The Mennonite Church (Old) membership in Canada and United States is listed in the 1972 *Mennonite Yearbook* as approximately 98,500. Multiplying 98,500 by the 1.44 ratio gives a total population of 141,840 in the Mennonite Church in Canada and the United States.

14,185 Aged Persons in Our Church

Ten percent of the total population in the United States is 65 years of age and older. May this figure be applied with reasonable accuracy to the Mennonites? Many assume that the Mennonite birthrate is higher than the national average and then think that none of the national averages would apply. In general, this does not seem to be the case although for some groups it is. "Mennonite Family Census of 1963" states: "From the above table it is evident that the Mennonite birthrate increased steadily until it reached a high point in 1952 but since that date has been declining. A study by Paul Bender indicates that the Mennonite birthrate was consistently above the national birthrate until 1954 when it fell below the national rate."⁶ If the earlier birthrate was higher than the national average until 1954 but lower since, then it might be reasonable to assume that the national average of 10% for those 65 and over in the Mennonite Church would be a reliable proportion for determining our aged population. Our Mennonite (Old) population of 141,840 would indicate that our church has 14,185 persons in the aged category.

Amish and Other Groups Have Higher Birthrates

In dealing with Mennonite groups which are more rural in their orientation and having much higher birthrates than the average, such as the Amish and the Hutterian Brethren, we will have to use a different proportion. John A. Hostetler in the book *Amish Society*, states: "In comparing Amish and non-Amish (rural farm) populations it will be observed that the Amish have only half the proportion of people over age 65 but for persons under 20 the

Amish proportion is double the rural farm populations. The age distribution of a society has important bearings on economic and social problems. The large number of Amish children are an asset to the Amish farm economy which needs more hand labor than the farm that is operated by tractors and other machines. As long as the Amish population over 65 remains relatively small, the Amish financial and social problems at retirement are less acute than in the general population."⁷

It may be a truism but obvious that if there is a higher percentage of young people below the age of 20, probably there is a smaller percentage of older persons. However, the assumption should not be made that the longevity of the Amish is less but rather that the aged are simply fewer proportionately.

Hostetler states that the Amish have half the proportion of the aged of the population of rural Pennsylvania which is 9.4% for those 65 and over.⁸ Using Hostetler's suggestion we could then assume that the Amish have 4.7% of their total population 65 and over. To get a reasonable proportion for the Amish and other groups of rural extraction, starting with the figures used for the Mennonite conference, I have doubled the number of children per household ($2 \times 1.84 = 3.68$) which, adding parents, would give us a factor of 5.68 estimated persons per household instead of 3.84 used for some other Mennonite groups. We assume that the number of church members per household (2.64) would be somewhat the same as in the Mennonite Church, even if there are more children in the household, since the Amish do not become members of the church until a later age than do the Mennonites.

The ratio for these groups would be determined by dividing the persons per household (5.68 including the parents and 3.68 children) by 2.64 church members per household. There are accordingly an estimated 2.1 more persons than church members in the rural groups with high birthrates. For the Amish this would indicate a population of 49,000, without the Beachy Amish. This rate of growth would be in line with growth of the Amish during the decade of 1950. Hostetler estimated the Amish population at 43,825 in 1961, including the Beachy Amish. It would seem then that the formula used would be reasonably accurate in predicting the number of aged in the Amish and other rural groups which have high birthrates.

Table of Determining Number 65 and Over in Mennonite Group

In the table which follows I am arbitrarily dividing Mennonite and related groups into two categories:

- I. Those whose birthrate would be similar to the national birthrate.
- II. Other groups whose birthrate would be similar to the Amish birthrate.

Using the two formulas suggested above, I do not imply that the statistics in this chart are completely accurate. They are projections and subject to limitations of data or other factors which I may not have taken into account.

Some church groups may have such statistics of which I am unaware. I have made this chart only with the idea that all Mennonite groups might see approximately how many aged persons they may have in their conferences. Local congregations would not fit into the total category in many cases. For instance, some Mennonite congregations have 20 percent 65 and over and others 5% or less.

Statistics for Canada and United States Only

In this study I am taking into account only the Mennonites in Canada and the United States. While the Canadian population tends to be slightly younger than that of the United States, I am assuming that the statistical factors regarding Canadian Mennonites would not be significantly different excepting for situations already taken into account. While the aged everywhere should be of concern to us it would be difficult to go beyond Canada and the United States to get accurate information and suggest programs accordingly. However, we must assume that the aged everywhere have special needs and resources of which local churches should become aware.

STATISTICS FOR MENNONITE AND RELATED GROUPS

Memberships, populations, and number of aged 65 and over (Canada and United States only)

Formula I* Church Body	***Members	Population	65 & Over
Brethren in Christ	11,000	15,840	1,585
Church of God in Christ, Mennonite	8,650	12,455	1,245
Eastern Pennsylvania Mennonite Church	1,500	2,160	215
Evangelical Mennonite Church	3,000	4,320	430
Evangelical Mennonite Conference	4,000	5,760	575
Evangelical Mennonite Brethren	3,400	4,900	490
Evangelical Mennonite Mission Conf.	1,850	2,665	265
General Conference Mennonite	57,000	82,100	8,210
Mennonite Church (Old)	98,500	141,840	14,185
Mennonite Brethren	32,200	46,370	4,635
Northern Light Gospel Mission	225	325	35
Totals	221,325	318,710	31,870

Formula II**

Beachy Amish Mennonite	4,000	8,400	395
Chortitz Mennonite (Canada)	1,800	3,780	180
Hutterian Brethren	19,500	40,950	1,925
Old Colony Mennonite (Canada)	3,200	6,720	315
Old Order Amish	23,000	48,300	2,270
Old Order and Wisler Mennonite	8,000	16,800	790
Reformed Mennonites	750	1,575	75
Reinland Mennonite (Canada)	800	1,680	80
Sommerfelder Mennonite (Canada)	4,000	8,400	395
Totals	65,050	136,605	6,420
Grand total			
— Formula I and Formula II	286,375	455,315	38,290

*Formula I — Divide persons per household (3.84) by church members per household (2.64) which gives a quotient of 1.44. Multiply church members by 1.44 to get population and take 10% which gives the total of those 65 and over.

**Formula II — Divide persons in household (5.68) by church members per household (2.64) which gives a quotient of 2.1. Multiply church members by 2.1 to get population and take 4.7% which gives the total of those 65 and over.

***Members — 1972 Mennonite Yearbook and Brethren in Christ 1972 Reports

Over 38,000 Aged in Mennonite and Related Churches

From the above statistics you can readily see that we have over 38,000 persons in "the Mennonite household of faith" who are 65 and over. Is the church aware of this

responsibility? Do we really understand the scope of the needs and the potential resources this group would have for the church and the community? Have we done any serious planning to help people get ready for retirement, which in many cases is a third of their adult years?

What About Heritage Day?

Nearly every week and many days in the United States, and likely in Canada also, are given some special designation: "Be Kind to Animals Week," "National Dairy Week," "National World Trade Week," are examples. There are national days such as "Groundhog Day," "Patriots' Day," "Arbor Day." The church has Children's Day, Youth Day, Mother's Day, Father's Day, and so on. Has there ever been a week or even a day set aside to look at the needs and resources of the aged and for focusing upon plans for retirement? Some individual congregations may have done this, but certainly nothing on a broad scale has been attempted for the total population of the Mennonite aged, only 5% of whom live in homes provided by the church. Thirty-eight thousand persons are quite an important segment in our brotherhood. Could we have a special day wherein we focus upon this group? Of course, we would get little support if we called it "Old Folks' Day." What about "Heritage Day" for a start?

FOOTNOTES

1. "General Population Characteristics," United States Department of Commerce, Bureau of Census, October 1971.
2. "More Life for Your Years," A Fact Sheet for Older Persons, American Medical Association, November 1972.
3. *Good News for Modern Man*, 2 Corinthians 4:8.
4. "Mennonite Family Census of 1963," Melvin Gingerich, editor, mimeographed report, Introduction, page 4.
5. *Ibid.*, p. 18.
6. *Ibid.*, p. 25.
7. *Amish Society*, John A. Hostetler, The Johns Hopkins Press, 1963, Baltimore, p. 82.
8. "General Population Characteristics — Pennsylvania," U.S. Bureau of Census, October 1971.

Surrender

by Elaine Rosenberger

Here, Dear God,
I lift my white flag of surrender.
No more fighting,
No more running,
Slay me!

What's that, Lord?
You don't want surrender?
You're not looking for slaves?
You say companionship is what You want?
Well that's what I want, too, Lord,
That's what I've been fighting for.

Oh, just a moment,
Let me dust off my knees
And clean up my hands with something
(This white flag will do),
Then I'm ready for that walk
You talked about.

Needed: A Capacity for Outrage

by Katie Funk Wiebe

For years I have listened to discussions of the incident in Acts 15:39 in which Paul and Barnabas have a "sharp contention" whether John Mark shall accompany them. Their opinions clash so harshly they part company.

Some contemporary friends of Paul attempt to explain the disagreement away as a mild argument which author Luke overstated. To others, it becomes a vague embarrassment, for surely a man of Paul's stature wouldn't stoop to controversy or to letting his feelings show; far better if these verses were struck from the Holy Writ.

Why are some Bible readers reluctant to accept that Paul was a human being with feelings, sometimes negative ones? Probably because they have been taught that the Christian is slow to anger, never gets upset by circumstances, and never causes trouble through disagreement. Praise is heaped upon those who are even tempered, passive, and calm, or who at least never show they are upset or disturbed.

As a result of this emphasis, some Christians believe that confrontation of any kind is bad, and that to let one's feelings show is out of place. Who has not sensed in a church business meeting or small-group meeting the fear those present have of opening up to one another, or, if someone does, the reluctance to let him continue. The main goal seems to be to avoid a show of strong feeling, either negative or positive. As Bruce Larson suggests in his recent book discussing the church as a celebrating community, *Ask Me to Dance*, the insecurity of the members in the face of hostility forces them to quench any sign of confrontation rather than to deal with it.

Yet, here's the problem. On the one hand the church seems to encourage meekness, subordination, and passivity, yet at the same I find the church perplexed by the widespread apathy of its members to the serious spiritual and social issues confronting church and society. Christians, like anyone else, have little capacity for outrage. Drug addiction, violence, rape, murder, racial prejudice, war, poverty, pornography, corruption at many levels of government, an over-abundance of X-rated movies, growing alcoholism, highway slaughter, epidemic proportions of venereal disease all get a shrug of the shoulder: let the authorities take care of it.

Consider a hypothetical case of a neighbor who is


being harassed by another neighbor. How much would it take for the average Christian to become involved in their squabble? How many of the following factors would have to be present in the situation of the oppressed before he would step in: physical violence? extreme poverty? sickness? being a member of a minority race? being a widow or elderly? having a mentally retarded or physically handicapped child? being unemployed? being a member of the same church?

Harvey Cox in *On Not Leaving It to the Snake* points out that apathy is the key form of sin in today's world, and that it never was pride and rebellion as the church has been taught. He states that the church has come to believe that anger, insubordination, and protest are never expressions of the gospel. The key qualities of a saint are accepted as being deference, submission, and passivity, and pride and rebellion as belonging to the sinner.

But it is the other way around, he says. Man is not a Prometheus who rebels against God, but a person who, from the Fall, has let someone else make his decisions — the snake. Before Eve reached for the fruit, she had "already surrendered her position of power and responsibility over one of the animals, the serpent, and let it tell her what to do." When apathy controls a person's life, he refuses to accept the full measure of pain and the temptation that goes with the wielding of the power necessary to help care for and love one's fellow man.

Has the church become so well conditioned to be nice that its capacity for outrage has been reduced to weak whimper, limited to griping about the loud music of the organist, the long hair of the minister's son, or that a TV show was changed at the last minute?

When Paul contended with Barnabas, I believe he experienced the pain and also the temptation that accompanies positions of responsibility and decision of which Cox writes. He was disturbed about young John Mark and he said so. Perhaps his outrage was unfounded. I don't know. But he took the risk of taking a stand as he had at other occasions such as his opposition to the immorality in the Corinthian church or his support of Christian liberty for the Galatians.

Can the church help people to break out of their apathy — to be angry and sin not? 

book shelf

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Selections from E. Stanley Jones, compiled by James K. Mathews and Eunice Jones Mathews. Abingdon. 1972. 255 pp. \$4.95.

The compilers of this volume have selected over 500 citations from the best of E. Stanley Jones' 26 books and divided them into 28 categories or chapters, giving a number to each citation and identifying the book from which each citation is taken. The daughter of Dr. Jones and her husband have in this volume gathered the best of the thought of this great writer and missionary to India, and have made them accessible, with a good table of contents and index.

This volume is a mine of wealth of ideas, thought, experiences, and biblical interpretations from a great man of God, who in spite of his limitations in the judgment of some of his critics, has stimulated and challenged the Christian world far more than half a century. This book can be a real help to the preacher and teacher.

— Nelson E. Kauffman.

Holy Spirit Baptism, by Anthony A. Hoekema. Eerdmans. 1972. 101 pp. \$1.95, paper.

Anthony A. Hoekema is professor of Systematic Theology at Calvin Theological Seminary. He believes in the importance of the Holy Spirit in Christian experience. He also believes it is important to study and accept the teachings of Scripture on this important subject. His main purpose, in this brief study, is to bring the teachings of neo-Pentecostalism, so widely accepted today by people in many denominations, to the judgment bar of Scripture statement. He finds some of these teachings deficient in many points.

Hoekema shows that a central position of neo-Pentecostalism is that baptism in the Holy Spirit, frequently demonstrated by speaking in tongues, is experienced after conversion, and therefore has not been experienced by many Christian people. This position he shows to be unscriptural. Strangely, he accepts the expression "baptism in the Spirit" on the grounds that the Greek preposition *en* means *in*. It would be easy to demonstrate that it also means *by* and *with*.

On the second work of grace aspect of the subject, Hoekema holds to the scriptural position that only through baptism of the Spirit may one re-

ceive the new life in Christ. So receiving the Spirit and being baptized in the Spirit are the same thing.

He sees glossolalia and other miraculous signs as having evidential uses at the beginning of the Christian era but no longer necessary as a ground for faith. A study of the cases in Acts leads him to this conclusion. When neo-Pentecostals claim to receive great spiritual power through tongue-speaking, and when they say that tongue-speaking is the threshold to a life of walking in the Spirit, they are making statements that have no biblical basis.

Each Christian, says this writer, should manifest the full fruit of the Spirit. The gifts of the Spirit are never to be sought apart from the fruit of the Spirit. The gifts may be given at certain times to certain persons. But in every Christian the Spirit will, as we yield, produce the single fruit of Christian character. The fullness of the Spirit depends upon our opening our hearts to Him. It must be a continuous process. "Let us daily be filled with the Spirit, and let our lives reflect the radiance of that Spirit."

An important book for Mennonites experiencing spiritual renewal. Except for the paper cover, it would be excellent for church libraries. — Paul Erb.

Enjoy the Journey, by Lionel A. Whiston. Word Publishing Co. 1972. 141 pp. \$3.95.

Enjoy the Journey is a mixture of invitation and pep talk. It is first an invitation to discover God's great and amazing love for those who have never known it. The author also invites those sober and grim children of God who seem bogged down with the woes of this life to leap up with joy, accept life, and live it in the fullness of the Spirit. He urges the reader to try the guidelines to this more interesting, exciting, and productive way. The many witnesses who rise to speak out of their daily walk confirm the validity of the guidelines and give substance to the promises.

Whiston is human and he shares freely out of his own frustrations and joys. There is no pious halo around his experiences nor among the many he records from other pilgrims. — Altee Beechy.

• • •

God Help Me — I'm a Parent, by Gordon McLean. Creation House. 1972. 109 pp. \$3.95.

"Like any other successful project, character building needs goals. What character traits are needed in the life of a young person? If there is no target or only a vaguely defined one in mind, how will success or even failure be measured? On these pages are pointed out some of the more important basic character goals, and guidelines are given on how to obtain them."

The above quotation summarizes the purpose and content of Gordon McLean's latest book. His work with young people through Youth for Christ and Campus Life has given him a wide exposure to young people and their problems. Drawing examples from his experience, he sets forth important guidelines in childrearing with the aim of hopefully avoiding problems as the child becomes a teenager. His suggestions are quite helpful and his examples aid in keeping the goal in mind. McLean has included a chart in the end which is supposed to be a quick reference, but unfortunately it comes across as just so many words — unlike his book.

God Help Me — I'm a Parent is aimed at and beneficial to parents of grade school children and would be a good addition to the church library. — Becky Mast.

• • •

How Can I Grow as a Christian? by A. Stuart Arnold. Broadman. 1972. 125 pp. \$1.95.

I am not strongly convinced that books dealing with growing in the Christian life are generally helpful. This book, however, is an exception. A. Stuart Arnold has realistically approached the problems facing the believer by first challenging him to grow, then showing how it is possible. While admitting that the Christian life is difficult, he closes with a challenge. Christianity can be lived if the believer gives Christ the opportunity to live in him.

Particularly good is the section on witnessing. In presenting the good news to others, the believer must see the person as a person rather than as a prospect. He must seek to talk with, not to or against his friend. He should not attack the ideas advanced by the person but simply recommend Jesus. Good practical suggestions. This is a very helpful book. — La Vernae J. Dick.

Test Your Knowledge

In these *remarks* are hidden the names of 15 books of the Bible. It's a lulu. Kept me looking so hard for facts I missed the revelation. I was in a jam, especially since the names were not capitalized. The truth will come to numbers of our readers. To others it will be a real job. For all it will be a most fascinating search. Yes, there will be some easy to spot; others hard to judge. So we admit it usually results in loud lamentations when we can't find them. One lady says that she brews coffee while she puzzles over it. One book is in italics to help you start. Can you find the other 14?

Security

*Father— If I with stumbling steps should run
To play at make believe,
Then suddenly should notice day is done,
That, slowly, darkness has replaced the sun,
And fear breaks through my stubborn, foolish pride,
Oh, God — my God — then draw me to Your side,
Until love teaches me to understand,
Standing or running, I am in Your hand.*

— Phyllis Rogers

Wit and Wisdom

Love is the best beauty treatment in the world.

• • •

There is nothing that adds beauty and radiance to a human face like the presence of love in the heart.

• • •

In the book *Children's Letters to God* the story is told of a little boy who wrote God to ask, "When is the best time for me to talk to you? I know you are always listening, but when will you be listening hard in Troy, New York? Sincerely, Allan."

• • •

The auto manufacturer got a phone call. "Was it your company which announced that you recently put a car together in seven minutes?" the caller asked. "Yes, sir, it was," the executive answered proudly. "Well, then," the caller said, "I'd just like to let you know I've got that car."

• • •

Someone has given a definition of an optimist as a woman who, when the preacher says, "And in conclusion," starts putting on her shoes. But then someone topped that definition by saying that it's the deaf man across the aisle who, when seeing the woman put her shoes on turns his hearing aid up.

• • •

John Jones didn't know pollution was so bad until he saw a bluebird in his yard and found out that it was a redbird holding its breath.

• • •

Little girl: "Mommy, do you know Richard Stands?"

Mother: "No, why?"

Little girl: "Every day at school we say, 'I pledge allegiance to the flag of the United States of America and to the Republic for Richard Stands.'"

• • •

If you expect perfection from people, your whole life is a series of disappointments, grumblings, and complaints. If, on the contrary, you pitch your expectations, low, taking folks as the inefficient creatures which they are, you are frequently surprised by having them perform better than you had hoped. — Bruce Barton.

• • •

If you tell a man there are 300 billion stars in the universe, he'll believe you. But if you tell him a bench has just been painted, he has to touch it to be sure.

For God's Good Earth

Father

the Bible tells us

*You looked on all that You made
and saw that it was good.*

*But we have been too willing
to squander the richness of creation.*

*We have laid the ax to the mighty forests
despoiled the green hillsides
wasted earth's mineral wealth.*

*We have fouled the air
littered the countryside
and polluted the streams and oceans.*

*Voices are raised
to stop us from squandering our patrimony.
May we heed them in time so that one day
we can look on the planet*

*You have given us
and say with pride, once again
"Behold, it is good."*

Amen.

Christopher News Notes

Assembly 73 Delegate Travel Pool

Assembly 73 will be held in Harrisonburg, Va., in August. Conferences are now in the process of choosing the 300 delegates who are expected to officially represent the area of the church from which they come.

Some delegates will need to travel only a few miles from their home. Others will travel more than 3,000 miles to get there. This represents a big inequity in travel costs between the various delegates. In some cases it might mean that delegates couldn't attend because they and/or their conferences can't afford the travel cost.

In an effort to have every one of the 300 delegates present, a travel pool is being proposed. This proposal includes the following:

1. The average travel cost per delegate is figured at \$72.
2. Conferences whose average cost per delegate is below \$72 are invited to pay the balance into the travel pool.
3. Conferences whose average cost per delegate is above \$72 will receive a subsidy from the travel pool.

This proposal is not only an attempt to make it financially possible for every delegate to be present at Assembly 73, it is an opportunity for the Mennonite Church to share in an expression of love and concern for the brotherhood.

Interested persons may also contribute to the travel pool if they feel led to do so. Contributions can be sent to the Mennonite Church General Board, 10600 W. Higgins Rd., Rosemont, Ill. 60018. ●

Radio Sports for Key 73 Emphasis Available

A disc of radio spots has been prepared for use by pastors in their Key 73 emphasis. The record contains eight 60-second messages compiled from spots previously produced by MBI.

The eight spots present the good news as good news applied to true-to-life happenings. Subjects include "Hole-in-the-Heart," "Empty Lives," and "Restless, I Guess."

The disc is now available to pastors. The spots are also available on a limited number of tapes.

Another disc of four radio messages is being produced for release in May. These four new spots were adapted from the sound tracks of the new Family Life TV Spots.

The theme of these spots is love, forgiveness, and acceptance. Named *You're O.K.* and *You're Loved*, the spots will be released to pastors and stations along with the TV spots.

This is the first time a series of radio announcements has been produced from the sound track of the TV spots. While some adaptations had to be made to compensate for the loss of the visual effects, the radio messages will reinforce the message of the TV announcements.

A series of women's radio spots is also in the early planning stages on the theme, "It's Great to Be a Woman." No release date has been set.

The new TV and radio spots will be

available to pastors in the United States from Mennonite Media Services, Box 1018, Harrisonburg, Va. 22801. Pastors in Canada should write to Mennonite Radio and Television, 1483 Pembina Highway, Winnipeg, Man. R3P 0MS.

Gingerich to Head Nicaragua Program

As television and news coverage of Nicaragua dwindles, Mennonite Central Committee (MCC) involvement in the earthquake-damaged country is growing. In late January, Roman Gingerich, professor of physical education at Goshen College, Goshen, Ind., replaced Arthur Driedger, who has been representing MCC in Nicaragua since the quake.

Gingerich will continue Driedger's work with the local interdenominational Evangelical Relief Committee, directed by Gus Parajon, a Baptist medical doctor. Driedger, in connection with the Evangelical Committee has determined that MCC can best respond to need in Nicaragua through a building reconstruction program. Jan. 15, the Evangelical Committee invited MCC to send a building supervisor and contractor to Nicaragua as soon as possible.

Stephen Schrock, a builder and planner from Middlebury, Ind., arrived in Nicaragua early this month as the leadman for an MCC building team recruited by Mennonite Disaster Service (MDS). The Evangelical Committee has appointed a Nicaraguan civil engineer to work as a

counterpart to Schrock.

By the end of February, MDS plans to recruit four additional skilled carpenters for 60-day terms. Spanish-speaking people with experience in concrete working and electrical or plumbing work are needed.

Priorities for long-term construction projects have been set, but are subject to changing needs. The building team will concentrate on personal housing and family dwellings for the poor; schools, clinics, and other vital community buildings; MCC constituent mission board homes and facilities; and MCC constituent and other denominational churches.

Gingerich, who has building skills, has had experience in Nicaragua as director of the Goshen College Study-Service Trimester Abroad Program. It is hoped that the Goshen SST program will become involved at a later date.

Although major food needs in Nicaragua are being met at the present time, the Evangelical Committee is planning to open child feeding centers in 15 to 20 districts. The Committee hopes to receive milk contributions from the Canadian Government for this program since milk is not readily available from other aid sources.

Ministers School Focuses on Evangelism

From Jan. 8 to 12 thirty-four ministers and their wives met regularly in concentrated sessions of Bible study, theological discernment, and sharing of concerns on the theme: "Toward an Anabaptist-Mennonite Theology of Evangelism." Professors Howard Charles, Millard Lind, Norman Kraus, and Erland Waltner provided Bible study input. Roy Koch and Willis Breckbill, as area conference ministers in Indiana, Michigan, and Ohio led in the discussions of practical pastoral concerns. Palmer Becker, executive secretary of the General Conference Commission on Home Ministries, and Howard Zehr, secretary of evangelism of the Mennonite Church, led the group in searching for "a practical theology of evangelism." Myron Augsburg and George Brunk of Eastern Mennonite College and Seminary, conducted evening sessions focused on motivation for evangelism.

Speaking to the issue of Mennonite participation in Key 73, the basic consensus was that Mennonite congregations should participate with discrimination. Evangelism which ignores the New Testament concern for Christian community, which does not "care" about the whole person, or which may even become a vehicle of nationalism must be lifted to a higher level. Augsburg and Brunk both emphasized the particular challenge and

opportunity which Mennonite have in the area of evangelism if they will be faithful to the living elements of their own heritage.

The Inter-Mennonite School for Ministers is sponsored by the Associated Mennonite Biblical Seminaries and is planned jointly by seminary personnel and area conference ministers.

Man-to-Man or M-2 Programs



Richard J. Simmons, executive director of Job Therapy, Seattle, Wash., spoke to the Kansas Area seminar on the church and the offender.

Of the thirty men killed at the Attica prison in New York in 1971, five of the bodies were never claimed by anyone.

The loneliness of many people in prisons, said Richard Simmons, executive director of Job Therapy, Seattle, Washington, is one of the reasons for his program of visitation in prisons and follow-up after the prisoners' release.

Simmons was principal speaker, Jan. 12, 13, in Newton, Kan., at a regional seminar on the church and the offender, jointly sponsored by the Mennonite Church; General Conference Mennonite Church; Mennonite Brethren Church; and Church of God in Christ, Mennonite.

Partially as a result of the seminar, the committee which planned the seminar was asked by participants to look into starting a Job Therapy program at Kansas State Industrial Reformatory in Hutchinson.

Simmons told the seminar that, under the Job Therapy program, also called Man-to-Man or M-2, a layman is matched according to interest with an offender about one year before his release. The layman visits the prisoner regularly and remains a friend after his release, helping him find a job and readjust to the community.

"As much happens to the laymen as to the offenders," Simmons said. "When you get the people rotting behind stained-glass windows together with the guys rotting with loneliness behind bars, that's an explosive situation.

"I'm not a prison reformer. I'm a

church reformer," he continued. "If the church did what it is supposed to do, there would be no need for 80 percent of the prisons."

Simmons said that the penitentiary in his home state of Washington would hopefully be closed in two years as programs for corrections are instituted in local communities.

Job Therapy is now working out of about thirty U.S. cities and in British Columbia, with about 2,000 volunteers.

Ninety-five people from Kansas, Nebraska, and Oklahoma registered for the seminar, with about 250 at the public meeting Friday evening.

Several of the participants volunteered to spend Friday night in McPherson County and Sedgwick County jails. On Saturday one group visited Kansas State Industrial Reformatory in Hutchinson, and another visited correctional facilities in Wichita—a halfway house, a storefront probation office for juveniles, the juvenile court, the county jail, and a residential house for juveniles on probation.

A third group participated in a workshop on community-based corrections at Prairie View Mental Health Center, Newton. This group set up priorities of presentence evaluation, one-to-one visitation, educational programs for employers of ex-convicts and the newly employed ex-convicts, group counseling for former offenders, and the setting up of alternative to incarceration.

March Meeting for MHA

Examining the church's health and welfare involvements in light of the biblical basis for health care will be the major emphasis of the twenty-second annual meeting of the Mennonite Health Assembly, announced H. Ernest Bennett, executive secretary of MHA, recently. To be held Mar. 12-15 in Atlanta, Ga., the Mennonite Health Assembly will meet concurrently with other member organizations of the Protestant Health and Welfare Assembly.

The Mennonite Assembly in its first sessions will hear an address by Ralph F. Waddell, MD, of the Seventh Day Adventist Church, Washington, D.C., on "Our Commitment to Health Care." Other addresses include "Personnel Relations and Message Systems," by J. Daniel Hess, professor of communication at Goshen College, Goshen, Ind.; "The Healing Dimension of Our Christian Witness," by John R. Mumaw, Harrisonburg, Va.; "The Nursing Service Scandal," by Cathryne Welch, RN, director of Planning and Research, New York State Nursing Association; and "Better Paid

Trustees," by Vernon Showalter, executive director of Bethany Brethren Hospital, Chicago, Ill. A panel discussion on "Mental Retardation and the Churches" will be introduced and led by Aldred Neufeldt, Psychiatric Research Unit, University Hospital, Saskatoon, Sask.

In sectional meetings participants will be able to choose among interest areas in hospitals, homes, child disabilities, child delinquency, nurses, trustees, and chaplains. Worship periods will be led by Ron Ropp, chaplain at Mennonite Hospital, Normal, Ill. The Mennonite nurses' sectional meeting is in charge of Vida S. Huber, president of the Mennonite Nurses Association, Harrisonburg, Va.

Morning sessions on Mar. 13 and 14 will be devoted to concurrent forum sessions of the Protestant Assembly.

The Mennonite Health Assembly attempts to provide a forum for sharing and education, and opportunities for worship and fellowship for individuals and institutions involved in Mennonite-related health and welfare services. According to Bennett, the MHA includes more than 150 health and welfare institutions in Canada, the United States, and Puerto Rico. The Mennonite Chaplains Association is sponsored by the Assembly.

The Protestant Health and Welfare Assembly is a cooperative concern in planning and sharing of more than a dozen Protestant health and welfare associations and agencies who have met at the same time and place for conventions. Marvin H. Ewert, administrator of Bethel Deaconess Hospital, Newton, Kan., is chairman of the Coordinating Council of PHWA and also immediate past president of the American Protestant Hospital Association. Executive secretary is John C. Eller, Chicago, Ill.

Of the more than 1,100 persons registered for the 1972 sessions held in Chicago, Ill., 125 persons represented Mennonite health and welfare interests, Bennett reports. Mennonites are among the four denominational groups with largest representation in the PHWA, he says.

Anyone interested in attending the 1973 MHA meeting can obtain further details on program, lodging, schedule, and arrangements from H. Ernest Bennett, Box 370, Elkhart, Ind. 46514.

Training by Extension Advances in Latin America

The training of church leaders by means of extension seminaries is now a well-established institution in Latin America. Although the history of the movement is brief—only ten years ago the Presbyterian Seminary of Guatemala

took its training program outside the walls of its resident program to numerous centers in the churches—it has spread to all parts of the continent and to other parts of the world as well.

Jan. 8-12 a historic meeting was held in Medellin, Colombia, of leaders active in the extension seminary movement. Representing the Spanish-speaking countries of Central and South America, with the exception of Nicaragua, the group officially organized a body which will attempt to coordinate theological training by extension from Mexico to Argentina. In all, 57 delegates and observers representing some 20 evangelical denominations, missions, and national churches attended from all parts of the continent, including also several from the United States and one from Portuguese-speaking Brazil.

Mennonites, numbering eight in all,



Front row (left to right): Gilbert Reimer, Juan Bautista Ferreras, Jared Burkholder. Back row (left to right): Mrs. Margaret Ediger, Vernon Reimer, Joe Walter, James Sauder, John Driver.

formed one of the best represented groups in attendance. They came from all parts of the continent. There was John Driver, dean of studies and acting director of the Mennonite Theological Seminary in Montevideo, Uruguay, to represent lower South America. His involvement in extension seminary work stems from the opening of an annex to the resident program in Buenos Aires in March 1972 as well as teaching extension courses in congregations in Argentina. Driver serves with Mennonite Board of Missions, Elkhart, Ind.

Colombia had three Mennonite representatives at the conference. Vernon Reimer and Joe Walter, both serving with Mennonite Brethren Missions/Services, Hillsboro, Kan., are active in extension work in Cali and Medellin. Vernon has been involved in the movement since its initiation in Colombia in 1967 and has served as committee member of the international organization of CATA (Advisory Committee for Self-Teaching Texts) which until now has coordinated the efforts to produce materials for extension work on a continental basis.

CATA sponsored the present international consultation. Margaret Ediger, serving as missionary of the General Conference Mennonite Church, Newton, Kan., has been involved in extension work since 1969 in the Cachipay-Anolaima-La Mesa communities of Colombia.

The remaining four Mennonites attending the conference work in different parts of Central America. Gil Reim-

er, member of the Evangelical Mennonite Church of Canada, is director of the extension program of the Gospel Missionary Union in Panama. James Sauder, serving under the Eastern Mennonite Board of Missions and Charities, Salunga, Pa., is director of studies by extension in Honduras, but also gives training courses in Haiti and other parts of Central America.

Second Holy Spirit Festival Is Planned



Among those on the Counsel and Reference Group for the 1973 Festival of the Holy Spirit to be on the Goshen College campus, May 11-13, are: (left to right, seated) Patty Ebersole, GC freshman, Archbold, Ohio; Kay Thut, GC junior, Orrville, Ohio; J. Lawrence Burkholder, GC president and festival chairman; Jacob Friesen, General Conference Mennonite Central Conference minister, Elkhart, Ind.; Floyd Quenzer, Pleasant Oaks minister, Middlebury, Ind.; Mrs. David (Doris) Lehman of Belmont congregation, Elkhart, Ind.; Darrel Miller, GC sophomore, Danvers, Ill.; Richard Lehman, GC freshman, Elkhart, Ind.; (standing) Harold Bauman, GC campus pastor; Luke and Marilyn Yoder of West Clinton congregation, Pettisville, Ohio; Robert Guth, Associated Mennonite Biblical Seminaries student; Tony Brown, Goshen College faculty; Mrs. Lowell (Mildred) Mumaw of Benton congregation, Goshen, Ind.; Larry Gautsche, GC junior, Archbold, Ohio; Elwood and Joyce Graber of Lockport congregation, Stryker, Ohio; and Roy Koch, Indiana-Michigan Mennonite conference minister, Goshen, Ind. A number of others, including representatives of sponsoring conferences and of the Associated Mennonite Biblical Seminaries faculty and Goshen College faculty and students, are also members of the group.

A second Festival of the Holy Spirit—continuing the work of last year's festival but exploring further the life of the congregation and the problems congregations are wrestling with—is set for May 11-13.

The weekend celebration and study will again be on the Goshen College campus. It will have the theme, "Led by the Spirit," and will comprise seven sessions like the May 1972 event. And it will seek a similar balance between singing and spontaneous, informal sharing on the one hand, and solid substance and content in the presentations on the other.

Planning began in November after a pastors' poll showed crucial needs in areas like: How does a congregation discern and cultivate the gifts of the Spirit, make ethical decisions, discern the spirit of the times?

Topic Areas Discussed

One topic area will likely be the dominion of the Spirit, a discussion of what God is doing in the world today, particularly the work of the Spirit in relation to the Father and the Son. A second topic is discernment of the spirit of the times, with focus on the

powers of darkness.

Other discussions will center in (1) the Spirit leading believers in ethical decision-making, (2) the Spirit leading congregations in discerning gifts, (3) the leading of the Spirit for one's life-style, and (4) the power of the Spirit in personal witness.

Committee Represents Sponsors

Thirty-one persons are on the festival counsel and reference committee, which met for the first time in December and is chaired by J. Lawrence Burkholder, president of Goshen College.

On the committee are representatives of the cooperating groups: Central District Conference of the General Conference Mennonites, and the Illinois, Indiana-Michigan, and Ohio and Eastern conferences of the Mennonites. The festival is a cooperative project with the Associated Mennonite Biblical Seminaries and Goshen College, with representatives of both faculty and students on the committee of the sponsoring bodies.

Earlier meetings included an evening with area ministers plus discussions with GC student groups, which pointed up the need for "presence, guidance, unity,

... of the Spirit for these times."

Special Workshops for Leaders

Changes from last year will be in two areas. 1. Special workshops for ministers and congregation lay leaders will be added this year. 2. In the workshops, celebration will receive less focus, with greater emphasis on the content and study of the topics.

Again in 1973 there will be no registration fee, with expenses to be met from offerings. An atmosphere in which persons will feel free to express themselves through art, music, testimony, preaching, prayer, and witness will also be a goal for the festival. Reprinting and updating of last year's *Song Book* is under consideration.

Golden Anniversary, Family and Service

On Jan. 1, Ira D. and Mabel E. Landis celebrated their fiftieth wedding anniversary with a drop-in of around 325 guests at the Mennonite Library and Archives, located below the Mennonite Information Center east of Lancaster. Visitors were childhood friends, high school friends, church acquaintances, and some met through historical meetings.

Ira D. is familiar to many *Gospel Herald* readers since he has written articles in the past for this and other church periodicals. Many of these were accounts of trips taken to churchwide conferences and meetings.

For fifty years he has been a minister at the Landis Valley Mennonite Church, and for the past twenty years has served part time in Millport, an extension in the nearby community. The fiftieth anniversary of his ordination was in August 1972.

Currently he is writing a history of Lancaster Conference, likely amounting to a two-volume work. He has been editing the quarterly *Mennonite Research Journal* for over ten years. He also serves as president of the Pennsylvania German Society. And during the week he spends his time at the Mennonite Historical Library and Archives.

Bro. Landis served as treasurer of the Historical Committee of the Mennonite Church for a number of years. He has written a book, *Faith of Our Fathers on Eschatology*, and other publications.

Due to his great interest in books, he'll tell you that he married one, which he did. His wife's maiden name was Mabel E. Book.

The Landis family consists of J. Dale, Lititz, Pa., who has a family of six children; Lois, Calico Rock, Ark.; Rachel (Mrs. Jacob A. Stahl), Lititz, Pa., with a family of five; and Faith, Scottdale, Pa.

Good Serves, Washington, Iowa



Eric, Thomas, Dennis, Dorcas, and Mickie Good

In an impressive service of ordination, Dennis M. Good, 807 South Eighth Street, Washington, Iowa, was ordained into the ministry on Thanksgiving evening, Nov. 23, at the Washington Mennonite Church, 815 East Polk Street, Washington, Iowa.

Presiding at the service was Glen A. Richard, pastor of the Pleasant View Mennonite Church, Mt. Pleasant, Iowa. The ordination sermon, "Feed My Sheep," was delivered by Etril Leinbach, pastor of the Valparaiso Mennonite Church, Valparaiso, Ind.

Bishop J. John J. Miller, pastor of the East Union Mennonite Church, Kalona, Iowa, led the prayer of ordination.

Dennis M. Good is the son of Mr. and Mrs. Ross Good, Kouts, Ind. Dorcas J. Good is the daughter of Mr. and Mrs. Samuel Lady, Dallestown, Pa. The Goods have three adopted sons, Eric, 9; Mickie, 7; and Thomas, 4.

Students Wrestle with Issues of Life and Death

"Issues of Life and Death" were discussed by 30 participants from Canada and the United States at the Mennonite Graduate Fellowship held Dec. 28-30 in Lincoln, Neb.

Graduate students in the fields of medicine, biology, theology, sociology, and other disciplines lived the three days in the Southwest Community Center, preparing their own meals, sleeping on hard floors, listening to four major presentations, and debating the issues in discussion groups.

Ted and Gayle Koontz opened the conference by providing ethical tools with which to work on particular issues.

They clarified levels on which moral issues could be discussed, ranging from the gut emotional level to highly sophisticated theological levels. Various ethical theories were explained and key questions arising from Anabaptist-Mennonite ways of doing ethics were focused, such as implications from the role of the Bible, the pacifist logic on war, the relation of church and state, and the role of Christian community in ethical decisions.

Ted Koontz is a graduate of Harvard Divinity School and associate executive secretary of MCC Peace Section. Gayle Koontz attends Lancaster Theological Seminary and serves as news editor for MCC news service.

"Population Control" was examined by Calvin Redekop, professor of sociology at Goshen College, Goshen, Ind. Quoting Paul Ehrlich, "Whatever your cause, it is a lost cause without population control," Redekop tied many social problems to an increasing population size. A solution to overpopulation requires a global perspective and a global solution. Because individuals and nations are primarily guided by a principle of self-interest, a solution will come only when world conditions get so desperate that individuals and nations see it in their self-interest to change their level of consumption and their rate of population growth.

Vern Ratzlaff, in his presentation on "abortion," took exception to the increasing justification of abortion as an acceptable method of birth control. Examining the arguments frequently used to support the "abortion on demand position," Ratzlaff argued that they ignored many important points and facts. The abortion discussion was most lively with many participants arguing for greater acceptance of abortion. Ratzlaff teaches in the Bible department at Mennonite Brethren Bible College, Winnipeg, Man.

The final presentation, "Euthanasia and Prolonged Life" was given by Marilyn Strayer, a psychiatrist working part time at a free clinic, and teaching part time at Ohio State University. The positions, both of those advocating "the right to die" unmolested with meddlesome therapy and costly medical bills and of those urging the use of every available resource to keep an individual alive at all costs, were summarized by Strayer: 87 percent of leading American physicians reportedly favor a negative euthanasia policy in which available therapies that could prolong life are omitted in certain circumstances and 15 percent favor a positive euthanasia policy that would permit procedures that would bring death sooner than without such procedures.

Mennonite Graduate Fellowship was

organized to enable Mennonite graduate students representing different disciplines to get together and discuss various issues. Because MGF is informally organized, the participants each year decide if another conference should be held and select a committee of several persons to organize for the following year. Participants at Lincoln selected a steering committee and next year's session tentatively will be held in Winnipeg, Man.

GC Program Told in Fall "Exchange"

The lead article in the fall issue of *International Educational and Cultural Exchange*, published by the U.S. Advisory Commission on International Educational and Cultural Affairs, describes Goshen College's Study-Service Trimester (SST) overseas.

Writing in "Everyone Overseas! Goshen College Pioneers," Allan O. Pfnister commends the program, "Most of the students derive much value from the SST experience."

Pfnister, professor of higher education at the University of Denver, was one of a commission of four to evaluate SST in 1969-70 and to make recommendations for future developments in overseas study experiences.

The commission's report was the first study made on the unique international education program and has won the attention of international education specialists at many colleges and universities. It is also the first known independent depth evaluation of any college- or university-level education program abroad.

Because further studies on SST are continuing the work of Pfnister's team, he praises the college: "What is particularly noteworthy is that the college began SST with the intent of keeping it under constant scrutiny. While committed to SST, Goshen is still prepared to raise questions about specific aspects of the program, reassess procedures, and to change, if need be, in significant ways the approaches now being used."

Besides Pfnister on the commission were Harold Epstein, vice-president of Institute of International Education, New York City; Henry Gleason, professor of linguistics, University of Toronto; and Lewis Hoskins, director of international education, Earlham College. Hoskins was chairman.

Although Pfnister described SST as a success story, he called attention to a key issue: how can the "experiential" (the field work and the day-to-day contact between students and people of the host country) best be unified with the "academic" (the more traditional structure set up for teaching and learning in the

typical college setting)? He commented that without integration, SST could become an isolated element inserted into the "normal" activities of a four-year course of studies.

Two devices currently used to improve the relation between the academic and the experiential are: (1) each student keeps a daily journal for recording his insights and reflections and (2) each student writes a research paper after gathering and using primary data. Making direct observations is often a necessity because good libraries with books in English are often lacking in the developing countries.

Steps have already been taken by the college to help students develop needed skills to make sensitive observations before going on SST. Freshman colloquium requires students to "go to the field" to collect data, not unlike what they will do on SST later in college. And, a federal government grant spanning 1973 and 1974 is making it possible for selected teachers to study in SST countries and collect artifacts and other materials for student use in their courses.

Commends Caribbean Sites

Pfnister also reported that the evaluation commission had commended Goshen College on its selection of Caribbean sites. The student finds cultural discontinuity when he tries to become instructed and inspired by what he sees, hears, and does in Latin America.

Pfnister writes that the task of understanding places with such exotic names as San Jose (Costa Rica), Managua (Nicaragua), Kingston (Jamaica), or Port-au-Prince (Haiti) is vastly greater than that of understanding Paris, where he has a sense of familiarity through his study of European history and recognition of landmarks, historic sites, and museums from abundant books and maps.

At the same time, the rewards can be great when the student has to expend more effort to derive the greatest value from the experience, he writes.

Since publication of the article, the college has announced that the countries of Poland and Yugoslavia are under negotiation for their first SST unit during the spring trimester of 1974. Either one or both may be offered, and both hold in store for the student the experience of living in a culture and under an economic system and government with little resemblance to the modern West.

Schowalter Fund Boosts IPSA Prizes

Because of a donation from the Schowalter Foundation of Newton, Kan., the Intercollegiate Peace Speech Association

was able to double the monetary prizes given to national winners of the 65th annual speech contest in October.

The Mennonite Central Committee, Akron, Pa., and the General Brotherhood Board of the Church of the Brethren, Elgin, Ill., are the other donors for the national prizes.

The two divisions for the contest are oratory and extempore speaking. Only the tape-recorded speeches of the state winners are judged at the national contest.

Two GC students took part in the state contest, and one went to the national contest. Joanne E. Sprunger won second place in oratory at the state contest with her speech, "Eritrea."

Junior Steve K. Massanari won first place in the state contest with his oratory speech titled "Glorious War."

Goshen College helped found the IPSA in 1905, and the national office is located at GC. Alfred J. Albrecht, professor of communication, is executive secretary-treasurer of the national committee. Roy H. Umble, professor of communication and chairman of the communication department, is a member of the national committee.

Benner Resigns

The office of the president at Eastern Mennonite College has announced the resignation of Richard L. Benner as EMC's director of development.

Myron S. Augsburg said on Jan. 8 that Benner, who has several years of journalism experience, has purchased the *Bedford County Press*, a weekly newspaper based in Everett, Pa. He moved there with his family on Feb. 1, Augsburg said.

In accepting Mr. Benner's resignation, Augsburg and trustee executive committee members praised his "effective organization of the four-year-old development department and fund-raising operations during recent years of rapid growth and expanding financial needs."

"Richard Benner has made an indelible contribution to EMC in the development area," Augsburg said.

Harvey A. Driver of Fort Wayne, Ind., who has served as consultant to EMC's development staff for over two years, has accepted an interim position until a new chief development officer can be secured, the college reported. Although officially retired, Mr. Driver has been actively employed for many years as management and personnel consultant for secular businesses and church-related institutions.



Harvey A. Driver

Predicted Mission Board Deficit Reduced

A 12.9 percent increase in contributions (\$156,000) to Mennonite Board of Missions, Elkhart, Ind., over the corresponding period last year was reported by David C. Leatherman, treasurer, to Mission Board directors, meeting Jan. 9 and 10. The report covered the period Apr. 1 to Dec. 31 with contributions of \$1,369,970.

Leatherman projected a possible deficit of about \$80,000 in operational funds by the end of the fiscal period on Jan. 31, 1973 after applying \$69,000 of estate funds to operations for this period. He noted that a potential \$325,000 deficit had been projected several months ago before the increase in contributions.

Leatherman also reported estate balances of \$386,000. The Board approved allocation of \$156,000 of those balances. The Board also approved the precommitment of \$30,000 in estate funds above-budget to the 1973-74 year. A balance of approximately \$200,000 of undesignated funds is being carried forward, by action of the Board, into the 1973-74 year, Leatherman reports. The Board's intended policy is to use estate bequests for special projects and expansion of program.

Christmas Sharing Fund

Thus far \$10,535 has been received for Christmas Sharing Fund Evangelism Projects. Churchwide agencies (schools, mission boards, etc.), district conferences, and congregations in need of funds for specific evangelism projects may apply for these funds. Grants will be made on the basis of the nature of the project, its potential for church growth, and the need for financial subsidy. Applications are to be made by Mar. 1 to Mennonite Church General Board, Room 104, 10600 West Higgins Road, Rosemont, Ill. 60018.

A new 66-page paperback book of contemporary photography and verse is now available as a Key 73 witness piece. Titled *A Risk Worth Taking*, the new book blends free-verse essays by David Augsburger, Harrisonburg, Va., and photographs by Paul Schrock, Scottsdale, Pa. Subjects include failure and success, joy and despair, life and death—and the kind of problems and questions each person faces.

Ray E. Horst, secretary for relief and service with Mennonite Board of Missions, Elkhart, Ind., will be a featured speaker at the Midwest regional Social Action Seminar to be held Feb. 16 and 17 at the Hillside Methodist Church, Evanston, Ill. The theme of the gathering is: "When

the Church Becomes *the* Church!"

The event is being sponsored jointly by the Free Methodist Church, the Wesleyan Methodist Church, and the National Association of Evangelicals.

Kevin Jordan, Voluntary Service worker in Buckeye, Ariz., has been named youth secretary for Southwest Mennonite Conference. Originally from Los Angeles, Calif., he has been active in youth leadership in the program of Buckeye Mennonite Church. Serving with Mennonite Board of Missions, Elkhart, Ind., Jordan began his two year term of service Jan. 31, 1972.

A revised hymnbook *Sibhat Leamlak*, will be available to Ethiopian Christians in February. It will have more than 350 songs, including many new ones written and set to music by Ethiopians. Twenty thousand copies are being printed without notes. The revision board is currently working on an edition with four-part music which should be published by early 1974.

A zero class has been opened by the Meserete Kristos Church (M.K.C.) at Wonji Gefersa. Only children who are not able to read and write are accepted. There are 70 students and a qualified teacher in the class. The church's aim in this project is to prepare more students for the next classes, and also to help community and members' children who are not able to go to school because of lack of space. The M.K.C. School at Wonji Gefersa has a total enrollment of 464 persons for the academic year 1972-1973. Grades one to six are taught. Five clubs, including sports, debating and drama, agriculture, home economics, and hiking are sponsored by the staff for the students.

The construction of a piggery in the Philippines will soon permit housing of breeding stock, according to James Metzler, missionary in the Philippines. The piggery is being developed in a small field of the Sacapanos, head of Missions Now. It is being funded by a loan from MEDA.

A new VS unit was started in Rochester, N.Y., with the arrival in Rochester of two VSers, Mark Kraybill and Walter Cooke, in mid-January. Mark will coordinate the Back Room, a club and recreation program held in the basement of the South Congregational United Church of Christ. Walter will be working in a community development project.



Kevin Jordan

Dale Miller, Voluntary Service worker in Corpus Christi, Tex., was hospitalized on Dec. 22 with a case of acute meningoencephalitis—with two complications. About Christmas doctors said that if he lived, he would probably be paralyzed from the waist down. Dale was in intensive care for more than a week. Many friends and co-workers in the south Texas area and throughout the church joined with Dale's wife, June, in prayers for his recovery. Shortly after New Year's Day, Dale walked in the hospital hall; on Jan. 12 he returned to the VS unit. According to Dave Miller, regional director for VS, "The doctors are amazed with his phenomenal recovery." Dale and his wife (along with 20-month-old Jeremy) are serving with Mennonite Board of Missions, Elkhart, Ind., which is responsible for hospitalization costs. Dave Miller says that persons are invited to share in the expenses, which will run close to \$3,000, by sending contributions designated to the Dale Miller Fund, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

Paul M. Roth, his wife, Beatrice, Lovina Troyer, and a quartet plan to participate in a worship service Feb. 18 at the Southampton (Va.) State Farm. Roth, counseling pastor for Mennonite Broadcasts, will bring a gospel message during the one-hour service. Troyer, Home Bible Studies assistant for MBI, is in charge of the quartet. Currently three inmates are taking Bible studies from MBI and two more have requested them. Mennonite Chaplain Dan Shenk arranged for the service.

"Jesus Christ is not only our way to life but our way of life," David Augsburger, *Mennonite Hour* speaker, told 120 Christian men of the Pentagon on Jan. 5. Following Christ daily means living a loving, caring, serving life-style which sees every human being as the highest unit of value in the universe," Augsburger said. He emphasized further that all persons are precious, regardless of appearance, gifts, skills, or nationalities. The luncheon fellowship was arranged through Simon Schrock, Bookrack Evangelism sales representative in the Washington, D.C., area. Ron Yoder, coordinator of Bookrack Evangelism for Mennonite Broadcasts, also attended the Jan. 5 luncheon.

Some 200 Christian communicators met Nov. 27 through Dec. 1 in St. Petersburg, Fla., for the annual conference of the North American Broadcast Section (NABS) of the World Association of Christian Communication. The program examined "persuasion in a pluralistic world." Four persons from Mennonite Broadcasts attended the meeting to gain new insights into using the church's resources in mass media. David Augsburger, *Mennonite*

Hour speaker, participated in a symposium on the theme and identified two forms of persuasion—coercive and coactive. “Coercive persuasion takes away the dignity and freedom of the individual,” he said, “while coactive persuasion allows for individuals to move toward each other in persuasive acts.” Augsburger was elected to the NABS steering committee for a three-year term. Also attending the meeting from MBI were: executive director Kenneth Weaver, who just retired from the NABS steering committee after serving for three years as vice-chairman; David Thompson, Mennonite Media Services director; and area director Ronald Yoder.

Kenneth Benner has accepted the call to the Pike Mennonite Church, Elida, Ohio, to become their pastor. For the past 8 1/2 years he had served the Bartonsville, Vt., congregation. The Benners have five children. They moved to Elida the last week of January.

Ed Alderfer, chairman of the Allegheny Conference Ministerial Committee, has announced the date of the spring seminar on “The Work of the Pastor” for Mar. 3. The place of the meeting is Johnstown Christian School, formerly known as Johnstown Mennonite School. Wayne North, pastor of the Beech Mennonite Church, Louisville, Ohio; and Willis Breckbill, conference minister of the Ohio and Eastern Conference, are serving as resource persons.

Norman H. Teague, former pastor at Casselton, N.D., invites anyone passing through the Midwest to visit the Teague Home, a residence for handicapped young men. Mrs. Fannie Teague is matron at the Home. Norman serves as a chaplain-social worker at the New Life Center, a new rescue operation for hardcore alcoholics, and as a chaplain at St. Luke's Hospital in Fargo, N.D.

Fifty-six workers, many of them high school and college students, gave up their 1972 Christmas vacations to help reconstruct flood-damaged homes in the Corning-Elmira, N.Y., area. “It was one of the most exciting weeks we've had all year,” Merle Herr, director of Mennonite Ministries in Corning-Elmira, said enthusiastically. “We'd be ready for another week like that any time.” Mennonite Disaster Service (MDS) recruited most of the young people from church-related colleges including Goshen College, Goshen, Ind., Conrad Grebel College, Waterloo, Ont., Messiah College, Grantham, Pa., and Eastern Mennonite College, Harrisonburg, Va. The group also included two Mennonite Central Committee trainees, Isaac Sackey, an electrician from Ghana, Africa, and Reginald Peters, an electrical supervisor from Nadhay Bradesh, India.

Arthur DeFehr, Mennonite Central Committee (MCC) Bangladesh director,

reported that some people fear food shortage in Bangladesh in six to nine months as international sympathy for the country diminishes. In future months food from the United States, Canada, and other countries will be cut from 700,000 to 200,000 tons per quarter year. DeFehr, who stopped at MCC headquarters in Akron, Pa., Jan. 16, following a trip to his home in Winnipeg, Man., noted that as international attention focuses on Indochina, needs in Bangladesh may be neglected. Some of the 50 voluntary agencies in Bangladesh are already making plans to move personnel from Bangladesh to Indochina.

The Goshen Ministerial Association and Goshen College's Center for Discipleship are cosponsoring an interdenominational workshop on congregational evangelism for teams of lay members from Goshen-Elkhart area churches, Mar. 30-Apr. 1. Local ministers led by Nevin Zuck, minister of the City Church of the Brethren, Goshen, and Andrew Hardie, minister of the First Presbyterian Church, Goshen, have pointed out that the cooperative effort is timely and coincides with Key 73 efforts in the local community. The spring workshop will be the fourth to be conducted at the college. One in November 1971 and another last fall were attended by lay teams from Mennonite congregations in Indiana, Ohio, Pennsylvania, Michigan, Iowa, and Illinois. A third is set for Feb. 23-25, also for lay teams from Mennonite congregations.

An administrator is needed at the Rockhill Mennonite Home for the Aged. A licensed administrator is preferred. An adjacent bungalow is provided as well as good salary and benefits. If interested call collect 215 257-4673 or write Rockhill Mennonite Home, Box 21, Route 152, Sellersville, Pa. 18960.

The Martinsburg (Pa.) Mennonite Church observed the nationwide “Key 73 Launch Sunday” in their morning service on Jan. 7. A panel composed of Miss Judy Honsaker, Glen Graybill, Irvin Honsaker, and Pastor Nelson R. Roth presented to the congregation a Key 73 Covenant which developed from recent midweek services where time had been given to both self-study and discovering a vision of God's will for their congregation. For the Wednesday evening services the book, *Communicating Good News*, is being taught by the pastor. Children's classes are also meeting to follow the mission study theme, “How the Word Gets Around.” Copies of *The Way* will be distributed locally and cooperative plans with other community churches will include distribution of 800 Key 73 editions of *Good News for Modern Man*, Luke-Acts Scriptures.

Special meetings: William R. Miller, North Liberty, Ind., at Plato, Lagrange,

Ind., Jan. 28 to Feb. 4.

New members by baptism: seven at Columbia, Pa.; three at Grants Pass, Ore.; two by baptism and one by confession of faith at Lynside, Lyndhurst, Va.; and one by baptism and four by confession of faith at Hartville, Ohio.

Change of address: Kenneth Benner from Chester, Vt., to 708 Sunnysdale Ave., Elida, Ohio 45807. Mr. and Mrs. S. M. King to 3722 Chapel Dr., Sarasota, Fla. 37580 (for winter months). Paul R. Yoder, Sr., from New Carlisle, Ohio, to 3830 Sarasota Ave., Sarasota, Fla. 33580. Tel.: 813-355-5239. Ralph Stahly from Goshen, Ind., to R. 4, Box 197A, Kokomo, Ind. 46901. Tel.: 317 628-7085.

readers say

Submissions to Readers Say column should comment on printed articles.

We have had a subscription to the *Gospel Herald* for almost a year, and have counted every issue a blessing! We read with regret that you are contemplating other areas of work—and although we are not personally acquainted with you, we feel that through your editorials we have come to know and respect you. Our prayers are with you as you serve the Lord wherever He may lead, but please know that your articles have stirred our hearts and brought encouragement to us.

We first became acquainted with *Gospel Herald* when my husband left industry and enrolled at Rosedale Bible Institute. (Last year—Nov. '71.) At present he is the pastor of the Lake Breeze Church of the Brethren here in Sheffield Lake, Ohio. Our church has been considered a mission church here for twelve years as it has never been self-supporting, and is still dependent on district help for survival, but with the Lord's help and the Word being preached, we are looking ahead to lives becoming committed and the work stirring hearts to new dedication and commitment for Christ. The *Gospel Herald* has been of great help to us (we read it from cover to cover and often pass the articles on). Please keep up the good work, and know that the spiritual food is reaching out to many who are in need of it.

There has been mention in past *Herald's* of a family magazine with devotions, etc. (we have lost the article in passing *Herald's* around). Could you send us the name and subscription rates for the magazine—along with the address of where to write? We are not familiar with the Mennonite publications, but are desiring to acquaint ourselves with any literature that could aid in ministering to families. Thank you. May God continue to bless you, and the *Gospel Herald*—Donna I. Handley, Sheffield Lake, Ohio

In regard to Carol Ann Weaver's article, “A Light in the Darkness,” did she mean to speak disparagingly of the evangelists who “forced” her to think of the horror of death and alienation from Christ if one's life wasn't dedicated to Him? Should this not be the burden of an evangelist's message to remind people of the seriousness of life and the fact of death? Were her personal convictions which she mentioned different from what is taught in the Word? Is the new watered-down way of preaching by some (not all) more effective in the lives of people than the old truthful, straightforward way of preaching? Did not this kind of preaching show people who they are

and where they are going? Why the uncertainty and doubts along this line now? "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:8). — Mrs. Reist Mummau, Mt. Joy, Pa.

The article in the Jan. 9 issue of *Gospel Herald*, "Woman's Place," really made me feel sorry for women who do not appreciate their God-given place in life. I am proud to be a woman. God had created male and female, and it is beautiful.

I was raised on a farm by wonderful Christian parents, I have a lovely mother who by example showed and taught me the virtues of a woman. I had the opportunity to do many things my brothers did on the farm. I married a fine Christian man. I enjoy the lovely compliments he gives me. I enjoy having my coat held and the car door opened.

I am so happy I could give birth to four children. Being at home and caring for them while my husband went off to work was a joy. I love cooking and baking—breads are a favorite of my family. I enjoy sewing. I have learned to sew my husband's trousers and he is so proud of me. I thank God for women who bore and trained great men of our day. Since our oldest daughter is married and our other children are in school, I have the opportunity to do volunteer work which I enjoy. I thank God I am a woman. — Lovina Baer, Greencastle, Pa.

This article is being written in response to the article on "Woman's Place" in the Jan. 9 issue. I found it very hard to lay the paper down and not write something in response to her as I am a woman in my 50's and reading of this young woman's feelings really made my heart go out to say something to young women, especially married, educated women who have degrees from college and maybe more.

Perhaps going to school so many years gave you a certain amount of satisfaction in hopes that you can do something in life that will give you a privilege to do above what your mother did or maybe something better.

I think God has ordained us this way: the man is masculine and the woman is feminine. Woman was made to be man's "help meet." "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2:18). In other words to meet man's needs. And Adam said, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man" (Gen. 2:23). Young woman, have you tried all the gifts that God has given you already? Or are you saying you choose to speak at a convention or conference above motherhood? Or above supporting your husband's business or denying him the privilege of becoming a father? Are you saying you are a member of Women's Lib secretly?

I have found so much joy in motherhood that I would hate to see a young woman be unhappy without it.

Now concerning that statement about no one at your church or school caring or encouraging you to make the best of your life. How about your Sunday school teacher or your minister or even your parents? "Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church" (1 Cor. 14:12).

I didn't go to high school as very few did in my time, but I must say for a long time I regretted the fact that I didn't go to school longer. I exercised a certain amount of self-pity over it until I met some people who had less than I, and they expressed gratitude for what they had and also encouraged me in the fact that I can still be learning by doing and reading especially God's Word and accepting the fact

that God led me this way. I hope that by God's grace you find your particular gift and really mean it.

As for being a song leader in Sunday school, I have been to some churches where they had lady song leaders. But when I observed the congregation they were few in number, so they used what they had.

If the time should come that the church can no longer find male voices for song leaders there could be a possibility there wouldn't be any male preachers. And the Scriptures also speak against women usurping authority over the men. "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (1 Tim. 2:12). For further encouragement of what women can do, read Proverbs 31. — Mrs. Mary E. Weaver, Lititz, Pa.

Thank you for the article of Dec. 12, "Christ Is the Answer." I read and reread it. I know Christ is the answer. — Zelda Zook, Mill Creek, Pa.

I found the article, "Woman's Place" by Phyllis Pellman Good almost sickening. I am extremely disappointed that the Mennonite Church has not taught exactly what the Bible says about a woman's place. It would have eliminated the problem that Mrs. Good and others like her have in being a good Christian when she is denied certain positions in the church and the world. I believe that her problem may have come from a severe inferiority complex and ignorance of the value of a Christian woman in the home and the church. Women are to be honored and respected for what they are but not in a man's position. Read about "a virtuous woman" in Proverbs 31:10-31.

Mrs. Good seemed upset because there are some distinctly male occupations. Just as God didn't plan for women to be fathers or men to be mothers, neither did He plan for women to till the ground or men to be housewives. Although I do believe there are exceptions, I think these exceptions should not be made by choice. Man is the head of woman and when a woman will not accept this she is contradicting God's Word. See 1 Corinthians 11:3, 8-12.

In the beginning God told Eve, "You shall bear children in intense pain and suffering; yet even so, you shall welcome your husband's affections, and he shall be your master." (Gen. 3:16, *The Living Bible*). And then in the New Testament God let it be known where the woman's place is in the church. See 1 Corinthians 14:34, 35 and 1 Timothy 2:11-15. We cannot say Paul was against women and so he wrote that, because God said, "All Scripture is the inspired Word of God." Who can dispute that? — Julie Hilty, Medway, Ohio.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bennett, Elton and Carol (Hoylman), Newport News, Va., first child, Rodney Craig, Dec. 30, 1972.

Beyeler, Milton and Jeanette (Miller), Smithville, Ohio, fifth child, fourth daughter, Kelly Susanne, Nov. 27, 1972.

Beyeler, Robert and Julia (Rohrer), Orrville, Ohio, third child, first daughter, Suzanne Christina, born Nov. 20, 1972, received for adoption, Dec. 21, 1972.

Delagrang, Marvin and Linda (Tyson), Middlebury, Ind., first child, Gayle Drulayne, Jan. 10, 1973.

Gingerich, Ivan and Thelma (Harshberger), New Paris, Ind., second child, first son, Mark Lee, Jan. 16, 1973.

Graybill, Conrad and Edith (Musser), Narvon,

Pa., third child, first son, Kevin Joseph, Dec. 29, 1972.

Hostetler, Clair and Esther (Miller), Sterling, Ohio, fourth child, third daughter, Marea Ann, Oct. 24, 1972.

Kauffman, Wayne and Donna (King), Archbold, Ohio, second child, Lana Leigh, Dec. 15, 1972.

Keener, Robert and Rhoda (Shenk), Brooklyn, N.Y., first child, Jean Elizabeth, Dec. 30, 1972.

Klopfenstein, Robert and Janet (Mumaw), Smithville, Ohio, sixth child, second daughter, Jayne Aileen, Nov. 4, 1972.

Kulp, John and Betty Lou (Derstine), Morwood, Pa., second child, first son, Loren John, Sept. 19, 1972.

Landis, Howard and Joan (Yoder), Lebanon, Ore., third child, second daughter, Amy Josephine, Jan. 18, 1973.

Marnier, Ray and Ruth (Swartzentruber), Kalona, Iowa, fourth child, second son, Jon Douglas, Aug. 8, 1972.

McDonald, Bruce and Reta (Kreider), Apple Creek, Ohio, first child, Laurie Sue, Dec. 11, 1972.

McGregor, Terry and Patricia (Smucker), Leslie, Ill., first child, James Ellis, Nov. 22, 1972.

Miller, Sammy W. and Susan (Shone), Hobart, Ind., seventh child, fourth and fifth daughters, Marcelle Lynn and Michelle Lee, Jan. 5, 1973.

Myers, Victor and Nancy (Eash), Zaire, Africa, first child, Joanna Helen, Nov. 1, 1972.

Pannell, Richard and Ethel (Zeager), New York, N.Y., third child, first son, Richard Anthony, Jan. 11, 1973.

Seiler, Roland and Teresa (Dollier), Spencerville, Ind., second child, first son, Chad Ryan, Jan. 7, 1973.

Smucker, Glen and Lois (Rittenhouse), Orrville, Ohio, first child, Samuel Ray, Jan. 12, 1973.

Steiner, Kenneth and Mae (Eberly), Dalton, Ohio, third child, second daughter, Melody Ann, Dec. 8, 1972.

Stutzman, Donald and Gladys (Derstine), Schwenksville, Pa., fourth child, third daughter, Sharon Lavonne, Nov. 9, 1972.

Swartz, Gaylen and Rose (Beck), Grabill, Ind., first child, Penne Jo, Dec. 7, 1972.

Swartzendruber, Bill and Sharon (Hartman), Lincoln, Neb., first child, Jace Allen, Jan. 10, 1973.

Varner, Timothy and Carolyn (Bush), Hollsopple, Pa., first child, Chad Timothy, Dec. 20, 1972.

Wagler, Herbert and Shirley (Roth), Tavistock, Ont., fourth child, second daughter, Sonia Mae, Dec. 11, 1972.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Falcon — **Yoder**. — Angel R. Falcon, Aibonito, P.R., Aibonito cong., and Christine N. Yoder, North English, Iowa, Parnell cong., by Paul E. M. Yoder, Dec. 29, 1972.

Gascho — **Lehman**. — Luke Allen Gascho, Cass Lake, Minn., Cass Lake cong., and Rebecca Margaret Lehman, Elkhart, Ind., Prairie Street cong., by Harry Gascho, father of the groom, Dec. 23, 1972.

Godshall — **Moyer**. — Kenneth Brent Godshall, Colmar, Pa., Plains cong., and Carol Ann Moyer, Frederick, Pa., Frederick cong., by Walter L. Alderfer, Dec. 23, 1972.

Holst — **Bender**. — George Bruce Holst, New Hamburg, Ont., Steinman cong., and Mary Lou Bender, Tavistock, Ont., Cassel cong., by Orland Gingerich, Nov. 25, 1972.

Smoker — **Stull**. — Robert E. Smoker, Mt. Pleasant, Pa., Frazer cong., Malvern, Pa.,

and Kathleen C. Stull, Scottdale, Pa., Scottsdale cong., by Art Smoker, brother of the groom, Jan. 21, 1973.

Troyer—Hollinger.—Dean Troyer, Parkview cong., Kokomo, Ind., and Margaret Hollinger, Appleton, Wis., by Ray Keim, uncle of the groom, Dec. 23, 1972.

Troyer—Miller.—Roger Troyer, Sarasota, Fla., Tuttle Avenue cong., and Jeanne Miller, Harrisonburg, Va., Mt. Clinton cong., by Samuel E. Miller, father of the bride, Dec. 24, 1972.

Villarreal—King.—Savas Villarreal, Robstown, Texas, and Bonnie Jo King, Robstown, Texas, Metamora cong., by Paul Conrad, Jan. 13, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Baer, Adam D., son of Adam H. and Bertie (Metz) Baer, was born in Hagerstown, Md., Apr. 3, 1910; died in Cumberland, Md., Nov. 16, 1972; aged 62 y. 7 m. 13 d. On Sept. 5, 1935, he was married to Lois Grove, who survives. Also surviving are 2 sons (Adam D., Jr., and John W.), one daughter (Anna Grace Holloway), and 4 grandchildren. Memorial services were held at the Northside Mennonite Church, Hagerstown, Md., in charge of Gordon Zook; interment in the Staufferstown Burial Grounds, Chambersburg, Pa.

Brunk, Amos, son of Christian and Magdalena (Riser) Brunk, was born in Mornington Twp., Ont., May 1, 1893; died at the Rehabilitation and Extended Care Unit of Stratford General Hospital, Jan. 11, 1973; aged 79 y. 8 m. 10 d. On Mar. 28, 1918, he was married to Mattie Nafziger, who preceded him in death on Mar. 22, 1930. On June 9, 1931, he was married to Mary Gerber, who died on Dec. 11, 1957. Surviving are one son (Morris), 3 daughters (Maureen—Mrs. Harvey Zehr, Mary Ann—Mrs. Laverne Poole, and Irene—Mrs. Albert Leis), 9 grandchildren and 2 great-grandchildren. On June 23, 1940, he was ordained to the ministry to serve the Poole Mennonite Church, where funeral services were held on Jan. 14, in charge of Amsey Martin and Herbert Schultz; interment in the Poole Mennonite Church Cemetery.

Geissinger, Henry N., son of Daniel and Mary (Landes) Geissinger, was born in Milford Twp.; died at the Allentown Osteopathic Hospital, Dec. 22, 1972; aged 76 y. He was married to Katie (Halteman), who survives. Also surviving are 2 daughter (Frances—Mrs. Abram S. Jones and Anna—Mrs. Luke Gehman), 3 sons (Darwin, Stanley, and Willard), 25 grandchildren, 2 great-grandchildren, one sister (Lillian—Mrs. Solomon Kratz), and one brother (Clarence). He was a member of the Swamp Mennonite Church, where funeral services were held on Dec. 27, in charge of Winfield Ruth; interment in the church cemetery.

Grieser, Harvey, son of Daniel and Anna (Nofziger) Grieser, was born in Fulton Co., Ohio, July 28, 1896; died of cancer at his home in Archbold, Ohio, Jan. 8, 1973; aged 76 y. 5 m. 11 d. On Dec. 20, 1921, he was married to Ilva Stuckey, who survives. Also surviving are 2 sons (James and Larry), 2 daughters (Arvilla—Mrs. Ed Kennedy and Mary Ellen—Mrs. Marvin Nofziger), 2 brothers (Samuel and Dan C.), and one sister (Mrs. Mattie Nofziger). He was a member of the Zion Mennonite Church, where funeral services were held on Jan. 11, in charge of Ellis B. Croyle and P. L. Frey; interment in the Pettisville Cemetery.

Landis, Titus W., son of Harrison and Annie (Wile) Landis, was born at Vernfield, Pa., Sept.

18, 1915; died at Vernfield, Pa., of coronary thrombosis, Jan. 13, 1973; aged 57 y. 3 m. 26 d. On Jan. 2, 1937, he was married to Martha Derstine, who survives. Also surviving are one son (Linford D.), one daughter (Dorothy—Mrs. Harold Lightcap), 4 grandchildren, and 3 sisters (Mabel—Mrs. Frank Kratz, Edith—Mrs. Laverne Gehman, and Irene—Mrs. James Hedricks). He was a member of the Salford Mennonite Church, where funeral services were held on Jan. 16, in charge of Willis Miller and Clayton Swartzentruber; interment in the Salford Mennonite Cemetery.

Maurer, Anna, daughter of Joseph and Barbara (Gerig) Maurer, was born at Pulaski, Iowa, Feb. 12, 1880; died at Albany, Ore., Jan. 2, 1973; aged 92 y. 10 m. 20 d. Surviving are 2 sisters (Lena—Mrs. Nick Leichty and Sarah—Mrs. Oliver Schmucker). She was a member of the Harrisburg Conservative Mennonite Church, where funeral services were held on Jan. 5, in charge of Herman Kropf and Homer Miller; interment in Alford Cemetery.

Meck, Clarence C., son of Aaron and Emma (Shoemaker) Meck, was born at Freeport, Ill., Mar. 11, 1894; died at Phoenix, Ariz., Jan. 7, 1973; aged 78 y. 9 m. 27 d. On Sept. 5, 1916, he was married to Mabel Resh, who preceded him in death on July 13, 1958. On June 3, 1960, he was married to Ilva Kleck Roth, who survives. Also surviving are 2 sons (Mervin and Howard), 3 daughters (Martha—Mrs. Paul Sieber, Arlene—Mrs. Marlin Schaefer, and Ethel—Mrs. James Schmucker), 3 stepchildren (Richard Roth, Ruth Ann—Mrs. Dale Nafziger, and Alice Mary—Mrs. Paul Hershberger), 30 grandchildren, 4 great-grandchildren, one brother (Titus Meck), and one sister (Esther—Mrs. Silas Smucker). He was a member of the Central Mennonite Church, Archbold, Ohio. Funeral services were held at Phoenix, Ariz., Jan. 9, and at Archbold, Ohio, Jan. 12, in charge of Charles H. Gautsche and Paul Sieber; interment in Pettisville, Ohio.

Metzler, Bertha M., daughter of Newton G. and Amanda (Heller) Herr, was born in Lancaster Co., Pa., Dec. 29, 1898; died in East Donegal Twp., Pa., Nov. 3, 1972; aged 73 y. 10 m. 5 d. On Jan. 12, 1921, she was married to Harvey Metzler, who preceded her in death on Nov. 3, 1969. Surviving are 3 daughters (Arlene H.—Mrs. John D. Hess, Evelyn M.—Mrs. J. Wade Groff, and Dorothy Jean—Mrs. Andre B. Hess), 13 grandchildren, one sister (Miriam—Mrs. Amos H. Kreider), and 2 brothers (Clarence N. and Emory H. Herr). She was a member of the Strasburg Mennonite Church, where funeral services were held, in charge of Clayton L. Keener and Charles E. Good; interment in the adjoining cemetery.

Rediger, Lena, daughter of Joseph and Katherine (Muller) Rediger, was born in Germany, Oct. 26, 1882; died at the Parkview Home, Wayland, Iowa, Jan. 11, 1973; aged 90 y. 2 m. 16 d. Surviving is one sister (Mrs. Christ Widmer). She also has one brother and 2 sisters living in France. She was a member of the Immanuel Mennonite Church, Downey, Calif. Funeral services were held at the Sugar Creek Mennonite Church, Wayland, Iowa, Jan. 13, in charge of Orle L. Roth; interment in the church cemetery.

Short, Seth J., son of Joseph S. and Jannie (Nofziger) Short, was born in Archbold, Ohio, Jan. 21, 1897; died following surgery of a brain tumor, at Sarasota, Fla., Memorial Hospital, Jan. 8, 1973; aged 75 y. 11 m. 18 d. On Jan. 20, 1920, he was married to Lillian Rufenacht, who preceded him in death in 1962. In 1963 he was married to Rosa Short, who survives. Also surviving are one daughter (Celena—Mrs. Tom David), 3 sons (Max, Gerald, and Galen), 10 grandchildren, 3 stepchildren, 8 step-

grandchildren, and 2 step-great-grandchildren. He was a member of the Lockport Mennonite Church, where funeral services were held on Jan. 12, in charge of Walter Stuckey; interment in the Lockport Cemetery.

Showalter, Mildred Marie, daughter of Philip H. and Mamie (Weaver) Harner, was born in Augusta Co., Va., Apr. 17, 1920; died suddenly at her home near Waynesboro, Va., Nov. 21, 1972; aged 52 y. 7 m. 4 d. On Sept. 20, 1940, she was married to Winfred E. Showalter, who survives. Also surviving are 2 daughters (Roselyn—Mrs. Ronald E. Johnson and Christine—Mrs. Efrén F. Ontiveros), 3 sons (Thomas W., Fredric K., and Kenton D.), one grandchild, 5 sisters (Mrs. Emily Heatwole, Mrs. Gladys Benner, Mrs. Hazel Williams, Mrs. Ressie Boehnert, and Mrs. Welby Huber), 2 brothers (Roy H. and John J.), and her stepmother (Esther F. Harner). She was a member of the Springdale Mennonite Church, where funeral services were held on Nov. 24, in charge of Paul Wenger and Fred Augsburg; interment in the adjoining church cemetery.

Wingenroth, Emma, daughter of John and Mary (Rissler) Willwerth, was born in Vogansville, Pa., Jan. 8, 1879; died at West Earl Twp., Pa., Jan. 11, 1973; aged 94 y. 10 d. On Feb. 15, 1902, she was married to Emma Wingenroth, who preceded her in death on Oct. 8, 1971. Surviving are 4 sons (Lloyd, Charles V., Raymond G., and Richard L., Sr.), 2 daughters (Edith—Mrs. Marvin H. Kurtz and Esther M.—Mrs. B. F. Gockley), 9 grandchildren, and 14 great-grandchildren. She was a member of the Ephrata Mennonite Church. Funeral services were held at the Gravenor Funeral Home, Ephrata, Pa., Jan. 15, in charge of Wilbert Lind; interment in the Bergstrasse Lutheran Cemetery.

Yoder, Earl M., son of David and Sarah Yoder, was born in West Liberty, Ohio, Dec. 8, 1883; died at the Fairmount Nursing Home, Ephrata, Pa., Jan. 8, 1973; aged 89 y. 1 m. On Jan. 1, 1912, he was married to Barbara Allgier, who preceded him in death on July 31, 1933. Surviving are 2 sons (Stanley E. and Ray E.), 2 daughters (Olive—Mrs. Dwight Yoder and Ruth Ellen—Mrs. Gail Yoder), 15 grandchildren, one great-grandchild, one brother (D. Leonard Yoder), and 6 sisters (Mrs. C. S. Smucker, Mrs. Elmer Smucker, Mrs. John Hookey, Mrs. U. K. Hostetler, Mrs. Sam C. Plank, and Mrs. Earl Neer). One son and one brother preceded him in death. He was a member of the Oak Grove Mennonite Church, where funeral services were held on Jan. 12, in charge of A. J. Metzler and Eldon King; interment in the Fairview Cemetery, West Liberty, Ohio.

Cover photo by Harold Beachy

calendar

Millwood Winter Bible School, Gap, Pa., Feb. 5-16.
Annual All-Unit Mennonite Disaster Service Meetings, Morton Mennonite Church, Morton, Ill., Feb. 9, 10.
Annual Meetings of the Mennonite Camping Association, Eastern area, at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 25-27.
75th Annual Commencement, Goshen College, Goshen, Ind., Apr. 15.
Homecoming, Eastern Mennonite College, Harrisonburg, Va., Apr. 27-29.
Rocky Mountain Conference Annual Meeting, First Mennonite Church, Denver, Colo., May 4-6.
Festival of the Holy Spirit, "Led by the Spirit," Goshen College, Goshen, Ind., May 11-13.
Virginia District Conference, Harrisonburg, Va., July 19-22.
Assembly 73—God's People in Mission, Harrisonburg, Va., Aug. 7-12.
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

Soviet Scientist Describes Conversion

A prominent Soviet nuclear scientist who defected to Canada in 1966 has described his conversion to Christianity in an interview in the Jan. 5 issue of *Christianity Today*.

Dr. Boris P. Dotsenko was appointed head of the nuclear laboratory of the Kiev State University shortly before being sent to Canada and Vienna in 1966 "to supply the Soviet espionage system with the most important information about the achievements in nuclear research throughout the world."

While in Canada, at the University of Alberta, he applied for political asylum. He is currently teaching at Waterloo Lutheran University in Ontario, and is a member of a Mennonite church.

Addicted to Drugs

The chilling "horror" story of heroin addiction in the newborn was reported in a television documentary (Jan. 10) entitled "The Littlest Junkie: A Child's Story."

The ABC-TV program, written and narrated by Geraldo Rivera, showed in graphic detail the birth of a heroin-addicted baby girl—who immediately goes into the convulsions of withdrawal.

"Right now, one of every 40 babies born in city hospitals is born a heroin addict. And in some hospitals, it is as high as 1 in 25," Mr. Rivera said. "Like this little girl, they were born with a monkey on their backs."

"Watching a baby go through withdrawal is really a horror. At one time almost all of the babies died. When untreated, the gruesome toll was around 93 percent. And even when doctors attempted treatment, 34 percent still died. The tremors, the diarrhea, the vomiting, and the convulsions that perhaps a full-grown addict could take . . . were just too much when the addict weighed only 6 or 7 or 8 pounds."

With greater medical attention, the morality rate of "junkie babies" is now said to be under 10 percent. However, Mr. Rivera said the long-term effects on the children are unknown because there are no systematic follow-up programs.

An addict's withdrawal during pregnancy could trigger withdrawal convulsions in the womb and the child could kick himself to death. Concerning methadone, the heroin-substitute for addicts, Mr.

Rivera says that infant withdrawal from methadone could be even more severe than from heroin.

One caseworker who was interviewed tells of visiting one home of an addicted mother and finding a dead dog in the kitchen, the mother lying on the floor, and three children suffering various degrees of bedbug bites, one child, suffering from meningitis.

Mr. Rivera said a junkie mother annoyed by her baby's crying will sometimes "shoot up" the infant with dope to keep it quiet.

Peace Seminar Planned

The Commission on Social Action of the Christian Holiness Association and the Commission on Peace and Social Concerns of the Brethren in Christ Church are jointly sponsoring a Seminar on Christian Holiness and the Issues of War and Peace, at the Westminster Hotel and Conference Center, Winona Lake, Ind. June 7-9, 1973.

The purpose of the seminar is to examine the issues of war and peace in the light of the Scriptures as interpreted within the Arminian-Wesleyan holiness understanding of Christianity. Secondary and related purposes include the provision of basic information to individuals who may need to make personal decisions on these issues and to review war in the light of our times and in the light of how social change is effected.

Among speakers to participate in the seminar are: Myron Augsburger, president of Eastern Mennonite College, Harrisonburg, Va.; Richard S. Taylor, Nazarene Theological Seminary, Kansas City, Mo.; Bishop Paul N. Ellis, Free Methodist Church, and Archie Penner, Malone College, Canton, Ohio. Persons interested in receiving more information on the seminar are encouraged to write the chairman of the Planning Committee, Rev. John K. Stoner, 1803 Mulberry Street, Harrisburg, Pa. 17104.

White House Vs Congress

According to *Between the Lines* 1972-1976 will witness a grand tug-of-war between a tightly controlled autocratic White House and a revived, resisting Congress.

Nixon's landslide was unreal as we've previously reported. In a new study "That Landslide Was No Mandate" (*Washington Post*, Dec. 10), A. H. Cantril and C. W. Roll, Jr., authors of "Polls: Their Use

and Misuse in Politics," quote from a Gallup Poll made at their behest which revealed that only 37 percent of the electorate supported Nixon because they believed in him; the remaining 25 percent voted for him only because they feared McGovern's inadequacies, the Senator inspiring even less confidence. Besides, nearly half the voters were indifferent and stayed home. So a determined Congress can easily arouse public support on critical issues to match that of the President. Thus the weight of decision will rest as never before on articulate informed citizens.

The President is aware of this and is determinedly building a docile cabinet he can control. The tight White House inner circle has no distinguished figures, only obedient ones—H. R. Haldeman, John Ehrlichman, Charles Colson—the only exception being Texan John Connally, who is collaborating with his eyes on openings in 1976.

West Germany's Plea Prior to Cease-Fire

To all churches and missions in the U.S.A.: The 1,200 members of the Renish Missions Conference in Germany ask for your attention: For the sake of Jesus Christ, our common Lord and Savior, and of His gospel's truth, credibility, and witness we send to you this cry for help and suppliant entreaty: do all which is possible for you to stop the general massacres by the U.S. Air Force in Vietnam!

Never before the worldwide Christian witness and confession became so unworthy of truth and confidence than now by the U.S. engagement in Vietnam! We observe together with the whole world the most terrible repetitions of Nazi abominations by U.S. forces in Vietnam! Stop it! Stop it now before it will be too late for thousands and thousands of innocent and helpless people. Our common Christian duty everywhere is now to protest, to cry out, to prevent and hinder further massacres in Vietnam with all possibilities. Stop your President and his inhuman orders! Do it for the sake of Jesus Christ! Or stop to preach His gospel—you don't have another choice.

Please, do all which you can! We try to do it too!—The Leading Board of the Rhenish Missions Conference, Germany: Rev. Giesen, Rev. Flender, Rev. Meuler, Rev. Knijff, Rev. von Bendemann, Rev. Dr. Aring, chairman.

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Building a Conscience

It is interesting to see how far afield we sometimes get only to return again in order to get our feet on the ground. There is a proverb which says, "Don't give up what you know for what you are unsure of." An old English divine said, "Doubt your doubts and believe your beliefs. Don't doubt your beliefs or believe your doubts."

Although the Christian, of all persons, ought to be able to have an open mind to new truth, the Christian also ought not be moved with every new wind of doctrine or new idea because he has a foundation of truth the non-Christian does not have. The closer he sticks to this truth, the least ashamed he will be in the end.

If we've thought we can build a Christian conscience by discussions and seminars and sermons and confabs apart from the Scripture, we are now sensing how wrong we were. Those who are returning to what the Scripture has to say about current concerns are suddenly finding that the Spirit uses the Scripture in speaking to these concerns far better than psychology, sociology, and the other sciences. These sciences are certainly of much help but, strange as it seems, all this knowledge does not seem to help people to live better or treat their neighbor better. Greater knowledge or understanding of the human situation does not necessarily make better people.

During the past year I've heard a number of experts on human behavior and relationships say they are returning more and more to the Bible as a handbook. That's striking and worthwhile. The preacher and teacher can hardly do better. The Scripture builds a conscience against what is wrong and for what is right. "The entrance of thy words giveth light." "Ye shall know the truth, and the truth shall make you free."

Who would deny that amid all the discussion the past decade about social issues there has been a dreadful decay of conscience in relation to honesty, integrity, morality, etc. A man told me the other day: "You are a fool to speak of honesty where I work. The assumption is that everyone steals and lies to the extent he feels he can get away with it."

So back to the Scripture! And those who say young people are not interested in what the Scripture says are probably reading their own pulse rather than discerning

youth's need and desire. Those who are close to youth today are saying that youth are tired of discussing their concerns over and over again among themselves or with persons who are still as mixed up as they are. Youth are anxious for adults to share values and answers. Certainly youth long for adults who speak in love and understanding. But many adults have been so afraid of turning youth off by giving answers that many youth have never been turned on.

Lawrence Lee, writing in *The Pittsburgh Press*, says, "At a meeting in Connecticut it was an 18-year-old girl who agreed most vigorously with a speaker's expressed view that the young wish to know where adults stand and what their values are, whether they agree or disagree at a given moment."

Or take the area of nondirect counseling so popular in the past decade or so. The Christian always knew, although he failed to practice it many times, that the Bible says, "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2).

For a number of years nondirective counseling was thought to be the best approach in helping a person through his problem. The counselor was little more than a tape recorder, although he would grunt once in a while to assure the counselee that he was still present, and that he ought have some justification for getting paid for what he was doing.

But now responsive counseling is "in" and considered better therapy. Responsive counseling is really one practical expression of "Bear ye one another's burdens, and so fulfil the law of Christ." To help another the counselor must identify with the other according to need. He is more like the Master, and there is more healing in his ministry when he identifies with persons, when he not so much prays "for" persons as prays "with" persons, standing in need of the same prayer.

On and on one can go. In such areas of marriage, child-rearing, peace and reconciliation, responsibility of employer and employee, racial relationships, sex relations, and many others, the Scriptures must still be the Christian's handbook, and it is that which the Spirit uses to build conscience and shape lives. — D.



GOSPEL HERALD

February 13, 1973



Banga's Brother

Meditation on the Bangladesh Experience

by Maynard Shelly

This land of rivers, mighty streams that flood
And drench the sodden earth, this paradise
Where rich brown soil, when mixed with blazing sun,
And gently nudged, disgorges green bright wealth,
Here God has placed a man — his name Banga.
The land is his. He loves these fields, these streams
That feed him, give him life. Though crushing toil
Has drained his blood, he turns again to plow
And seed. No storms which steal his grain can turn
Him back. His soul is wedded to the soil.
One fourth of all the jute for gunnysacks
And rugs around the world he grows.
And ships he loads with tea. He feeds
A growing nation with his rice. And yet
The profit has been lost to him. He's built
Calcutta, Liverpool, Islamabad,
Karachi, London — all these thrived on tax
He paid and paid for ages long. He loved
The land though merchants white and brown did rob
Him, take the wealth his fields had given him.
Yet, he returned as after flood, typhoon,
And drouth to till the land he loved so much.
A strong man Banga — farmer, fisherman,
Earthmover, boatman, stevedore — he sings
And speaks an ancient language musical
And soft. He humbly bows his knees to God
In houses built as pledge of loyalty
To land he calls his mother — land he loves.

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Then holocaust, the fire, the tearing flesh,
 And Banga saw his firstborn killed before
 His eyes, the best and wisest of his sons.
 His daughters stripped, dishonored, tortured, killed.
 The night of terror settled down upon
 The land as Pakistan the cousin brother
 Who had sworn defense now turned his guns
 To purify Banga's desire to free
 Himself from one who wanted only power.
 The fury grew. He ran. He hid himself.
 He left his home — the land he called his mother —
 Stained with children's blood. But God did save
 Him, brought him back and gave him peace again.
 O green, O gold, my Mother Land so dear;
 Your skies so bright and streams so clear.

II.

So now he's free. Banga's inherited
 His earth. The night of terror's past, his land
 Is rid of brutes who'd rule through fear of guns.
 But rising from the wreckage left by Pakistan
 Now come three grim and fearsome horsemen
 Trampling down the crops that he has sown,
 Devouring fruits of freedom earned in blood.
 The first comes looking friendly and with a smile
 And giving gifts. His horse is brown, his name
 Is Over Birth. His gifts are children, bronze
 Of face and lively ones. Be fruitful,
 Multiply, and fill the earth, subdue it. Banga
 Has. His bed has been more fertile than
 His fields. He's filled the land; his progeny
 Have robbed him, taxed his harvest, eating all
 He raises, crying then for more. The second
 Horseman follows close behind. His steed,
 An ancient one, yet in its prime, is black.
 His name is Poverty. His swords are two —
 Disease and Famine — cutting all he meets
 More deeply than did Pakistani troops.
 Defense against this scourge consumes the wealth
 That must be spent for factories and mills,
 The only way to build Gross National Product
 That a country needs to drive this horseman
 Off. But Banga has no time to do
 In five and twenty years with small resources
 What America could take two hundred
 Years to finish off where land was super
 Rich and hungry mouths to feed so few.
 Hard work and work alone is all he ever
 Had to make his life and this is failing
 Him. A prisoner of time, he needs
 To learn new ways to farm and fish, but can
 He risk untried and novel ways as horsemen
 Trample sons and daughters? Third comes Death.
 He rides on gray and kills the soul before

He takes the body. Banga dreams of building
 Brightly lighted cities rimmed in stainless
 Steel. A place with medicine for fevered
 Tots. He knows he needs a miracle.
 His hope is crushed by giants that bar the path
 And drive him down. Despair is death. His sons
 Infected with a dream of riches ask
 To leave and read in schools abroad and never
 To return. Self-hate has settled in.
 He feels a lack of worth. The telephones
 Don't work; if it's made in Bangladesh, it's no
 Good. Wounded soul, he turns upon his brothers
 Shedding blood in anger at himself.
 With days of death and hate in store
 Was this the paradise I waited for?

III.

The wide-screen picture postcard's other side
 Reveals a man who has been trampled, bruised,
 And chained. That's life; it's not so nice in
 Undeveloped countries. Banga wants to sing,
 Make poetry, and dance. His cousins in the richer
 Nations write him off as backward, victim,
 Refugee — all names that hide his human
 Face. When brothers dwell in unity,
 How good and pleasant. When one's fellow-
 Man is shackled, held for dead, what must
 We do? Why loose him? Let him go. We can't
 Be free until he's free. Salvation means
 Our lives entwined, our bearing burdens, his
 As ours, and ours as his, and being tempted
 In all points as he. His freedom makes
 Us free. In finding strength together, we
 All find the strength we need. The name for that
 Is brotherhood. So when you bring a gift,
 Remember first the brother you have lost.
 Then leave the gift and find your brother's hand.
 O sing the garden green which God prepared;
 O sing the brothers true who life have shared.



GOSPEL HERALD

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John M. Drescher, Editor

David E. Hostettler, News Editor

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Maynard Shelly, former editor of *The Mennonite*, is serving under Mennonite Central Committee in Bangladesh.

Missionaries and Cooking Kettles

by James D. Kratz

"When you came to the Chaco from North America, did you bring your cooking kettle with you?" a Toba Indian church leader asked me while visiting our home in the Argentine Chaco. I could only partially answer the question by saying yes.

I could not tell my Toba brother that we had brought more than one cooking kettle. We had in fact brought several barrels of things to Argentina, in anticipation of living there and raising our family in that culture.

To understand fully the impact of the Toba question, one must know that Tobas do their missionary work among their own people along the pattern indicated by Jesus in Luke 10:4-8, "Don't take a purse, or a beggar's bag, or shoes. . . . Stay in that same house, eating and drinking what they offer you, because a worker should be given his pay. . . . Whenever you go into a town and are made welcome, eat what is set before you" (TEV).

Toba church leaders often practice these instructions of Jesus as recorded in Luke 10, but they do not take their families along. The needs of the family and those left behind are provided for in the extended family.

What does Luke 10 mean in the modern setting? Will the North American missionary feel too disarmed in an unfamiliar setting without the security of the cooking kettle from home? How much "home" does a missionary need away from home? Luke 10 does not speak to all the problems and concerns arising where families are transplanted from one culture to another. Furthermore, sending persons two by two as described in Luke 10 does not quite harmonize with the Western Protestant missionary movement of the nineteenth and twentieth centuries when husbands and wives moved from one part of the world to another with their whole families and households to spread the gospel.

Missionary Family — Asset

On many occasions I have been pleased to see how missionary service is in reality a "family affair." Children enter into the work of their parents. Children's school and community activities provide natural bridges for acquaint-

tanceship and contact. These later lead to deeper relationships of families. More than one person has come to faith in Christ through the witness and contacts of missionary children on the mission field.

One is also gratified to see how missionary children enter into and contribute to the work of their parents by teaching Sunday school classes, helping with music, etc., in overseas churches. This is particularly true as missionary children become teenagers.

The family is an asset in mission when one recognizes the importance of the home as the most natural place for basic teaching. The family is the most primary group in society, and home is the place of the most primary of relationships. For this reason the missionary family unit can be "at mission" in ways which a single person or a childless couple is not able.

The family does provide the missionary or the missionary couple a kind of unit of solidarity and wholeness which counteracts the loneliness and isolation often felt by single persons who serve in lands and cultures other than their own. In some cultures a missionary, particularly a missionary couple, is not quite on a par with people there unless he has a family. Not to have a family may suggest a kind of barrenness in one's ministry in other areas. The people being served or ministered to may reject one completely if he has no family.

Missionary Family — Liability

Some months ago in a South American city, I was graciously hosted for part of a day by a North American missionary of another denomination. I was taken from one end of the city to the other in the missionary's pickup truck. As I inquired about his assignment and work, I soon learned that he was frustrated trying to do missionary work while devoting much of his time in caring for the domestic needs of his family.

On this particular morning he had a paper in his hand listing fifteen errands to take care of before noon, most having nothing to do with the kind of work Jesus gave to His disciples in Luke 10. Composed largely of family obligations, his list raised a question: Is the family an asset or a liability for faithfulness in mission?

James D. Kratz, his wife, Dorothy, and family served as missionaries to the Toba Indians of the Argentine Chaco, 1960-67. He is currently associate overseas secretary with Mennonite Board of Missions, Elkhart, Ind.

There are also other less positive factors to consider. The family is often less mobile than is necessary and important for an effective ministry. If one is truly serious about the implications of Luke 10, mobility becomes an important factor in mission.

Although earlier we recognized that missionary work can be and often is a family affair, I have seen cases where the missionary family's deep involvement in a church program overseas inhibited local initiative, leadership, and responsibility. If the missionary and his family lead the service, teach Sunday school classes, provide leadership in music, and everything else that goes into a worship service, what hope is there that the local people will ever assume responsibility? It certainly makes grandma back home feel good to learn that her grandchildren are effective missionaries, helping the Lord and their parents, but it may be less than helpful for the "making of church."

The costs of maintaining the missionary family overseas are constantly rising (Mennonite Board of Missions average: \$3,000 per adult, \$1,050 per child to age 18). According to some calculations done for our own missionaries, I discovered that on the average it costs three times as much to maintain and support a missionary family of five (parents and three children) as it does for a single worker. While there is danger in analyzing the missionary task in economic terms, economics is one of the tests. What does Luke 10 have to say about the economics of missionary service?

Alternatives to Familied Missionaries

If the family in missionary service is not always the best answer, what other alternatives or models should be explored? Voluntary celibacy for the sake of mission is almost unthinkable in Protestant mission. Even the attitude on this question in Catholic circles seems to be changing. Some persons, however, still argue that celibacy for the sake of the gospel is right and honorable.

Philip Berrigan in his *Prison Journals of a Priest Revolutionary* says: "One of the more abused phrases in Saint Paul — 'It remaineth, that both they that have wives be as though they had none' (I Corinthians 7:29) — must be seen today in a broader and more worthy light. It would dishonor the Apostle to imply that he spoke only of sexual abstinence. Rather, his concern was for the freedom necessary to preach the Gospel. This freedom remains a necessity to which Christians must subject their marriages. Truth, charity, and justice have always required that the needs of the human family have as much claim on us as the needs of our own kin — with as great a call on our service. This is the freedom I would wish for my friend in his marriage."¹

Whether or not we agree with the Berrigan position, the call of Jesus for a service and ministry to the human family finds support in Luke 10 as well as in other passages of the New Testament. How do missionaries find the freedom necessary to preach the gospel? Do the needs of

the human family have as much claim on us as our own families? At least Philip Berrigan and Jesus seem to suggest so by their writings and actions.

Rather than think of the missionary task as something either for single persons or for families, perhaps we need to think of some other alternatives. For some of us the idea of celibacy is not an option, nor does it by conviction or feeling have much appeal. We do need to recognize that a desire for a missionary faithfulness, both personally and corporately, calls for review of our own cultural and historical setting.

It has been suggested that mission boards think seriously of soliciting workers among persons in the above 45 to 50 age bracket who have already raised their families, thus avoiding some of the problems of the missionary family. One of the problems here is that it may be somewhat more difficult for persons who are of this age to make the cultural adjustments necessary in overseas service. Learning a new language at 50 may not be an easy task.

There is however something to be said for the senior missionary idea in terms of experience, maturity, and freedom from family responsibilities. The Laurence Horsts and the B. Charles Hostetters entered missionary service after they had discharged the major share of their child-rearing responsibilities.

Still another option, as an alternative to the missionary family idea, is for persons to voluntarily commit themselves to postponing a family for a decade or more so that they can be free from family responsibilities to give a block of years in missionary service.

An even more radical approach would be for married couples to commit themselves to childlessness in the same way that certain other persons commit themselves to celibacy for the sake of the gospel and Christian service. This might be a lifetime commitment. In this case a couple would for the sake of effectiveness in specific kinds of missionary service covenant to remain childless. From a medical point of view, this is possible. It would provide for a "two-by-two going," as described in Luke 10, and permit a couple to enter fully into each other's work and hopefully reinforce each other's effectiveness. It would seem important that "covenanting" for this kind of service be done by the couple and a larger group, including the couple's family, congregation, and sending body.

Summary

To summarize:


1. There is something authentic and justifiable about the missionary calling that takes families and transports them into other cultures. The missionary family by its very nature is a legitimate carrier of the gospel from one part of the world to another.

2. At the same time we need new appreciation and respect for the single worker, who by choice is not married. In an American culture with its traditional family-centrism and child-centrism we must accept single missionaries and church workers as persons who can make special and

unique contributions simply because they are free of certain responsibilities common to married missionary colleagues. There may, of course, be instances where the singleness of a person contributes to or creates problems rather than frees the person for effective service.

3. We may be approaching a time when we need to find new personal patterns for missionary service. This is true not only for missionaries who travel from North America to other places in the world, but also in any sending and receiving situation. As the missionary mandate is carried out in all parts of the world, it will mean that Japanese Christians will be missionaries in other parts of Asia, in Africa, or in Latin America. It may mean that Latin Americans will carry out the missionary mandate in Spain and United States. African Christians will share the gospel in all parts of the Western world. Mission knows no national

boundaries for either the sending or receiving church. Internationalizing the missionary force calls for renewed efforts to define how best to effectuate missionary service in the world.

4. Finally, we recognize that there is no one model of missionary service that meets all the needs of a given historical moment or situation or which represents the greatest degree of biblical faithfulness to the missionary calling. I would plead that we affirm those who wish to express their faithfulness in unique and creative ways somewhat in conflict with patterns of the past and the cultural trends and pressures of the moment. We should give more attention to discovering ways of carrying out the missionary mandate with greater freedom and effectiveness. 

¹Berrigan, Philip. *Prison Journals of a Priest Revolutionary*, Ballantine Books, New York, N.Y., 1971, p. 146.

It's About Healing, Lord

by Jesse Glick

I know a Christian doctor who says all healing is divine. Whether the healing is instantaneous or a long process, he says it's divine.

Since I believe in You and Your greatness, etc., that idea should have been obvious. But for some reason this view of his was new and refreshing to me.


Recently this whole bit about healing became quite personal. As You may recall I broke my leg about seven weeks ago. I suppose You received a memo about it in lieu of Matthew 10:29.

You know what the doctor did? He smeared some white stuff on my leg, let it harden, and told me to come see him again in several weeks. No mumbo jumbo, no massive machine to repair my leg, just a hunk of plaster! And the leg was supposed to heal?!

Now if that kind of stunt doesn't require massive doses of faith in something a whole lot bigger than man, may my grapefruit tree grow oranges! Or, else that doctor was awfully naive. All that was left to do was wait, wait, wait.

Just saw the doc again today, Lord. He says the leg is much better, the cast can come off. Now, Lord, I don't know many medical terms. So I think I'd have to call what happened divine healing. It wasn't the doctor, or me, or medicines, or any machine. That pretty much leaves You or mother nature.

Just one problem now, Lord. The doc says I gotta use crutches for three weeks and stay away from active type physical exercise for six months. Since one day is as a

thousand years to You, I suppose it might have slipped by You that I am living in twentieth-century U.S.A. which is a fast-moving age. Now if I'd be living in Afghanistan it might be different. You see, Lord, what I'm trying to say is, could You please speed up this divine healing process! Better yet make it instantaneous, at least for us in North America. It would keep down costs to Mennonite Mutual Aid too. Is it a deal? 

Wit and Wisdom

There was a mother who was having a hard time getting her son to go to school one morning. "Nobody likes me at school," said the son. "The teachers don't and the kids don't. The superintendent wants to transfer me, the bus drivers hate me, the school board wants me to drop out, and the custodians have it in for me. I don't want to go."

"You've got to go," insisted the mother. "You're healthy. You have a lot to learn. You've got something to offer others. You are a leader. Besides you are 49 years old and you're the principal. You've got to go to school."

You have probably read that the Internal Revenue Service is preparing a new and simplified income tax for 1973. According to reports, it is greatly simplified and will have only a few parts. The short, short form will be as follows:

- (1) How much did you earn last year?
- (2) How much did you spend?
- (3) How much do you have left?
- (4) If (3) is greater than (2), forward that amount; if (3) is 0 or less, don't call us, we'll call you!

"Help! I'm in Debt!"

by Herman F. Myers

It hit me the other day. I'm indebted to many people. My problem is, I don't know how to pay what I owe. Unlike our local utility company or those who render professional services to my family, they never send me a monthly bill. What I owe cannot be paid with monetary means. However, it seems to me there should be some good way to say "thank you" to those I feel grateful to.

Some of these debts are of long standing. Some date back to the early days of my Christian life and ministry. Who are a few of these creditors I owe?

One is a brother in the church who seemed always to have a negative spirit. No matter what proposals I would suggest he raised questions about it, often objecting to change. In so doing he often put to the test my claim of Christlikeness. What I gained in personal development by coping with my inner frustration with this brother, I am truly grateful for. How to thank him I do not know.

In some way, it seems to me, I should say "thank you" to the young lady I overheard say, "I don't think our pastor is very spiritual." She then gave her view of spirituality which differed from mine. However, her initial

statement caused me to look at myself more honestly. This in turn brought about some changes that were long overdue.

Another of these various persons I have learned to be grateful for is a brother who works hard in the out-of-doors. When he sits in church he is easily overcome with drowsiness. However, to me he is that indicator I need that tells me I am having trouble communicating. But how do you say "thank you" to someone who sleeps in church?

Then there is the anonymous hitchhiker who talked freely about his wasted life of drink and sin. For thirty miles I tried to "lead" him to Christ. I owe him something for those parting words he fired my way as he left my car. "Say, Reverend, you really think you are somebody, but you don't really care about me. If you did you would have listened to my point of view!"

There are countless persons who have contributed to my development and growth. Many of these I can personally express gratitude to. Some I can in a measure repay. But there are those I'll always owe.

Christ Our Only Credential

by Allan W. Smith

A new vividness of realization struck me during the morning service. The minister said that if we were worshipping after the manner of the Old Testament, we would have had to bring along a truckload of animals, presumably to be offered to God.

Would I indeed have to take an innocent animal to be slain every time I went to worship God in the temple? Then in that case, the "Lamb slain from the foundation of the world" stands between me and God, and it is only by virtue of Him that I can approach God and expect a hearing.

Have I had such haste in rushing presumptuously into God's presence that I have forgotten or overlooked the dying Lamb as the sole key of access to God? True, I say, "In Jesus' name," at the end of a prayer, but as so often happens to man, the precious has a way of changing into a mere commonplace formula — the key we thrust hastily into the lock to get the door open, then immediately put away, forgetting it until it is needed again.

I am not a butcher at heart, hesitating even to describe vividly in writing the process of killing an animal, although I have seen it done. Yet, under Old Testament

conditions it would have had to be done every time I went to worship in the temple.

We are inclined to think of the temple in Jerusalem as beautiful, but the place where the effective ritual took place must have been anything but beautiful. Slaughter, blood, offal, the smell of burning flesh — all a vivid reminder of the hideousness of sin in the eyes of a holy God.

Time and space separate us from the experience, the thought of the approach of which made even the God-man cringe in horror. The crucifixion was bloody, painful, and real, and a German poet speaks of His body as being "full of wounds, blood, and filth." This, then, was the sacrifice of the blessed Lamb which opened for us a relationship with God and an entrance into Paradise. It is the basis of the "blessed hope" and the grounds for the re-appearing again of our Lord unto victory. This is the only gospel that wipes sin off the record.

As we come to worship or to pray, we need to remind ourselves not to rush thoughtlessly into God's presence. It is incumbent on us always to remember that the proper form of approach to God is through the credentials that only Jesus Christ provides.



Now is the time to get ready.

The business editors of *The New York Times* foresee an economic upturn through the decade. The new boom taking shape will be unlike any of past years. It will meet the many strong, deserving demands of society: improvement of housing, education, manpower-training programs, transportation, and the environment. Efforts will be stepped up to restore decaying cities and the nation's quality of life.

For the employment outlook, one of the nation's most nagging problems of the past few years, there are many sunny implications.

Already a College Placement Council survey points to better job opportunities awaiting '73 college grads. There is a 27 percent increased demand for graduating engineers this spring and a 13 percent increase for business majors. And for jobs where no course of studies is specified—

there is a 16 percent increase. Graduating seniors in the sciences, mathematics, and other technical disciplines may expect to find 17 percent more openings this spring than their counterparts found last year. And for church vocations and for service overseas there is a growing need for persons with college diplomas.

To capitalize on future opportunities like these, now is the time to prepare. Don't stall. A future of service to God and mankind belongs to those who gear their planning to it.

A crucial but simple key to preparation may be post-high-school education. Four years of college develops one's resources, talents, and world-awareness. A student learns about his strengths and limits, and extends them by overcoming difficulties, straining himself to the utmost, meeting challenge and hardship, even by failing sometimes.

There can be great enjoyment in this great struggle. It's a good path to healthy self-esteem and realistic self-confidence. It's not only fun, but it's also necessary for sharpened competence for greater usefulness.

The discipline of learning often means giving up a simpler and easier and less effortful life in exchange for a more demanding, more responsible, more difficult life. It requires courage, choice, perseverance, and strength, as well as protection, permission, and encouragement.

It is an act of Christian love to society to be fully prepared to give competent service to it. One way to realize your talents for society, as well as for the kingdom, is to find the full potential God gave you—at a Christian liberal arts college.

GOSHEN COLLEGE
Goshen, Indiana 46526

Leamington Hosts MCC Annual Meeting

Mennonite Central Committee met in Leamington, Ont., Jan. 18-20, to discuss the progress of the MCC Self-Study, to adopt guidelines on the use of government funds, to resolve interest in reconstruction in Indochina, to consider a working draft statement on universal amnesty for conscientious objectors, and to recognize four dynamic leaders of past inter-Mennonite activities.

Forty MCC staff from Akron, Pa., all but one of the full MCC membership of 33, most of the staffs from the MCC (Canada) and Canadian provincial offices, and an average of well over 100 guests met together on the hardwood gymnasium floor of Leamington's United Mennonite Educational Institute (UMEI).

Leamington, on the southernmost tip of the Canadian mainland, lies along the 42nd parallel which also cuts across the top of California.

Newton Gingrich, chairman of MCC (Canada), welcomed the annual meeting to Canadian soil. Later, Syd Reimer, Rosenort, Man., chairman of Manitoba Mennonite Disaster Service, spoke of the witness of MDS in Rapid City, S.D. "Disasters," Reimer said, "have a tremendous force to unite us in common work."

An in-progress presentation of the MCC Self-Study, commissioned by the previous annual meeting and under the leadership of Robert S. Kreider, stimulated intense interest and involvement. "Patterns of leadership are shifting down," he said. "No leaders give Mennonites the final word as once was the case." Kreider found that Mennonite and Brethren in Christ members are "complex, diverse, bewildering, and scattered," yet they show remarkable consensus. "Canada," Kreider said, "is the fastest-growing part of the MCC constituency. Canadians are contributing more volunteers, giving more money, and participating more in organizational meeting."

To deal more adequately with the wealth of material already compiled in the self-study, members passed an executive committee recommendation to hold two extraordinary meetings in 1973. The first will be a two-day meeting of the full MCC membership in early fall to review such issues as the mission, functions, resources, role, authorizations, organiza-

tional structure, representation, goals and priorities of MCC.

In preparation for the fall meeting, representatives from MCC constituent bodies will participate in an expanded May meeting of the MCC Executive Committee. This group will identify specific issues and outline plans for the fall consultation.

A working draft on amnesty, prepared



A moving part of the program at the MCC Annual Meeting, Leamington, Ont., Jan. 18-20, was recognition of four Canadians, their combined ages totaling 320 years, who have been especially active in inter-Mennonite affairs. Recognized were (front left to right) J. B. Martin, E. J. Swalm, C. A. DeFehr, and J. J. Thiessen. Each has served as a member of MCC. Behind them are William T. Snyder, executive secretary of MCC, and Daniel Zehr, executive secretary of MCC (Canada).

by the MCC Peace Section, was presented for discussion and adoption in principle. An earlier draft on amnesty had been presented at the MCC (Canada) Annual Meeting in Saskatoon, Sask., Jan. 12, 13.

The working draft resolves that the MCC Peace Section commend the Canadian government for its open policy which permitted young men of conscience to immigrate, that the Peace Section constituency support a universal amnesty, and that the United States government grant a universal amnesty.

MCC adopted in principle this 3 1/2-page working draft, referring it to Peace Section staff for further work before the March 30, 31, Peace Section meeting in Ottawa, Ont.

MCC has had 18 years of involvement in Vietnam. MCC declared its desire to

help reconstruct the war-torn areas of Indochina, including those areas now considered North Vietnam, as well as South Vietnam and possibly Laos and Cambodia. MCC would work through and strengthen the efforts of Vietnamese Christian churches.

The committee passed guidelines for the use of government funds in MCC programs. Especially in consideration were Canadian International Development Agency (CIDA) funds, of which MCC has used \$188,000 and which are available to MCC in even larger sums.

A particularly moving dinner program Friday evening involved the recognition of four Canadians whose ages totaled 320 years. Each of these men had served as an MCC member, and each had been involved in inter-Mennonite activities well beyond his own community. C. A. DeFehr of Winnipeg, Man.; J. B. Martin

of Waterloo, Ont.; E. J. Swalm, of Dunroon, Ont.; and J. J. Thiessen of Saskatoon, Sask., were each presented a certificate of appreciation for their years of committed service to the broader Mennonite and Brethren in Christ fellowship. Though selections had not intentionally been made along conference lines, each man represents a different conference. Each spoke briefly of his personal experiences and of his first contacts with MCC, some reaching back into Russia. The men's wives were also present except Mrs. C. A. DeFehr, who had recently passed away.

Community and area people packed the Leamington United Mennonite Church to the aisles Friday night to hear Hans Epp, a Paraguayan-born physician now working in the Paraguayan Indian settlement program in the Chaco; Lawrence Hart, MCC



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		Biggest Gambler in Town
		Blind Man Can See
		Can We Know?
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		Come to Christ
		Don't Be Fooled
		Five Minutes After You Die
		Fly by Faith
		Four Things God Wants You to Know
		Gates of Hell, The
		Going Up?
		Have You Learned the 3 R's?
		Have You Voted Yet?
		Heaven for Sinners Only
		Heaven, How Do You Expect to Get There?
		How Are You?
		How to Become a Christian
		I Paid to Die (for smokers)
		I'm Not So Bad
		Introducing
		Is There a Right Way?
		Isn't It Time to Care?
		Is God Dead?
		It Doesn't Matter What You Believe
		It Doesn't Quite Reach
		It Pays to Be One Today
		Just Across the Street
		Let's Face It

Quantity Total Amount Title

		Life in the Blood
		Loneliness Is God's Knock
		Miner's Last Chance, The
		Orders God Won't Cancel
		Out of This World
		Please Do Not Disturb
		Religious or Christian?
		See You Later
		So You Tried It Before
		Spiritualism, Sorcery, and Witchcraft
		Tests of Salvation
		Time Marches On
		Under New Management
		Unexpected Strike
		What Christ Means to Youth
		What Is a Christian?
		What's Ahead?
		What Are You Living For?
		What Is Your Need?
		What Jesus Did for Me
		When the World's on Fire
		Who Is a Christian?
		Willed to the Devil
		Would You Like to Be Rich?
		You Have an Appointment
		You May Be Divorced from Your Soul
		You May Do as You Please
		A Life in Your Hands
		Aren't You Glad?
		Are You Ready?
		Road to Heaven
		Way to Christ, The

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Quantity Total Amount Title

		America: Love It, Leave It, or Lose It?
		Facts You Must Face
		Freedom — It's Free
		How Can I Be Saved?
		Jesus Christ Is Coming
		Salvation Is of the Lord
		Take It from the Colonel

Following 8-page titles (not assorted):

100 — \$1.80; 250 — \$3.60; 500 — \$6.75; 1,000 — \$12.50

		Matchless Pearl, The
		Golden Hours with the Bible
		Victory Verses
		What the Bible Teaches About War
		What . . . About the New Birth?
		Death Is a Door
		To Dance or Not to Dance

Tracts for Christians

Following 4-page titles priced (not assorted):

100 — \$1.00; 500 — \$4.25; 1,000 — \$6.75

Quantity Total Amount Title

		Beer Belongs
		Challenge (The Holy Spirit)
		Christ in Your Home
		Communion with God
		Does God Answer Prayer?
		God's Answer
		How to Become Strong
		How to Find God's Will
		Others May, You Cannot
		Traits of the Self-Life
		We Believe
		We Could Do Better (<i>for tract distributors</i>)
		Why I Am a Christian

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100 — \$1.40; 250 — \$2.95; 500 — \$5.50; 1,000 — \$9.50

		Assurance of Salvation
		Call to Decency
		Now That I Am a Christian
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		Divorce Is No Easy Answer
		Do's for Daters
		Harmony in Marriage
		Hate Is Poison
		Hints for Homemakers
		How to Live with Loneliness
		How to Live with a Tiger
		Indifference, the Sin Worse Than Sin
		Keep from Smoking
		Love Your Husband
		Must I Lust
		Sick Movies and Dancing
		So Anything Goes?
		So Everybody's Doing It?
		So You Want to Be Free?
		The New Morality
		The New World of Drugs
		They Need You
		Thou Shalt Not Fail
		Time, Use It or Lose It?
		To Swear or Not to Swear
		TV in Your Home
		What Case for Chastity?
		When You Drink
		Who Called You a Racist?
		Who Is Your Next of Kin?
		Who Taught You to Drive?
		Who's Prodigal — Son or Parent?
		Why Be Faithful to Your Wife?
		Work Is Honorable

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35 — \$1.00; 100 — \$2.50; 500 — \$11.25; 1,000 — \$20.00

Quantity Total Amount Title

		Black Is Beautiful
		It's Not Like . . .
		Joy, What Does It Mean?
		Give My Regards to Broadway
		The Greatest Peace Demonstration
		The Trouble with the World Is . . .

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Following 8-page titles are priced (one title or assorted): 15¢ each; 50 — 12¢ each

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		What Do You Fear?
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		Like Falling in Love

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Christmas, Easter, Good Friday, Pentecost, Halloween)

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00 — \$1.00; 500 — \$4.25; 1,000 — \$6.75

Quantity	Total Amount	Title
		Birth That Changed the World, The
		Christmas and Christ
		Most Costly Gift, The
		News Flash from Heaven
		Thinking About Christmas
		Why Did Christ Come?
		Your Gift from God — Peace
		Easter Gladness
		But if Christ Is Dead
		First Easter Parade
		The "If" in Easter
		Peace at Easter
		Why Good Friday?
		Trick or Treat (Halloween)

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		15 (3 each with envelopes) 0-8361-7914-5 \$1.00
		25 (5 each with envelopes) 0-8361-7915-3 \$1.50

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All have four-color covers.

6 pages each. Paper. \$.30 each, \$.25 each 50 or more

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Quantity	Total Amount	Title
		Blessings by Your Bedside by John M. Drescher This pamphlet is directed to those who have been hospitalized for the first time.
		By Still Waters by John M. Drescher These meditations are based on the Twenty-third Psalm.
		Empty Arms by Mary Joyce Rae For those who have lost their child at birth or through miscarriage.
		Facing Illness with Faith by John M. Drescher The author calls attention to Scriptures and sayings which have helped people through the ages.
		For the Golden Years by John M. Drescher The meditations are directed to the aged.
		In Grief's Lone Hour by John M. Drescher Provides an understanding of the grief experience.

Quantity Total Amount Title

		May Your Marriage Be a Happy One by John M. Drescher Shows how love grows and happiness is achieved in marriage.
		Personal Prescriptions by John M. Drescher The meditations are directed to those who ask, "Why me?"
		Spiritual Nutrients by John M. Drescher Presents those Scriptures which give strength and nourishment to the ill.
		Strength for Suffering by John M. Drescher A booklet for those who must endure severe suffering.
		Suffering and God's Presence by John M. Drescher A guide to understand suffering in the light of God's will.
		To the New Mother by Helen Good Brenneman This pamphlet contains the first five meditations found in the book, <i>Meditations for the New Mother</i> .
		Grief's Slow Work by Harold Bauman Helps the reader understand the process of grief. 40¢ each, 35¢ for 50 or more
		Just in for Tests by Robert W. Rae For the person undergoing a series of health tests. 40¢ each, 35¢ for 50 or more
		Visitation Pamphlet Series Envelopes \$.05 each

Special Booklets

Quantity Total Amount Title

Price: 10 — 60¢; 50 — \$2.50; 100 — \$4.50

Here's How — the plan of salvation 24pp.

Price: 12 — 60¢; 50 — \$1.75; 100 — \$2.50; 1,000 — \$23.00

A Lighthouse for Young Believers 16 pp.

Price: 12 — 60¢; 50 — \$1.75; 100 — \$2.50; 1,000 — \$23.00

Who Are the Mennonites? 12 pp.

Price: 95¢ each; 12 — \$10.00

Priority (Jesus' Life in Sixty Drawings) 64 pp.

16 — \$1.00; 100 — \$5.00; 500 — \$22.50; 1,000 — \$40.00

Peace and Pardon

Spanish Tracts

The following 4-page titles (not assorted):

25 — 40¢; 100 — \$1.00; 250 — \$2.25; 500 — \$4.25; 1,000 — \$6.75

Quantity Total Amount Title

		¿ A Cual Lado Estas? (On Which Side Are You?)
		Así Que Tu (And So You . . . Have Tried Before?)
		¿ Como Esta Usted? (How Are You?)
		Cristo en su Hogar (Christ in Your Home)

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	Como Hallar La Voluntad de Dios (How to Find God's Will — For Christians)
	El Biombo de la Muerte (The Folding Screen of Death)
	El Nacimiento Que Cambio el Mundo (Christmas — The Birth That Changed the World)
	El Unico Camino de Salvacion (The Only Way of Salvation)
	Entre el Cielo y el Infierno (Between Heaven and Hell)
	Hotel — No Hay Lugar (Christmas — Hotel — There Is No Room)
	Maria, Bendita Entre Las Mujeres (Mary, Blessed Art Thou Among Women)
	Palabras de Consuelo (Words of Comfort)
	Paz . . . un Regalo de Dios (Your Gift from God)
	Pero . . . Si (Easter — But If . . . Christ Is Dead)
	¿ Quien es un Cristiano? (What Is a Christian?)
	Razon Para "Viernes Santo" (Why Good Friday)
	¿ Su Turno de Morir? (Your Turn to Die)
	Tienes Una Cita . . . (You Have an Appointment)
	¡ Un Minuto Tarde! (One Minute Late!)

Following 6-page titles priced (not assorted):
100 — \$1.40; 250 — \$2.95; 500 — \$5.50; 1,000 — \$9.50

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Hans Epp, Paraguayan-born physician, spoke before an overflow crowd at the occasion of the annual meeting, Leamington United Mennonite Church, Ont., Jan. 18-20. Epp works in the Indian settlement program in the Paraguayan Chaco. "Mennonites came to Paraguay to seek freedom to live and worship as they wanted." (Left)

Pastor Pham-Xuan-Tin, academic dean at the Nha Trang Hospital, Vietnam, brought greetings from the Evangelical Church of Vietnam to the annual meeting.

member, Cheyenne chief, board member of National Indian Training and Research Center in Albuquerque, N.M., and pastor of the American Indian Koinonia congregation at Clinton, Okla., and James F. McKinley, Southern Baptist missionary, with whom MCC has worked closely in Bangladesh.

Notable visitors and participants at the meeting included Mesach Krisetya, pastor of the Muria Church, Indonesia, and now training at the Associated Mennonite Biblical Seminaries; Louis Van Ess, executive director of Christian Reformed World Relief Committee; Pastor Pham-Xuan-Tin of the Evangelical Church of Vietnam; and Mrs. Loretta Lau, former MCC worker and citizen of Hong Kong.

Executive committee elections replaced Robert S. Kreider with C. J. Dyck as vice-chairman, Kenneth B. Hoover with Roy Sider as secretary, and retained H. Ernest Bennett as chairman. Lawrence Hart was newly elected to the committee. Re-elected were Atlee Beechy, H. H. Dick, Newton Gingrich, and Robert S. Kreider. Election of members at large replaced Mrs. Betty Epp, who declined renomination, with Mrs. Helen Alderfer as the only woman member. Re-elected were Richard Showalter, Lawrence Hart, and Robert S. Kreider.

Total MCC income in 1972 was \$6,829,000, of which 41.6 percent was material aid, 36.2 percent was cash contributions from the constituency, and 22.2 percent other cash income, which included VS and TAP earnings. Cash contributions in 1972 increased 12.5 percent over 1971 contributions.

MCC projects a 10.9 percent increase in 1973 budget expenditures over 1972.

Visitors to Leamington were hosted in local homes. These informal contacts of

guests and hosts provided some of the most meaningful fellowship of the weekend. Arrangements were efficiently coordinated by Pastor J. C. Neufeld of the Leamington United Mennonite Church and various committees working with him.

The spirit of the MCC Annual Meeting in Leamington found its culminating expression when, as C. J. Rempel led a closing verse of "Blest Be the Tie That Binds," the 32 members broke spontaneously into a second verse while reaching out to clasp hands in a circle uniting all around the table. — Don Ziegler

Draft Calls Low But Not Ended

If you were 20 years old during 1972 or will have a twentieth birthday in 1973 and are a male living in the United States, you are probably wondering if your draft lottery number will be reached. Contrary to common assumption, the military draft has not ended.

It is expected that between 5,000 and 10,000 men will be drafted during the first six months of this year. The Secretary of Defense, Melvin Laird, said in a recent news conference that he estimates draft calls for 1973 should not exceed 5,500 men.

While there will be no draft calls during January and February, it is expected that there will be a rather substantial draft call in March. For those young men in the extended priority selection group (leftovers who were not called during 1972) the March draft call is bad news because they will probably be drafted.

If there should be subsequent draft calls in the months of April, May, and June it is also possible that Selective Service may call some young men with 1973 lottery numbers. If this should happen, only men with low lottery numbers would be called. However, Selective Service officials say they hope that the 1973 draft calls could be filled entirely by men who were missed in induction calls or alternate service calls last year.

Peace Film in Planning

Pastors, theologians, media specialists, and leaders from several Mennonite groups will meet Feb. 15 and 16 in Chicago to discuss the possibility of producing a peace film in 1974.

Harold Regier, General Conference secretary for peace and social concerns, said the meeting would determine the feasibility of a peace film, choose a general theme, and determine the process for development.

Some funds for planning the film come from a \$2,500 joint grant from the Showalter Foundation to the Mennonite Church and to the G.C. Church.

Evanston Peace Series

The Evanston Mennonite Fellowship is sponsoring a series of four peace emphasis meetings which began on Jan. 28. The purpose of the series is to present a clear statement of the Anabaptist-Mennonite peace position which has developed over the past 400 years. The first week's session provided a general biblical exposition of Christian pacifism. The theme was "The Biblical and Theological Foundation of Christian Pacifism" by John Howard Yoder.

The remaining three meetings focus on specific implications of this position.

Feb. 11: War Taxes and Christian Civil Disobedience — C. Norman Kraus; Feb. 18: The Dilemma of Service: The Entanglements of Christian Love and the Military — Atlee Beechy; Feb. 25: The Relevance of Pacifism's Message for Oppressed Peoples — John A. Lapp. Place: Evanston Mennonite Fellowship, 1332 Davis Street, Evanston, Ill. (three blocks west and two blocks south of the Northwestern University campus). The sessions are being held at 2:00 p.m.

Epp to Address Corrections Seminar

The second of a two-part seminar on offenders will be held at Bluffton College, Bluffton, Ohio, Feb. 23 and 24, according to a planning committee spokesman. Planned for persons in the Central District of the General Conference Mennonite Church and Region IV of the Mennonite Church, the seminar will focus on changing the corrections system.

Edgar Epp, Toronto, director of Community Resources for the Ontario Department of Corrections, will be the keynote speaker. Other resource persons are to be named.

The first seminar, held Oct. 6 and 7 at Goshen College, Goshen, Ind., dealt with the offender and his needs. More than 70 persons participated in that seminar.

Epp is being cosponsored by the Center for Studies on Discipleship of Goshen College. On Feb. 22, at Goshen College, he will address the first in a series of forums on correctional systems. The forums are the second part of a program on prisoner reform and rehabilitation sponsored by Goshen College and the Elkhart County Sheriff's Department.

Lodging at Bluffton will be available in Riley Court on campus and seminar activities will take place in Marbeck Center. There is no registration charge, however participants will be responsible for the cost of lodging and meals. Registration and lodging arrangements may be made by writing: Offender Seminar, Mar-

beck Center, Bluffton College, Bluffton, Ohio 45817. For further information on local arrangements, contact Stanley E. Bohn, 119 Church St., Bluffton, Ohio 45817.

A consultation on offender ministries follows the seminar on the Bluffton campus, Feb. 24 and 25. Designed for Mennonite agencies working with offenders, the consultation differs from the seminar in that the primary focus will

be on the responsibility of Mennonite agencies in offender ministries rather than on stimulating local concern and action programs. The consultation is sponsored by the Mennonite Central Peace Section and Mennonite Mental Health Services. All interested persons are invited to attend the consultation. Additional information is available from MCC Peace Section, 21 S. 12th St., Akron, Pa. 17501

Elkhart Board Commissions 24



At the Jan. 8-16 Voluntary Service orientation at Mennonite Board of Missions, Elkhart, Ind., 24 persons accepted one- and two-year assignments to 13 locations in the United States, Canada, and Puerto Rico.

Orientation participants commented that they realized anew the importance of communicating clearly and openly — and that “not all Mennonites are the same.” One noted that “I learned I can learn and still have fun.” Others felt that reexamining personal beliefs — in the context of rubbing elbows and sharing together — promoted deeper spiritual understanding and commitment.

Top row (left to right): Phil Hill, Lagrange, Ind., maintenance worker at the Larlham Foundation, Mantua, Ohio, for two years; Ron Allison, Shawnee Mission, Kan., one year as an orderly at Golden Age Nursing Home, Amarillo, Tex.; Randy Murray, Sterling, Ohio, hospital worker for two years in Phoenix, Ariz.; Hugh Geiser, Wadsworth, Ohio, one year as a hospital worker at St. Anthony's Hospital, St. Petersburg, Fla.; and Jim Meyer, Wooster, Ohio, hospital worker at St. Anthony's Hospital, St. Petersburg, Fla., for two years.

Third row: Ron Blough, Mogadore, Ohio, van driver for two years with the Bethlehem Center, Richmond, Va.; Lennis Troyer, Burr Oak, Mich., psychiatric aide at Kilgore Children's Psychiatric Center and Hospital, Inc., Amarillo, Tex., for two years; Frank Weldy, Goshen, Ind., community worker for two years with the Pico Heights unit, Los Angeles,

Calif.; Corinne Miller, Elkhart, Ind., one year as assistant hostess at the unit in La Junta, Colo.; and Steve Landis, Harleysville, Pa., orderly and farm worker at Froh Community Home, Sturgis, Mich., for two years.

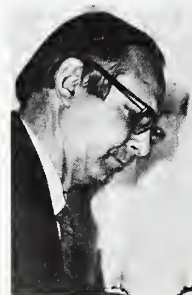
Second row: Frank and Sue Keller, Forksville, Pa., program director and unit hostess for one year in Richmond, Va.; John Esh, Phoenix, Ariz., one year as a maintenance worker at the La Junta Medical Center, La Junta, Colo.; Clifford and Velma Hartzler, Hydro, Okla., program director and unit hostess for one year in Amarillo, Tex.; and Jean and Dan Clark, North Liberty, Iowa, two years as program director and unit hostess in Stockton, Calif.

Front row: Karen Kooker, Harleysville, Pa., kitchen aide for one year in Amarillo, Tex.; Verna Beiler, Kennedyville, Md., one year as a day care worker with Help for Retarded Children, Inc., Cleveland, Ohio; Marge Litwiller, Hopedale, Ill., nurse's aide for one year at the Larlham Foundation, Mantua, Ohio; Dora Barrera, Archbold, Ohio, secretary with *Luz y Verdad* broadcasts, Aibonito, P.R., for two years; Cindy Schrock, Walnut Creek, Ohio, one year as a nurse's aide at Queen's Avenue Manor, London, Ont.; and Twila and Lewie Kraus, Newport News, Va., community workers in Edson, Alta., for two years.

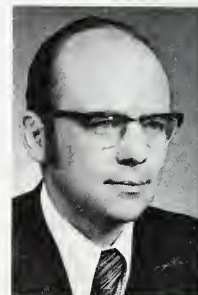
Currently more than 460 youth through senior adults serve in 90 locations throughout North America, Central America, and the Caribbean area in the Voluntary

Service program of the Mennonite Church, offices in Elkhart, Ind., and Salunga, Pa.

Archaeological Seminar in Israel Announced



Millard Lind



Elmer Martens

A specialized 5-week seminar in archaeology including field excavation in Israel and exposure by travel and lecture to Near East culture is being offered from June 14 to July 21 by professors from two Mennonite seminaries.

Elmer Martens of the Mennonite Brethren Biblical Seminary in Fresno, Calif., and Millard Lind of Associated Mennonite Biblical Seminaries in Elkhart, Ind., are announcing a travel tour including Beirut, Ras Shamra, Damascus, Amman, Petra, and points in Palestine such as Jerusalem, Galilee area, Beer-sheba, and the Dead Sea area.

The two-week excavation in conjunction with the Hebrew University at Jerusalem will be conducted at Tel Qasile in the vicinity of Tel Aviv. In 1971 a large public building was found there which from pottery remains was dated to the tenth century BC, the time of David and Solomon.

Application forms can be secured from Elmer Martens, Biblical Seminary, 4824 E. Butler, Fresno, Calif. 93727, or Millard Lind, Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, Ind. 46514.

VS Seeks Longer Term Leadership Persons

“We need to be working at securing longer-term leadership persons. This may mean having married couples go into a location on a more permanent basis. Perhaps we need to think in terms of people committing themselves to a particular assignment and planning to raise their families there — with the leadership for a project coming from the local community.”

The above statement was a consensus opinion at the meeting of the Relief and Service Committee of Mennonite Board of Missions, Elkhart, Ind., held Dec. 4 and 5 in Elkhart.

Two new members of the eight-person

committee were introduced by H. Ernest Bennett, secretary for the Board of Missions. They are Hope (Mrs. John) Ventura, Denver, Colo., and Millard Osborne, Harper, Kan. Other members of the committee are Atlee Beechy, Goshen, Ind.; Lee Roy Berry, Goshen; John Eby, Harrisonburg, Va.; Newton Gingrich, Tavistock, Ont.; Eldon King, West Liberty, Ohio; and Sam Weaver, Harrisonburg. Weaver and King could not attend the December meeting.

A number of new appointments to other committees in the Relief and Service Division of the Mission Board were announced. Appointed for the first time to the nine-member Out-Spokin' board of directors were Sam Fry, Elkhart; John Schrock, Archbold, Ohio; and Sharon Yoder, Goshen. Newly named to the six-member High-Aim board of directors were Levi Miller, Wellman, Iowa, and Gordon Yoder, Elkhart.

Six persons were appointed to the recently formed six-member Mennonite Youth Village board of directors. They are: Maynard Brubacher, Goshen; Ted Chapa, Goshen; John Kiogima, White Pigeon, Mich.; Harold Loewen, Elkhart; Clare Schumm, Elkhart; and Kathryn Seitz, Elkhart. Al Brown, Chicago, Ill., will be summer camp director at the Village, serving May through August.

In other actions, the Relief and Service Committee (1) approved the appointment of 133 new volunteers who began assignments between July and November 1972; (2) moved and carried that the VS office pick up responsibility for the Brink Home—a rehabilitative Christian haven for delinquent girls—in Sarasota, Fla., effective January 1973; and (3) approved a 1973-74 budget of \$971,317, up \$35,005 from last year (\$23,044 of the increase went to Out-Spokin', the rapidly expanding Christian biking program directed by Jerry Miller).

The evening meeting on Dec. 4 was devoted to "brainstorming" by the Committee. Several key issues and concerns raised were the following:

1. Someone commented that "Voluntary service should be a demonstration of discipleship. It should be a time when persons are challenged with a commitment that should reach beyond the immediate years of involvement in the service program."

2. The importance of "looking at the process rather than just the end goal" was emphasized. "Perhaps much of the learning and validity of the VS program is in the process of working at a problem in the spirit of brotherhood."

3. It was noted that "there needs to be centralized VS administration and direction" which is at once "enabling, facilitating, flexible, loving, persistent, and creative in helping to provide resources."

Hesston Interterm Returns from Europe



Students leaving the Cave of the Anabaptists in the Zürich Oberland

The Hesston College Anabaptist Heritage Interterm in Europe is now history, and the students have returned to their classes. But they are hardly the same persons who left the campus at Christmastime. As one participant of the study-tour put it: "From this tour I know I cannot come back the same person I was. I cannot be a nominal Christian anymore. I want to live my faith and share with others how I feel." And another one put it this way: "Before the trip my knowledge of Anabaptist-Mennonite tradition was practically nonexistent. I feel now that I can play a more relevant role in my home community as I have gained a new spiritual maturity."

The tour was organized for Hesston College by Tourmagination of Scottsdale, Pa., and codirected by Sol Yoder, professor of history at Hesston, and Jan Gleysteen, staff artist at Mennonite Publishing House. The seminar covered Anabaptist beginnings in Switzerland, South Germany, Holland, Friesland, and Flanders; dealt in greater depth with persons such as Georg Blaurock, Michael Sattler, Pilgram Marpeck, and Menno Simons; and attempted to help the students distill the essence of Anabaptism out of a multitude of new impressions. At various points there was interaction with European Mennonites, TAPers and Paxmen, VSers and Inter-mennon trainees in Europe, and also with EMC's similar tour conducted by Albert Keim. Others, including Hesston alumni now in Europe, joined the tour for one or more days.

Before the tour the participants were required to do considerable preparatory study, and during the trip they were required to keep an interpretive journal. It is certain that most of them will return to the same books with greater understanding, and continue to read additional

books and articles on Mennonite history and on the believers' church.

During the tour there were many impressive moments: Sol Yoder's reading, by limited light, on the life of Menno Simons to the group seated in the ancient hidden church of Pingjum in the dusk of a northern winter noon; the reading of Michael Sattler's letter to the congregation at Horb, while standing on a plateau overlooking the steep-roofed half-timbered houses below; the dramatic reenactment of Blaurock's attempted take-over of the Zulliton Church in 1525, and the worship service in the Cave of the Anabaptists high in the Zürich Oberland. These were but a few of them. It was during the latter occasion and the subsequent descent into the valley that several young people expressed their dissatisfaction with nominal religion and dedicated their lives to Christian discipleship.

A bilingual church service had been planned for Sunday, January 21, in Colmar, France, with the Hesston students providing part of the morning service. That very morning of translated sharing and testimony gained an additional dimension when a group of gypsies showed up and filled the front benches. The gypsies, dressed in colorful attire, were obviously touched by the program of song offered by the young Americans.

At another occasion two members of an aristocratic Swiss family and a high officer in the Swiss army were seated at a neighboring table in a country restaurant. More and more these three persons turned around in their chairs and watched the Hesston students converse, eat, enjoy the meal, and each other. Finally the lady stood up and told the tour leaders that they had never seen a group of young people who radiated such a genuine joy and goodwill toward one another

and the people who served them.

This is perhaps what Yoder and Gley-steen ultimately aimed for in their "classroom on wheels." The study of history, the presentation of theology, and travel in itself can be very exciting, and historians will always be delighted to share new discoveries and details. But the real purpose of this tour was to translate the impressions from a study of a great evangelical and missionary event

of the 1600s into practical Christianity for today. The formative period may provide us with the inspiration and the models, but the answers must be ours. Perhaps the Hesston College students found an answer, as one girl wrote: "I know I have grown beyond measure in the past weeks. The trip made clear to me what real Christianity is: a life-style of decisions and relationships made in obedience to our Lord's teachings."

mennoscope

Mar. 1 at Salunga, Pa., Eastern Board headquarters, a retreat is scheduled for 9:30 a.m. to 3:00 p.m. with Margaret (Mrs. Samuel) Bucher, RN, from Harman, W.Va. No advance registration is needed but please bring your own lunch. Friday evening, Mar. 2, another retreat will begin at Harvest Drive Farm Motel, continuing until after the evening meal, Mar. 3. The theme for both retreats is "Yes, Lord!" Mrs. Bucher will also be discussion leader at the motel. Advance registration is necessary for the latter. For information or reservation contact Mrs. Ruth Hershey, 139 Brusen Drive, Lititz, Pa. 17543. Phone: 717 626-5549.

"Few times in recent months has any issue so clearly shown the individuality and diversity among the faculty of Goshen College as has the discussion of the possibility of universally applied chapel-convo-cation attendance requirements," wrote Greg Bowman and Glenn Conrad in *The Record*, Jan. 26. Apparently some of the students feel that if students are required to attend the twice-weekly chapel-convo-cation, professors should do so too. To reg-im-ent attendance, computer cards have been used to record attendance. Student contention is that professors register attendance by computer card as well. Four faculty members are voluntarily turning in IBM cards.

Sound of the Trumpet, an evangelistic, 75-minute film by Ken Anderson Films, is now available for rental at \$42 from Mennonite Audiovisual Services, Box 370, Elkhart, Ind. 46514. Current analysis, by Aden Cosmol, newscaster and producer of provocative television documentaries, and prophecy make up the content. "The film depicts the horror of sin and unbelief in today's world and the beauty of Christ's return as our hope," says J. C. Wenger, professor of history and theology at Associated Mennonite Seminaries, Elkhart, Ind. Both Wenger and George R. Brunk, dean of Eastern Mennonite Seminary, recognize that some viewers may have problems with the strong emphasis on the regrouping of Israel as a validation of biblical prophecy. The film is technically well done. The first reel is a top-rated

dramatic production. The second, however, changes in style and is treated as a travelogue.

Central Christian High School has just completed its second experience with mini-term courses. Praise exceeds criticism by a great majority. Observers of last year's experience, Doyle K. Shumaker, chief of secondary education in the Ohio Department of Education, and Charles Andrews, supervisor from the department, were enthusiastic in their approval. Wendell Hostetler, principal, was elated with the success of this year's program. Student reactions were mostly positive. Hostetler is sure the mini-term is here to stay and that other schools will be experimenting in the broader community.

Arlin Yoder reports from Sao Carlos, Brazil, that the Portuguese-language broadcast they are releasing on the local radio station is receiving wide acceptance among all classes of people. In a recent conversation with the president of the station, Yoder learned that since it attracts many listeners, commercial firms want to purchase advertising time as close as possible to this short religious broadcast, similar to *Heart to Heart*. During the month of December, 150 calendars were distributed to listeners in Sao Carlos.

J. Irvin Brunk, Upland, Calif., has replaced John T. Kreider as Bookrack Evangelism supervisor for the Southwest Conference, according to an action of the Extension and Evangelism Committee of the conference on Dec. 12. The action was taken at Kreider's request, since, he says, "I am involved in other ministries that take my time." Brunk is retired and has a great interest in books. He has been a sales representative in his district for the past three years. Kreider lives in Orange, Calif., and will continue as sales representative in his area.

Gladys Widmer, missionary on a year's furlough from Puerto Rico, will be attending the Goshen Biblical Seminary during this second semester. Gladys's address: 3003 Benham Ave., Elkhart, Ind. 46514.

Mr. and Mrs. Frank Byler, Montevideo, Uruguay, Jan. 1, write: "Our church group continues to meet in our house. It's

a small group, but has a lot of life and enthusiasm. During this past year one husband and wife and their two teenage daughters started coming through contacts made when Frank took literature to their home. This couple was later baptized. Also another young woman became a member, whose husband has since 'become a disciple' as he says."

Partial distribution of \$75,000 from the estate of E. W. Showalter, who lived at Kinross and Kalona, Iowa, has been received by Mennonite Board of Missions, Elkhart, Ind. The Mission Board had received \$100,000 in 1971 as another partial distribution, and \$29,000 in gift annuity agreements—designated "for foreign missions." E. W. Showalter was a member of the Liberty Mennonite Church, South English, Iowa. His wife, Alvina (Luers), predeceased him in 1956.

Paul G. Landis, secretary of Lancaster Conference, recently accepted the invitation to serve as the Project Timothy Lancaster (Pa.) area coordinator. He is succeeding Elvin Stoltzfus, who resigned in order to devote more time to deaf pastoral responsibilities at the request of the First Deaf Mennonite Church.

Governor Milton J. Shapp, governor of Pennsylvania, sent Norman Sherk, secretary-treasurer of Mennonite Disaster Service, a letter of gratitude on Jan. 2, expressing thanks for aid given to flood victims by MDS volunteers. Governor Shapp wrote, "On behalf of the people of Pennsylvania, and in particular those residing in flood areas, I want to extend to you and to the Mennonite Disaster Relief my deepest appreciation for your magnificent humanitarian efforts during this disaster, and for the significant part you played in the total flood relief effort. Your performance and the very real contribution you have made in helping our citizens exemplifies the good which mankind is capable of doing to make this a better world in which to live."

James K. Stauffer, missionary in Vietnam, writes, "We are planning for a dedication service for the completed Gia-Dinh building program on Feb. 18. The pastor and his family are happily settled in the apartment above, and the three-story social service center and school to the rear are beginning to bustle with their various activities. "Our Vietnamese brethren feel that having permanent facilities has increased the reputation and witness of the church—that they are here to stay, and not just a foreign organization that rents properties and comes and goes. We hope it will be a 'training center' or 'home base' for further outreach in 1973."

Jules Lambotte, head of the *Librairie des Eclaireurs Unionistes* (Mennonite Evangelization Society), has just published *Night Preacher (Predicateur de la Nuit)* by Louise A. Vernon under the trade name

Le Phare (Lighthouse Publications) in Flavion, Belgium. Interesting historical information, woodcuts, and a selected bibliography have been added to the original. Permission to translate and publish this book was granted by Ben Cutrell, publisher, Mennonite Publishing House, Scottsdale, Pa.

The Ninth Mennonite World Conference, a 38-minute, full-color movie on the world conference last summer in Curitiba is now available for rent from Mennonite Audiovisual Services, Box 370, Elkhart, Ind. 46514, for a minimum offering of \$30.

Classes at Christopher Dock Mennonite High School, Lansdale, Pa., have been concluded early each day this week to permit the entire faculty of the school to attend classes in the Keystone Bible Institute. Teachers at Christopher Dock are registered in the Bible Institute as part of an in-service study program that will help prepare them to conduct a special curricular week feature at Christopher Dock Mennonite High School in March. The 21 staff persons are taking a course in the Book of Colossians, taught by Paul M. Miller, chairman of the Work of the Church Department of the Associated Mennonite Biblical Seminaries, Elkhart, Ind. Miller has been an evangelist and Bible conference speaker for the past 20 years. A curricular week will be held on the Christopher Dock campus for the 263 students on Mar. 26-28. Regular classes will be suspended to permit the campus community to explore small-group studies in the Book of Colossians and to engage in service-oriented work programs.

The two-year career concept introduced at Hesston College, Hesston, Kan., last year has been broadened to more and more fields. This year's listing includes twelve base curriculums and two options. Students now enrolling in the programs will begin school in September 1973. New two-year programs are Production Agriculture, Agriculture/Business, Social Work, and Bible and Christian Service. Other two-year career options include Automotive-Power Technology, Aviation, Building Technology, Business Middle Management, Business Middle Management with Computer Emphasis, Child Care, Electronic Technology, Homemaking for Future Homemakers, Nursing — RN Program, and Professional Secretary.

Noah L. Hershey, Parkesburg, Pa., was ordained to the office of bishop on Jan. 20 to serve the Millwood District of Lancaster Conference. Adam Martin brought the message and Clair B. Eby was in charge of the ordination.

Special Meetings: Samuel E. and Ella May Miller, Harrisonburg, Va., at a young couples' meeting at the Springdale Mennonite Church, Waynesboro, Va., Feb. 17, 7:30 p.m. Verle Stutzman,

Pasco, Wash., at Filer, Idaho, Feb. 26 to Mar. 4. Norman Derstine, Harrisonburg, Va., at Sunnyslope, Phoenix, Ariz., Mar. 11-18.

Change of address: Paul W. Miller from Hammett, Idaho, to R. 1, Box 422, Salem, Ore. 97304. Phone: 503 363-0321.

readers say

Submissions to Readers Say column should comment on printed articles.

Your prophetic word in your editorial of the Jan. 16 issue of the *Gospel Herald* is deeply appreciated. You came through to me like an Old Testament prophet. It almost seemed as though John the Baptist were risen from the dead. Thank you for having the courage to speak out in this way. It means so much coming from you. I know it is authentic and out of genuine conviction.

Thank you for the tremendous service you have given to the church through your editorial pen. I trust that even though you will be discontinuing as editor you will not discontinue your prophetic voice and written word.

As I read your editorial I felt I heard the judgment rolling down as waters which Amos had predicted.

God's continuing grace and blessing to you, John, and your good work.

— Howard J. Zehr, Elkhart, Ind.

We have never subscribed for the *Gospel Herald*, as we have been receiving it through our church. We would like to have our subscription canceled.

Your recent editorial calling President Nixon's actions as demonic for bombing military installations in Vietnam, while urging us to heed Truman's admonition, who was responsible for the bombing of Hiroshima, clearly indicates your political bias, as well as many other articles have.

When your paper once again becomes a "*Gospel Herald*" instead of a political magazine, we will again subscribe to it. — Mrs. Ralph Ulrich, Eureka, Ill.

I want to express my gratitude that you, a man of God, have said what needed to be said about the incredible Christmas bombing campaign of President Nixon. You give us hope that the church has not lost its soul.

You will be soundly criticized for being straightforward. You will be accused of meddling in politics, of speaking of things about which you lack information, of laying hands on God's appointed ruler, etc. etc. But when it is all said and done, God's truth revealed in Jesus Christ will support you, and that is enough.

May God bless you and sustain you. — John K. Stoner, Harrisburg, Pa.

I am sorry to see your editorial at the top of page 64 (Jan. 16, 1973). I hate to see the Mennonite Publishing House used as a base for anti-United States political editorials. It seems that some of the Mennonite intelligentsia feel that they should teach the United States government to be nonresistant, like a good church is supposed to be. Perhaps you also have this same idea. I don't think this can be expected of world governments today.

I notice that you refer to our government as demonic, arrogant, proud, adolescent, barbaric, dishonorable. (Incidentally, I wonder how our government would fare if you were in charge.) I haven't seen you point to the evils, the dangers, the intentions, and the total commitment of the other side.

If we could bring about a nonresistant U.S.

government, then perhaps in a few years (continued on page 147)

births

"Children are an heritage of the Lord" (Psalm 127:3)

Alberts, Bill and Ardy (Beachy), Roseburg, Ore., second son, Benjamin Elias, Jan. 22, 1973.

Beachy, Perry and Miriam (Miller), Plain City, Ohio, second child, first daughter, Beth Renee, Jan. 12, 1973.

Egli, Merl and Joanna (Kuhns), Plain City, Ohio, first child, Tonya Jo, Jan. 13, 1973.

Hartzler, Jefferson and Gwen (Witmer), Mount Joy, Pa., third child, second son, Matthew Brian, Dec. 14, 1972.

Hoover, Dale and Bonnie (Miller), Goshen, Ind., second child, first daughter, Dawn Michelle, Jan. 5, 1973.

Horsch, Robert and Joann (Ingold), Hopedale, Ill., third child, second daughter, Vicki Lyn, Jan. 6, 1973.

Horst, Lowell and Carolyn (Longenecker), Middletown, Pa., third child, second daughter, Tina Noel, born Dec. 25, 1969; adopted Dec. 5, 1972.

Kreider, John and Jean (Huber), New York, N.Y., first child, Jeffrey Ray, Jan. 20, 1973.

Landis, Charles and Sara Jane (Groff), Millersville, Pa., first child, Jonathan Michael, Nov. 2, 1972.

Litwiller, John W. and Joan (Birkey), Minier, Ill., fourth child, third daughter, Tami Kay, Jan. 12, 1973.

Martin, Claude and Lynne (Bulmer), Hawkesville, Ont., second son, Jerry Scott, Jan. 18, 1973.

Metzler, Carl K. and Marian (Boll), Bronx, N.Y., second daughter, Heidi Rae, Jan. 19, 1973.

Miller, Truman K. and Eunice (Troyer), Goshen, Ind., fourth daughter, Sarah Kay, Dec. 15, 1972.

Oberholtzer, James and Jeanette (Good), Akron, Pa., third child, first son, Tracy Lyn, Jan. 11, 1973.

Rolon, Juan and Odette (Leininger), Aibonito, P.R., second son, Miguel Angel, Dec. 4, 1972.

Schiedel, John and Sandra (Shantz), Waterloo, Ont., first child, Brent Jonathan, Dec. 29, 1972.

Stalter, Delton and Martha (Bontrager), Lagrange, Ind., second child, first son, Jeremy Allen, Jan. 18, 1973.

Steiner, J. Stanley and Lillian (Cockrell), Sturgis, Mich., first child, Ami Lanae, Jan. 19, 1973.

Stoltzfus, Fred P. and Jean (Krepps), Belleville, Pa., fourth child, second daughter, Zelda Noel, Dec. 26, 1972.

Swartzendruber, Bill and Sharon (Hartman), Lincoln, Neb., first son, Jace Allen, Jan. 10, 1973.

Warfel, Charles III and Jean (Hughes), Lebanon, Pa., first child, Charles Hughes IV, Dec. 7, 1972.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Baer — Snyder. — Elmer Baer, Marshallville, Ohio, and Carolyn Snyder, Smithville, Ohio, Oak Grove cong., by Ed Garcia, Dec. 30, 1972.

Gehman — Brown. — Merrill K. Gehman, Barto, Pa., Bally cong., and Diana Brown, Bally, Pa., by James C. Longacre, Dec. 2, 1972.

Heggen — Holderread. — Dick Heggen, Corvallis, Ore., Presbyterian Church, and Carolyn Holderread, Corvallis, Ore., Albany cong., by James M. Lapp, Dec. 9, 1972.

Leniger — Willouer. — Kevin Leniger, Quakertown, Pa., Lutheran Church, and Diane Willouer,

Quakertown, Pa., Rockhill cong., by Henry L. Ruth, Dec. 30, 1972.

Mast — Yoder. — Wesley Mast, Berlin, Ohio, Baptist Church, and Edna Yoder, Dundee, Ohio, Martin's Creek cong., by Roman Stutzman and Earl Miller, Dec. 1, 1972.

Miller — Myers. — Ruben Miller, Spencerville, Ind., Cuba cong., and Linda Kay Myers, Hometown, Ind., Anderson cong., by Orvil Crossgrove and John Yoder, Jan. 13, 1973.

Monseratte — Longenecker. — Eliaser Monseratte, Salunga, Pa., First Deaf cong., and Kathy Longenecker, Salunga, Pa., by Paul G. Landis, Jan. 20, 1973.

Oberly — Stutzman. — Kenneth Oberly, Orrville, Ohio, Martins cong., and Lavonne Stutzman, Berlin, Ohio, Martin's Creek cong., by Roman Stutzman, Oct. 14, 1972.

Wenger — Becker. — Nelson H. Wenger, Manheim, Pa., Erisman cong., and Alma E. Becker, Ronks, Pa., East Chestnut St. cong., by James M. Shank and Howard Witmer, Jan. 27, 1973.

Zook — Miller. — Kenneth Zook, Oley cong., Oley, Pa., and Shirley Miller, United Methodist Church, New Holland, Pa., by Fred Lowry, Sept. 30, 1972.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Alderfer, Irwin R., son of John K. and Susan (Richert) Alderfer, was born near Silverdale, Pa., Feb. 16, 1889; died at Sellersville, Pa., Dec. 27, 1972; aged 83 y. 10 m. 11 d. On June 6, 1914, he was married to Daisy M. Cassel, who preceded him in death on May 9, 1966. On May 30, 1967, he was married to Mabel Pullen, who survives. Also surviving are 2 children (Walter C. and Esther — Mrs. Irvin Schlosser), 4 grandchildren, 4 great-grandchildren, one brother (Mahlon R.), and one sister (Mrs. Lizzie Moyer). He was a member of the Rockhill Mennonite Church, where funeral services were held on Dec. 30, in charge of Henry L. Ruth; interment in adjoining cemetery.

Bauman, Kenneth, son of Howard S. and Lydia Ann (Horst) Bauman, was born at Elmira, Ont., July 22, 1952; died at Akron, N.Y., Jan. 21, 1973; aged 20 y. 5 m. 30 d. Surviving are his parents, 2 brothers (James and Charles), and 3 sisters (Esther — Mrs. Dennis Cressman, Lucille, and Lois). He was a member of the Clarence Center Mennonite Church, where funeral services were held on Jan. 23, in charge of Richard Bender, Osiah Horst, and Dennis Cressman; interment in the Good Cemetery.

Bontrager, Mary Magdalene, daughter of Samuel and Barbara (Mishler) Kempf, was born in Johnson Co., Iowa, Jan. 5, 1874; died at the Pleasantview Home, Kalona, Iowa, Jan. 21, 1973; aged 99 y. 16 d. On Dec. 1, 1896, she was married to David Bontrager, who preceded her in death in 1952. Surviving are 3 daughters (Florence — Mrs. Meredith Maas, Sr., Gladys — Mrs. J. J. Hostetler, and Lois — Mrs. Harold Swartzendruber), 3 sons (Ray, Lloyd, and Cecil), 21 grandchildren, 46 great-grandchildren, 4 great-great-grandchildren, and 2 sisters (Mrs. Catherine Spry and Mrs. Florence Miller). She was preceded in death by one son (D. Russell), one daughter (Nadine — Mrs. Clarence Hershberger), and 3 sisters. She was a member of the Kalona Mennonite Church, where funeral services were held on Jan. 24 in charge of Carl L. Smeltzer and J. J. Hostetler; interment in the Sharon Hill Cemetery.

Garber, Mamie, daughter of John and Sarah (King) Plank, was born at Milford, Neb., Oct. 12, 1887; died at the Harper Hospital, Harper,

Kan., Jan. 16, 1973; aged 85 y. 3 m. 4 d. On June 6, 1920, she was married to Sam Garber, who survives. Also surviving are one daughter (Alma — Mrs. Vernon Blosser) and one sister (Mrs. Bertha Gerber). One infant daughter, 2 infant sons, 7 brothers, and 4 sisters preceded her in death. She was a member of the Pleasant Valley Mennonite Church, where funeral services were held on Jan. 18, in charge of Robert O. Zehr and Earl Buckwalter; interment in Pleasant Valley Cemetery.

Gonzales, Servando, was born at Mathis, Tex., Oct. 25, 1924; died Nov. 30, 1972; aged 48 y. 1 m. 5 d. On July 18, 1949, he was married to Lupe Cantu, who survives. Also surviving are 5 sons (Henry, Daniel, Victor, Martin, and Servando, Jr.), 3 daughters (Mary Rios, Adilla, and Ida Gonzales), one brother (Domingo Gonzales), 2 sisters (Julia Torrez and Trinidad Ferdin), and 3 grandchildren. He was a member of the La Iglesia Menonita del Calvario Church, where funeral services were held on Dec. 2, in charge of Gilbert Perez and Paul Conrad; interment in Descansa Eterna Cemetery.

Greenawalt, Martha A., daughter of Peter F. and Lizzie (Aston) Greenawalt, was born at Silver Springs, Pa., May 17, 1894; died at the Oreville Mennonite Home, Lancaster, Pa., Jan. 19, 1973; aged 78 y. 8 m. 2 d. She was the last surviving member of her family. She was a member of the East Chestnut Street Mennonite Church. Funeral services were held at the Snyder Funeral Home, Lancaster, Pa., Jan. 22, in charge of James M. Shank; interment in Silver Springs Cemetery.

Kulp, Katie H., daughter of Henry Z. and Hanahetta (Hagey) Derstein, was born at Hatfield, Pa., May 19, 1890; died at Lansdale, Pa., Jan. 20, 1973; aged 82 y. 8 m. 1 d. On Aug. 10, 1910, she was married to John L. Kulp, who preceded her in death on Jan. 27, 1971. Surviving are one daughter (Eva — Mrs. Jacob Gotwals), 2 sons (Henry and Harold), 13 grandchildren, 12 great-grandchildren, 2 sisters (Mrs. Mary Godshall and Ellen — Mrs. Norman A. Rittenhouse), and one brother (Wallace). She was a member of the Plains Mennonite Church where funeral services were held on Jan. 23, in charge of John E. Lapp and Charles Shenk; interment in the Plains Mennonite Cemetery.

Lutz, Johanna, daughter of John and Katherna Yaggi, was born at Bern, Switzerland, Apr. 22, 1900; died at her home near Rothsville, Pa., Nov. 5, 1972; aged 72 y. 6 m. 14 d. On Oct. 13, 1923, she was married to Warren C. Spoo, who preceded her in death on May 20, 1949. On Nov. 2, 1961, she was married to Edward K. Lutz, who survives. Also surviving are one son (Alfred J. Spoo), 4 stepchildren (Eugene, Howard, Ivan Lutz, and Mrs. Roy Longenecker), 5 grandchildren, 9 stepgrandchildren, 5 sisters, and one brother. She was a member of the Landis Valley Mennonite Church, where funeral services were held on Nov. 9, in charge of Ira D. Landis and Wesley Martin; interment in the United Zion Cemetery, Rothsville.

Marner, Alice E., daughter of Gideon and Elizabeth (Lehman) Marner, was born in Johnson Co., Iowa, Jan. 12, 1887; died at the Pleasantview Home, Kalona, Iowa, Jan. 22, 1973; aged 86 y. 10 d. She was preceded in death by 6 brothers and 2 sisters. She was a member of the Lower Deer Creek Mennonite Church, where funeral services were held on Jan. 24, in charge of J. Y. Swartzendruber, Dean Swartzendruber, and Robert K. Yoder; interment in the church cemetery.

Marston, Martha Lee, daughter of Steve and Mollie Franklin, was born in Bath Co., Va., May 30, 1894; died at the Ritenour Nursing Home, Staunton, Va., Jan. 9, 1973; aged 78 y. 7 m. 10 d. She was married to William Marston, who survives. Also surviving are 2 sisters (Mrs. Dola Baker and Mrs. Mandy Jane Alger). She was a member of the Staunton Mennonite Church. Funeral services were held at

the Fred Henry Funeral Home on Jan. 12, in charge of Robert E. Nolt and August Lupino; interment in the Thronrose Cemetery.

Moyer, Erwin J., son of Samuel O. and Eliza (Detweiler) Moyer, was born in Hilltown Twp., Pa., Oct. 14, 1885; died at the Eastern Mennonite Home, Souderton, Pa., Jan. 16, 1973; aged 87 y. 3 m. 2 d. On Jan. 20, 1910, he was married to Anna O. Landis, who preceded him in death on Sept. 6, 1958; On Nov. 24, 1959, he was married to Emma Bergey, who survives. Also surviving are 6 daughters (Esther — Mrs. Willard Godshall, Ruth — Mrs. Abram Derstine, Naomi — Mrs. Russell Weber, Miriam Mrs. Henry Nyce, Anna Mary — Mrs. Edgar Landis, and Margaret — Mrs. Maynard Yoder), 2 sons (Elwyn and Mark), 55 grandchildren, 128 great-grandchildren, and one sister (Mrs. Martha Derstine). He was a member of the Plains Mennonite Church. Funeral services were held at the Souderton Mennonite Church on Jan. 20, in charge of Wayne N. Kratz, Marvin Anders, and John E. Lapp; interment in the Souderton Mennonite Cemetery.

Ruth, Mamie R., daughter of Noah and Leona (Reiff) Musselman, was born in Lower Salford Twp., Pa., Apr. 21, 1893; died at the Eastern Mennonite Home, Souderton, Pa., Jan. 9, 1973; aged 79 y. 8 m. 19 d. She was married to Wellington H. Ruth, who preceded her in death on Apr. 16, 1967. Surviving are one son (Harlan N. Ruth), 2 grandchildren, 3 great-grandchildren, and one brother (John Musselman). She was a member of the Salford Mennonite Church. Funeral services were held at the Eastern Mennonite Home on Jan. 11, in charge of Marvin M. Anders; interment in the Salford Mennonite Cemetery.

Valerio, Alberto, was born at San Diego, Tex., Sept. 17, 1880; died on Dec. 2, 1972; aged 92 y. 2 m. 15 d. On Sept. 28, 1907, he was married to Maria Anna Garcia, who preceded him in death on Aug. 2, 1965. Surviving are 2 sons (Alfredo and Eustacio Valerio), 5 daughters (Paula V. Cavazos, Pilar U. Villarreal, Salome V. Adams, Genoueva V. Podilla, and Tereza V. Valdez), 44 grandchildren, 101 great-grandchildren, and 2 great-great-grandchildren. He was a member of the La Iglesia Menonita del Calvario Church, where funeral services were held on Dec. 5, in charge of Paul Conrad and Gilbert Perez; interment in Descansa Eterna Cemetery.

Zehr, Dan A., son of Daniel and Kathryn (Kaiser) Zehr, was born in Danvers, Ill., Sept. 25, 1890; died of pneumonia and heart ailment at Sarasota, Fla., Jan. 16, 1973; aged 82 y. 3 m. 22 d. On Dec. 17, 1913, he was married to Katie Birkey, who survives. Also surviving are 3 daughters (Lela — Mrs. Raynond Birkey, Fern — Mrs. Orva Helmut, and Viola — Mrs. Wilbert Birky), 3 sons (Melvin, Wayne, and Wilmer), 27 grandchildren, 28 great-grandchildren, and one sister (Matilda Zehr). He was a member of the East Bend Mennonite Church, where funeral services were held on Jan. 20, in charge of Irvin Nussbaum and Howard Zehr; interment in East Bend Memorial Gardens.

calendar

Millwood Winter Bible School, Gap, Pa., Feb. 5-16.
Annual Meetings of the Mennonite Camping Association, Eastern area, at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 25-27.
Rocky Mountain Conference Annual Meeting, First Mennonite Church, Denver, Colo., May 4-6.
Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

(continued from page 145)

another country might be controlling your little printing press and then you wouldn't dare print such an editorial.

We all hate this war. We all know it's a very complicated problem. (Not one for church editors to solve by stirring up hatred for their own country.) We should appreciate that in this country our nonresistant churches are protected and honored by the government. That cannot be said of the governments that are committed to our downfall. — B.F. Weber, Lititz, Pa.

. . .

We have been increasingly disturbed by the vicious and unreasonable attacks and inferences made in the *Gospel Herald* about our country and its leaders. Finally the editorial of Mr. "D" smelled to high heaven if we are permitted to use his own words. The communistic jargon is too evident in the last issue of *Gospel Herald*. If Mr. "D" is a victim of communistic propaganda we shall pray for his deliverance. If on the other hand he is an agent and a subversive, then it is he who will not last long. The same goes for the article from "Between the Lines." We are hungry for the good news from and about our Lord and that is why we subscribe to *Gospel Herald*. If we choose to hear communist propaganda we would subscribe to Russian *Pravda*.

May the good Lord open your eyes and forgive you for your slander, we pray. In the name of our Lord we challenge you to print this letter. — The Omar Schrock family, Sarasota, Fla.

Editor's Note: While I have not been reading communist literature, I have been reading the prophets and Revelation. Also, as a former teacher of government and history, I'm greatly concerned when people say the president has the facts, we should not question his acts, we should let him do wrong without question, we should not criticize because our government is kind, etc. etc. Such attitudes are prevalent when governments become demonic. Former Supreme Court Justice Louis Brandeis said, "Experience should teach us to be most on our guard to protect liberty when the government's purposes are beneficent." By the way, I couldn't care less which party any political figure is a member of.

. . .

Greetings with love in the precious and worthy name of the Lord Jesus Christ.

I was made to wonder this afternoon as I read your editorial in the Jan. 16 issue of *Gospel Herald* on "Bombing, Law and Order, and the Press," whether you pray for God's overruling hand and guiding power upon the rulers of this nation in which we live. And if you do, how you could criticize the president as you did, and if you do not pray for him, again you sure could not criticize as you did because of your carelessness.

You know Habakkuk's problem was how God was going to use the Chaldeans, a more wicked nation than Israel to punish them. But here we have quite another situation, North Vietnam never intended to live up to the decisions of the nations made at Geneva in 1954, so they are the aggressors, and beside that they are an atheistic government whereas the South is ruled by professing Christians and the people there want to keep the axe and yoke of communism off them if they can and the U.S. is trying to help them keep their liberty if it is possible. What wonders me is that since God uses one nation to punish another, that atomic bombs have not been dropped long ago. The long-suffering of our government is quite commendable. — Paul H. Hege, Gettysburg, Pa.

Upon returning from Europe only yesterday

I have reported to several of my friends the deep-felt concern of European Christians, Mennonite and otherwise, that the North American religious bodies, especially the historic peace churches, have not spoken prophetic words of protest against Nixon's demonic decisions. And that there seems to be no apparent concern about the erosion of our basic freedoms, such as the freedom of the press. (This is all reported in detail in various European papers.)

Limiting their painful remarks to our own Mennonite Church I feel that for American Mennonites the separation of church and state, a concept which the early Anabaptist based on the understanding of the two kingdoms — the Kingdom of Light and the Kingdom of Darkness — has deteriorated into a passive acceptance — if not a blessing of — the status quo. And I have the sickening feeling that courageous men like Michael Sattler, Georg Blaurock, and Peter Riedemann speaking boldly even when faced with cruel torture and certain execution would be thrown out of many of our comfortable middle-class Mennonite churches for saying the things that needed to be said to governments and the world in their day and in ours. And this our witness is needed most precisely when everything seems to be just right, when a government protects and honors (and uses!) the churches, and when even Mennonites use the term Christian nation, uniting the two opposite kingdoms.

European Christians who only too well remember the deafening silence of the German churches in the light of Adolf Hitler's sinister moves (which brought progress, prosperity, and law and order) now watch with horror the Americans' apparent approval of Nixon's war crimes, and notice the striking difference between the news as reported in the American press and the news as reported in the rest of the world. Let there be no mistake about it: Nixon has purposely (not accidentally) obliterated civilian centers and ordered the saturation bombing of nonmilitary targets.

So I was glad to find among the pile of mail on my desk the Jan. 16 *Gospel Herald* with the editorial "Bombing, Law and Order, and the Press." Thank you, John, for your clear statement on the matter.

In conclusion: about ten years ago I read a statement by a prominent churchman which predicted that we were moving toward a time that we would see a split between religion and Christianity. It seems that this time is now at hand when many will be satisfied with the former — a respectable religious veneer to cover up an otherwise rotten situation — and others, accepting the lordship of Christ in all of their life will no longer willingly allow a portion of their lives to be controlled by Mars or Mammon (whether labeled Republican, Communist, Conservative, Democrat, or Christian nation) but ready to give a prophetic and evangelistic witness out of the certainty of their kingdom citizenship. Whether such a stand is going to be practical, popular, or successful is beside the point. That question is not ours.

Well aware of my own imperfections and inconsistencies, I know where I belong, and it ain't with one foot in both worlds. — Jan Gleystein, Scottdale, Pa.

. . .

You are to be commended for the editorial regarding the bombing of Vietnam over Christmas. We say a sad Amen. We need to speak out against our government when it practices what is clearly deception and immoral abuses of the God-given role of government.

We Mennonites have kept quiet too long regarding the atrocities we have committed in South East Asia. We of course excuse ourselves by saying that our job is not the changing of unregenerate men except through evangelism. But in Asia, and I believe elsewhere if we do not have a prophetic moral

judgment to make I am afraid no one is going to listen to the good news that we bear.

The prophets got into all kinds of trouble because they condemned the immoralities of their times. John the Baptist lost his head because he articulated his feelings about immorality in high places. And our Anabaptist forefathers did not hesitate to take on the authorities even though it meant the stake.

One is heartened to hear that some of our young people see the issues involved and refuse to take part in a system that sends men to the moon to learn how to "improve the quality of life" on earth, while at the same time sending waves of B-52s over densely populated areas of a country with which we are not even legally at war!

I wonder what would happen if all of us Mennonites would pray fervently for peace and send frequent letters to our congressmen and leaders reminding them of their moral responsibilities. — Everett Metzler, Kowloon, Hong Kong.

. . .

I would like to make a comment on an article written by the editor of our official church paper. I was shocked as I read the article in the Jan. 16 issue. The title is "Bombing, Law and Order, and the Press."

The editor sounds more like a politician than a minister of the gospel. I think he owes a public confession and a retraction of his words written in that article.

I don't believe our government has become demonic. I believe the President of the United States needs our respect and our prayers. I believe he did what he thought was best to bring about peace in the Far East.

In that bombing during the latter part of December, his objective was to knock out military equipment. He did not deliberately bomb the populace. Why don't some of these so-called peacemakers go to North Vietnam and get them to stop fighting and stop invading South Vietnam and firing rockets into the villages and killing people? I believe that after United States pulls out of South Vietnam, North Vietnam will take over all Vietnam.

He also said that the President seems to feel he can ignore Congress. I saw programs on TV where Congressmen admit they failed on their part. There are decisions that the President must make himself — he is the commander-in-chief.

I am glad I am an American. I believe God is using United States to hold back the forces of evil.

I think it is time the church gets on with their commission to bring Christ to the world, and let the government take care of its obligation.

I think somewhere along the line the church got its commission mixed up with that of the government. — Enos B. Hunsberger, Earlington, Pa.

. . .

Thank you for the editorial in the Jan. 16 issue, "Bombing, Law and Order, and the Press." It was clear and forthright, and its meaning unmistakable.

If we, the church, do not speak out against such atrocity, we too must be counted guilty in part.

In my view the United States was wrong in ever becoming involved in the war in Vietnam. To continue it for this length of time, and increase the bombing in search of an "honorable peace," is a crime for which the country will surely suffer.

The concept of President Nixon sitting in his living room, listening to Christmas carols, while planes at his command were raining death on innocent people, is utterly revolting to say the least. Thanks again for speaking out. — Gordon I. Hunsberger, West Montrose, Ont.

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Humility and Christ's Glory

A brilliant man, George Bowen, after a striking conversion, went to India as a missionary more than a century ago. In a letter to his sisters in his old age he said, "I told the Lord that I am content to be everlastingly insignificant."

This was in marked contrast to his diary early in life in which he boasted he would become a second Apostle Paul and move about the bazaars of Bombay as "Christ Himself." In later years he realized what a failure he was and only then did he become effective as Christ's ambassador.

One of the humblest men of history was John the Baptist. Yet he was such a powerful figure that Josephus, the great Jewish historian, reports many years later that when John's name was mentioned people still trembled at the thought of him. Jesus' eulogy of John was that he was "greater than any man born of woman." Yet when John saw Christ, instead of giving a speech about his own great accomplishments he said, "He must increase and I must decrease." He described himself as "a voice."

Did you ever notice that David never describes his victory over Goliath in all the psalms? We live in a time of superlatives — the greatest evangelist, the greatest preacher, the greatest theologian, and the greatest singer and actor. We desire dignity and position. We want some title and to be addressed properly. No wonder Christ is not seen.

Matthew simply signed his name "the publican." Jerome says Mark's Gospel is the memoirs of Peter and published by his authority. Notice that the denial and fall of Peter take precedence over the walking on the water. Dr. Luke with his masterpieces of the Gospel and Acts wrote these without as much as signing his name.

It is always the smaller things that strut and insist upon their own importance. Remember the frog in Aesop's Fables? He realized how small he was so he tried to blow himself up to the size of a cow. It is the small man who needs to stand on his dignity. The person who is third cousin to the duke never allows you to forget it.

Jesus did great deeds of mercy. But He never advertized Himself. He did not shout in the streets. When He healed the leper He told him to tell no man. He was

satisfied to serve the sick and the afflicted.

How different was Jesus from those who will not serve or give in any cause unless they are given proper place, unless their names are trumpeted abroad and placed on placards. Love seeks not to be superior but to serve.

Today we would schedule Peter for a speaking tour and open our pulpits for him to tell us how it was that he walked on the water. We'd laud him for the largeness of his faith and lift him before people as a pious example of a miracle worker today. We'd scratch from his biography the lines about his lying and the notation of his denial. No wonder people do not see Jesus and His power to save. Have we lost the Spirit of humility?

Today we would make Matthew move among the church to tell how he was once in a very lucrative business and how (can we imagine it?) he left it all to follow Christ. The fact that he left a good paying job with a lot of promise for promotion would take precedence over the fact that it was Jesus who called him. No wonder people still see money as so important and the call of Christ as a secondary thing. Have we lost the Spirit of humility?

Today we would introduce Paul as author of sixteen best sellers, the best known theologian of the day and have him discuss his Damascus conversion experience. And we would finally feel that perhaps Christ must be rather important if so great a man as Paul believes on Him. If such a star, along with several movie, baseball, and football stars, follows Christ, He certainly must have something going. But we would still see the stars instead of the Savior. Have we lost the Spirit of humility?

In order to witness to Christ we need a great deal more humility. We must be ready to remind people of our own inadequacy to accomplish any good thing or do what we ought to do. We might declare that what we are we are by the grace of God and that Christ is the Savior. But not only, or even primarily, do we declare it. We must live in the Spirit of humility. This is what the Holy Spirit does when He comes to indwell us. The fruit of humility grows in our lives. The Holy Spirit leads us as He led Paul to realize that all our good heritage, good position, good education, good religion, and good works are as garbage when it comes to our standing before God. — D.



GOSPEL HERALD

February 20, 1973



The Whole Gospel to the Whole Man

by Hubert Schwartzentruer

This title suggests that there is perhaps a gospel that does not take into consideration a man's total human needs. From a careful observation of the Scriptures as well as the life of Jesus and His total words and deeds, the idea of a partial gospel receives no support.

In Jesus' day there were movements taking root and growing toward a more conservative and legalistic position. This was severely condemned by Jesus as the development of a system that shielded people from facing up to Christian responsibility.

There was the movement of the radical Zealots as well. Their method was total revolution by overthrowing the oppressive government. Jesus found no way to become an active supporter of that method.

The temptations of Jesus seem to underscore His desperate effort to launch out in His ministry with a clear-cut purpose, goal, and message from God. The tempter appears to divert Him from His goal and purpose by suggesting a more watered-down way.

The nature of the temptations have to do with the social needs of people, the political concerns, as well as the religious observances. The tempter tried to get Jesus to become active in any one of these at the expense of the other and Jesus turned His back on him and began to develop a total new way of life that incorporated and superseded all three, but not one at the expense of the other.

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"Can Christians who are rich announce good news to the poor and remain rich?"

Jesus had no time for religious acts that did not take into account man's total needs. A study of Luke 4:16-20, which I call Jesus' inaugural address, begins with the affirmation of the power of the Holy Spirit leading God's people to minister to the oppressed, poor, and imprisoned with a message of God's love. God's love is demonstrated by freedom for those who are in bondage to any force that takes from them the dignity and rights with which God created them.

The temptation for the Christian church is to launch into a program called "evangelism" which is so shaped that it will skirt around all the social and political issues and be totally silent on Christian life-styles but call for a commitment to a Lord who is still controlled by an affluent middle-class society.

The other extreme may be to become social activists who cry for change but are complete strangers to any knowledge of God's love and grace which calls sinful men to find forgiveness and reconciliation and peace with God. Jesus would not have part of a religious expression that cared not about man's social needs. Neither could He develop any common bond with the social activist. If one were to choose the lesser of two evils, however, I think the social activist would stand a better chance at the judgment day than the religious talker. Matthew 25:31-46 would support such a theory.

The purpose of this brief paper is to help us identify the issues and help us to engage in discussion so that we might think through clearly what God might do with His church.

As the world grows more urban with masses of people crowded together in our cities, there comes a symphonic cry to the ears of the people of God for help. The high-rise apartments which have replaced the rat-infested slums have now become a "slum with a new look." Blight caused by poorly planned urban renewal cut deep wounds more deeply.

Escape to the suburbs has only moved the problem from one geographic location to another. Loneliness, fear, and suspicion coupled with insecurity, poverty, and depression is destroying the very soul of its victims and reducing man from a being with dignity and self-worth to a mere body of cells that struggle only for survival.

Man can live under pressure and survive only as long as there are dreams, visions, and hopes to cling to. As

Hubert Schwartzentruber, Goshen, Ind., serves with the Mennonite Board of Congregational Ministries.

the dreams fade and vision disappears, even so the quality in his life that makes him human will also disappear. When a society and environment chokes out progress and growth and development of individuals, then someone must ring the bell of alarm for all of God's people to hear.

Man has been endowed with unique gifts. The most significant is to love and be loved. Man was created to share his life with other people. As he shares his life with others, he develops the gifts which God has given him. Whenever he uses his gifts to advance himself only, he ceases to grow as a creation of God and becomes a machine which is concerned with its own self-interest.

An example would be that of a man who has accumulated great material wealth and sees about him the need for sharing, but by refusing to do so he places himself in a position in which he is no longer a channel of God's love but becomes a stumbling block which breeds hatred. He may maintain a strict religious stance and participate actively in religious exercises, but still be a false prophet.

The suffering in urban areas today is created by the greed of a few wealthy people. The only power the world knows is money. Money controls the political systems as well as religious observances. It determines who lives in a good house and who lives in a bad one. It determines who gets educated and who does not. It decides who eats beans and cornstarch gravy and who eats steak and pot roast. It determines whose health needs are taken care of and who dies at an early age because of disease.

God's voice must be heard in the midst of oppression and poverty. Let us look at the Mennonite Church today to determine how might we, as God's people, be a healing balm among the hurts of our society.

We must never make the mistake and view only the

GOSPEL HERALD

Volume 66 Number 8

John M. Drescher, Editor

David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

cities as dens of iniquity and breeding places for crime. The suburban dweller looks upon the inner city as the place where those reside who are too lazy to work. He does not stop long enough to evaluate the facts. He forgets that in America today there is profit to be made for a few by keeping many poor.

When a society's values become confused, then those who worship the "god" money, devalue the dignity and sacredness of human life. A society confused by materialism can justify war and racism and tolerate social evils because the presence of these evils all add to its pursuit of material wealth.

By looking favorably at war, there is almost a guarantee for the wealthy to make more money. Promotion of racism guarantees who will control the dollar. It further determines who can be boxed into the ghetto and reservations in order to supply a cheap labor force. It supplies tenants for houses which are no longer fit for occupancy and provides an income for property otherwise a liability. Poverty helps to control the politics of a community. The poor are vulnerable and thus exploited by those who are intoxicated in their search for power.

The Mennonite Church must continually examine its values and goals. It may be that the subtle evil of craving for power has made us too some of the most infamous racists.

We have a tradition of honoring hard work and spending money wisely. Regardless of the community we have chosen for our home, it usually does not take long until we become a little wealthier than our neighbor. That is not always true because we work hard, but because we may not have developed a conscience against exploitation of people and resources for our own personal benefit.

Jesus came into the world in flesh to reveal God's love to a corrupted world. He confronted evil and gave mankind a pattern and a mandate to develop a more acceptable life-style. He was rejected by the religious rulers and the powers that controlled society. After they could no longer tolerate His revolutionary message, they publicly nailed Him to a cross to die. It was then that the new movement of God spread. The power of the resurrection and the commitment of many believers was a renewed demonstration of God dwelling among men in flesh.

In our urbanized society, God must again dwell in flesh. The call is not for development of techniques or gimmicks, but it is how best God's people can announce the good news that "God loves you."

Jesus claimed for Himself a gospel of reconciliation. Luke 4:16-19. That gospel was validated by God through

the anointing of the Holy Spirit. It announces good news to the poor. Can Christians who are rich announce good news to the poor and remain rich?

While in Galilee one time, Jesus said, "If anyone wishes to be a follower of mine, he must leave self behind; day after day he must take up his cross, and come with me. Whoever cares for his own safety is lost; but if a man will let himself be lost for my sake, that man is safe. What will a man gain by winning the whole world, at the cost of his true self? For whoever is ashamed of me and mine, the Son of Man will be ashamed of him, when he comes in his glory and the glory of the Father and the holy angels" (Lk. 9:23-26).

A number of times in His teachings, Jesus refers to a hell of fire. In the account of Luke 16, the story of the rich man and Lazarus, one such person in torment in hell is identified. Jesus identifies the sinner as he who never supplied the need of the hungry when it was in his power to do so. The punishment was confinement to eternal fire.

Another ministry Jesus claimed for Himself is to proclaim release for prisoners and recovery of sight to the blind. Many of us do not even know who the prisoners and the blind are, let alone minister to them.

He further states that He must be engaged in activity that would let broken victims go free. Has any country ever enslaved fellow human beings without paying a high price? There are still many blacks, Indians, and Chicanos in North America who are not free.

Voices in the civil rights groups are crying out. Before we call them names let's look carefully, lest we silence the voice of God. Broken people who are victims of an unjust society will go free some day. Very often that unjust society is the one that is good to those of us who cling to middle-class values. Where do we find ourselves in God's plan? With the middle-class society or with the broken victims who Jesus said must be freed if the gospel has divine sanction?

With this passage in Luke 4, there is also a note of urgency suggesting that we announce that God will save His people *now*. Are we ready to receive God's love now to the point that we become crusaders for peace, love, justice, dignity, and human rights for all people? Perhaps you would like to stop now and identify who those broken victims are. They are the ones who need to hear God's message of reconciliation through a demonstration of Christians giving themselves unselfishly for others.

The gospel which saves people and is faithful to the teachings of Jesus may be misunderstood. It is difficult for some to understand why in the state of Kansas on May 11, 1972, at 11:00 a.m., Dennis Koehn surrendered to the Federal Marshals for noncooperation with the Selective Service Act. As a Christian disciple he could not conscientiously register and become a part of a war machine.

Many sons of Menno have turned their backs on wealth in order to turn their faces toward God. The sons of Menno today are found in many service professions because they have placed a higher value on people than on systems.

The church cares about the people in her community. That includes every community represented by our brotherhood. The gospel reflects itself in the proclamation of God's love, be it building houses, healing bodies, or preaching and teaching.

Jesus' total ministry was leading people to a new discovery of God. His becoming God in the flesh brought not only new insight into the holiness of God, but also new awareness of the sacredness and dignity of human life.

This kind of demonstration of power and love and revolutionary life-style branded Jesus as a radical. A radical is one who deals with the underlying cause rather than treating a few symptoms on the surface. A Christian who is not a radical, but compromises conviction for sake of expediency, is most assuredly a "serpent in God's vineyard."

An honest study of the New Testament will direct us to become ministers of reconciliation to our whole world. The mandate becomes more urgent as we see our rapid rate of urbanization and discover the millions of lonely, hurting people. As a Mennonite brotherhood, I would propose the following ten steps for us to consider in being faithful to the call to discipleship and the making of disciples:

1. A renewed and honest study of the Scriptures which would lead us in sensing God's will for us today.
2. A new look at our cultural emphasis. Have we made these synonymous with Christianity?
3. Develop a new appreciation for God's people and join hands with all our brothers who are children of God in order to bring healing and love to our world.
4. Reassess our stance concerning wealth. How did Mennonites become rich?
5. Take stock of our institutions of learning. Are we preparing our youth to fit into mainstream society or are we giving directives to be radical spirit-filled Christians who develop a fitting life-style?
6. Work to eliminate the soul-destroying racism among us.
7. We have a painful history of division among us. Could not the world see brotherhood and love in a much better way if we all would pull together?
8. We must define where our allegiance finally rests. Is it in obedience to a heavenly kingdom? We must recognize that the earthly and heavenly kingdoms are in conflict. Where there has been no conflict, there has been little growth.
9. We must develop priorities and stop promoting irrelevant programs. This may mean that many of our present church boards must die so that new life can develop. We are in grave danger of losing the new wine by putting it



A. Don Augsburg

God's People in Mission

As soon as a person comes to Christ He commands, "Go ye into all the world." A more literal translation might be, "Therefore having gone," or "Wherever you find yourself make disciples of all men." The Scripture says, "If you save your life, you will lose it or if you lose your life, you will save it." One might paraphrase, "Therefore having gotten lost for Christ in this world get to work and make disciples of all to whomsoever you are sent." A person's mission may be what he is, where he is.

General Assembly 73 has as its theme, "God's People in Mission." The theme of the first full-fledged General Assembly is a theme needing emphasis at this time in the history of our denomination.

If we are God's people, then we have a mission. And if we have a mission it certainly should incorporate the total of the people of the denomination.

A thinking Christian has many questions in relation to how he can effectively be in mission today.

Come to Assembly 73 at Harrisonburg, Virginia, August 7-12, and have your mission clarified. — A. Don Augsburg, moderator of Mennonite General Assembly.

into the old wineskins. New people, whose names we may not yet now know, must become our leaders.

10. We will need to develop a new sensitivity to the Spirit's control of our life as individuals and then as a total brotherhood.

The church must not develop her theology to fit her needs. She is obedient to that which is engraved in her very foundation. She does not read the Holy Scriptures to support a notion, but to change her complete system of thinking. In our frantic search for adherence to a strict view of inspiration of the Bible we must accept even that which we do not like or makes demands of us or calls for change in attitudes or practice, and then act in obedience.

Evil always prospers most when good men do nothing. My call to the church would be to develop a burning hatred for evils that destroy God's plan for His creation and develop a consuming love for all of God's creation. To have no other concern than to be obedient to God in all of our relationships with God and man is the highest and purest form of evangelism.

*From *The New English Bible*. The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961, 1970. Used by permission.

Church and Missionary in Brasilia

by Otis and Betty Hochstetler

Church at Gama

Members at the Gama Mennonite Church in Brasilia, Brazil, have felt as though little progress has been made in recent months. The last baptismal service was in March with three members added, but there have been no new decisions since.

Another dismaying factor is our meeting place. We have met in Manoel Sobrinha's home since 1963 and now with 30 to 40 attending the four weekly services, we have to be in different rooms as the living room is small. The Brazilian Mennonite Church has budgeted us money to help buy a lot, but we have found nothing in the vicinity. Everything is strictly zoned in the Federal District and we have been looking for over a year for a suitable location. It must be within walking distance as none of our 24 members own cars.

Missionaries Otis and Betty Hochstetler give marginal time to the church as they live 25 miles away and work primarily with the two bookstores. Other members hesitate to take leading or speaking responsibilities as they are new Christians. So we have tried a shared leadership with no one having to be completely responsible.

Otis preaches occasionally. The youth have served valiantly as teachers for the two children's Sunday school classes. But we feel spiritually hungry. On a recent Sunday night we tried an experiment. We organized a theme and assigned three topics with numerous scriptural references to three members. The speakers dug into the assignment and by Sunday evening we had exciting results.

We are going to try more of these kinds of programs to see if our young church can gain more confidence in spiritual sharing. The "topic program" is old hat for North American churches, but it has brought a new light for us. (In fact, we used a theme and Scripture references from an old *Program Builder* that a church in Iowa had sent to us.) Can you suggest other ways that we can receive spiritual stimulation where there is no "preacher" and many are new in the faith?

Life at Home

Sometimes people wonder what a missionary wife does. This week, as always, there are diapers to wash, the baby to feed, meals to make, groceries to buy, and stories to read to Dick. (I'm so thankful to a church in Iowa that sent a number of old *Story Friends*.) I don't have to clean the house as I have a girl from our church in Gama living with us who is studying here in town and she takes care of that, plus doing the dishes! Also, we had 19 guests — mostly missionaries either going or coming — and we spent time just talking.




Otis Hochstetler (far right), meets customers in one of the two Christian bookstores he manages in Brasilia, and Federal District.

After supper each evening, Otis and I like to sit and watch the news on TV. But tonight is special. We are going out to eat with the OMA (Overseas Mission Associate) couple — Keith and Kathy Springer — and then we plan to attend a folklore program.

Bookstores

Sales at the Taguatinga branch of the Livraria Crista Unida have improved so much that keeping Jose stocked with books is almost a problem for Otis, who manages the Brasilia and Taguatinga stores. Often Jose, working at the Taguatinga store, calls early in the morning before Otis leaves the house with the order of books he must have that day.

March and August are the beginning of the school semesters and bring a heavy demand for school books, notebooks, and pens. We hope that customers who come for school books will also become interested in our displays of religious books, Bibles, and Sunday school materials. Our supply cannot be compared with the Provident bookstores in North America, but there has been a lot of improvement in the attractiveness and availability of religious books in Portuguese during the past five years. Our bookstores are well known among the Protestant churches in the Federal District but members do not read like they should. Last year sales from our four Brazil bookstores increased 40 percent.

David Wilkerson was here last October to promote his three books in Portuguese: *The Cross and the Switchblade*, *What Every Young Person Should Know About Drugs*, and *Run, Baby, Run*. Our concern is that the bookstores can help Christians become more mature and provide non-Christians with lifesaving information. 

Otis and Betty Hochstetler serve in Brazil with Mennonite Board of Missions, Elkhart, Ind.

God's Word Proves Reliable and Relevant

by Clarence Y. Fretz

Some people are saying, "For me the Bible is simply not relevant. I can get along very well without it." Others feel the way it is taught is not "making it relevant." A practical problem is that the Bible was written long ago in an Oriental setting as the Word of God for problems arising at that time and place. How could it be suited to our time and culture?

It is helpful to remember, however, that man's basic needs are unchanging. Moreover, it is precisely that which God revealed as His timeless answers to man's continuing needs that got into the Book. Not all that His prophets and apostles spoke and wrote went on permanent record, but rather that which was recognized as being of enduring value.

Actually, God's Word has been repeatedly proving itself both reliable and relevant during the last 600 years. The range of revelation in the Bible is so wide that it has met man's needs in many and varied ways. It has strengthened my faith to discover this. Some examples are very unusual.

Unsanitary Dying Europeans Discover God's Word to Be Germane

Europeans in the Middle Ages were plagued with black death and with leprosy and many died from these scourges. They knew little of modern hygiene and not much of the Bible. And they never dreamed how relevant God's Word is to every important area of life. But then someone thought of the directions given in the Old Testament for the control of leprosy. Following these directions resulted in methodical eradication of this disease. "As soon as the European nations saw that the application of scriptural quarantine brought leprosy under control, they applied the same principle against the black death. The results were equally spectacular, and millions of lives were saved" (McMillen, *None of These Diseases*). God's Word proved reliable and fitted to meet the need of man.

Bible Students in Reformation Times Discover Truth of Importance to Them

Martin Luther longed for peace with God. After an agonizing search, he finally found it in the words of Scripture, "The just shall live by faith." As he took these words to heart he discovered in his own experience that "being justified by faith, we have peace with God."

Zwingli discovered the same truth. The whole New Testament became so significant to him that in his pulpit in Zurich, Switzerland, he began preaching straight through the New Testament, starting with Matthew. Besides, he encouraged private Bible study groups. In one of them, the students discovered in the Book of Romans that men should cry to God for mercy and a clear conscience, and that forgiveness of sin must result in a changed life.

Two of Zwingli's most fervent followers, Conrad Grebel and Felix Manz, became active leaders of Bible study groups. They finally led out in forming a distinct brotherhood committed to taking God at His Word. Menno Simons became a leader in a similar brotherhood in Holland and North Germany. Like Luther and Zwingli, these early Anabaptists accepted the sole authority of Scripture in matters of faith. But they went further. They sought to bring the Word of God to bear on all of life. Grebel wrote: "There is more than enough of wisdom and counsel in Scripture, how all classes and all men may be taught, governed, instructed, and turned to piety." Menno Simons regarded the Word not only as relevant to all of life but of regenerating power:

"The surest and best fruits are to so preach the Word of God in power that many may be born of Him and be led to sincerely fear and love Him, to cordially serve their neighbors, to die unto flesh and blood, to believe on Jesus Christ with all their hearts, and tremble at His Word, that they may do nothing contrary to it, may truly worship God and conform their whole life or walk according to His Spirit, Word and example . . ." (*Works*, II, 24).

Clarence Y. Fretz, Hagerstown, Md., is principal of the Paradise Mennonite Church, Hagerstown, Md.

An important distinction between the Anabaptists and the state churches was that the Anabaptists held the teachings of the New Testament to be relevant in every generation and not "just for people in New Testament times." As a result, they put into practice many significant precepts and principles that were neglected or rejected by others — nonresistance, nonswearing of oaths, believer's baptism, closed communion, church discipline, separation of church and state, voluntarism in religion, and freedom of conscience. Although Luther, Zwingli, and Calvin held that the Great Commission was meant only for the apostles, the Anabaptists believed the Great Commission was for all time and were willing to preach as much as opportunity and possibility afforded — "in houses and in fields . . . at the risk of possessions and life" (Menno Simons).

The Word of God proved reliable and relevant for the Anabaptists. Despite severe persecution many people heard, believed, and accepted the Word of life and demonstrated its beauty and power to others. Scholarly outsiders wrote of them: "As concerns their outward public life they are irreproachable. No lying, deception, swearing, strife, harsh language, no intemperate eating and drinking, no outward personal display is found or discernible among them, but humility, patience, uprightness, meekness, honesty, straightforwardness" (Agricola). "We may learn much from them that is good, namely, humility, contentment, moderation, and especially mercy toward the needy" (van Bentheim). "They lived and moved in God's Word" (Geesman).

Mennonite Shipbuilder Finds God's Word Accurate and Relevant

No modern world history book ever mentions the Flood, even though the Bible records it and many ancient peoples have legends of it which have enough similarity to the narrative in Genesis to corroborate the Bible record. The Dutch Mennonites believed the biblical account to be true and one of them believed it might well have some relevance to his day. He was not disappointed:

"In 1609 at Horne in Holland, the Netherlandish Mennonite, P. Jansen, produced a vessel after the pattern of the ark, only smaller, whereby he proved it was well adapted for floating, and would carry a cargo greater by one third than any other form of like cubical content." *Langes Commentary*, condensed. It revolutionized shipbuilding. By 1900 every large vessel on the high seas was definitely inclined towards the proportion of Noah's ark (as verified by "Lloyd's Register of Shipping" in the *World Almanac*). Later, ships were built longer for speed, a matter of no concern for Noah.

— *The Amplified Bible*, p. 10.

Eighteenth-Century Revival in British Isles Displays Power and Relevancy of God's Word

Under the powerful preaching of the Word by John Wesley, George Whitefield, and many others a sweeping revival took place in the British Isles in the 1700s. These

preachers emphasized "the transformation of the individual through faith in Christ and His sacrifice on the cross, through complete dedication to God, and through the work of the Holy Spirit." Those who became so dedicated "sought to win others to a similar experience. They also strove to alleviate or abolish social conditions which warped or destroyed human lives" (LaTourette). They worked for prison reform, education of the masses, and abolition of slavery. They promoted a stricter observance of Sunday and tried to curb the gambling, drunkenness, dueling, and cruel sports so prevalent in that day. They were effective in bringing about the regulation of child labor in factories.

Twentieth-Century Swiss Doctor Discovers God's Word Is Reliable and Relevant

The Bible teaches that when a Christian is seeking the experience of healing from physical sickness, the confession of sin and prayer can have a meaningful part in helping him get well. James 5:13-16. It is Paul Tournier, at first a medical doctor in Geneva, Switzerland, who has discovered in our day that Scripture is reliable and relevant at this point.

After getting personal spiritual help himself, Dr. Tournier began to take a personal interest in the spiritual needs of his patients.

When the physical remedies he prescribed for their illnesses did not bring expected relief, he would take time to speak to his patients about the spiritual side of life. He would ask them whether they were willing to enter upon quiet reflection to see whether they could remember some unresolved matter that might be causing them not to respond normally to medical treatment.

If they consented and, with the help of his gentle questioning, remembered some unrepented-of sin of the past, he would ask them whether they would be willing to confess it as sin, pray for God's forgiveness, and make any needed restitution or reconciliation with other persons involved. In numerous cases they agreed to this and not only received spiritual relief but began to improve physically, sometimes very rapidly. Dr. Tournier is now a practicing Christian psychiatrist and writer of helpful books on mental health, in each of which he shows the relevancy of Christian principles to personal health.

Recent Medical Research Supports Relevancy of Christianity

In all nations where true Christianity has gone it has elevated spiritual, moral, social, and physical conditions. In most cases it has increased the life-span. Very often this was due to the ministry of Christian medical doctors, hospitals, nurses, and others.

Recently, the research of a Johns Hopkins medical professor has brought to light that "the incidence of fatal heart disease among infrequent churchgoers is twice as high as for men who attend church at least once a week."

Dr. Comstock had originally intended to discover the

effect of water hardness on the rate of death attributed to arteriosclerotic heart disease, but he checked at the same time on other factors. He investigated the records of more than 500 men between 45 and 64 in Washington County, Maryland, from 1963 to 1966. He found that with water hardness went a higher relative risk of fatal heart disease, that with smoking of cigarettes the risk was still higher, but with less-than-weekly church attendance, the risk was highest of all!

In speaking last week with Dr. Partridge, Dr. Comstock's assistant, I learned that they have heard of other studies which indicate a favorable effect of church attendance on longevity. Dr. Comstock and his staff are now planning to research the matter further.

Just what causes this lengthening of life is not yet known and may not be entirely discovered, but the Bible does say, "They that wait upon the Lord shall renew their strength" (Is. 40:31), and "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. . . . With long life will I satisfy him, and shew him my salvation" (Ps. 91:1, 16).

Christian School Pupils and Teachers Discover Reliability and Relevancy of the Word

In the past twelve years there has been a steady increase in the number of Bible-believing, evangelical Christian schools in America. Students and teachers in these schools have been exploring the relevance of the Bible to academic subjects and to human problems in the schoolroom and in contemporary society.


Surveys have shown that, apparently because of Christian influences, pupils in these schools have made above-average gains on standardized achievement tests in Bible, music, and basic school subjects. More importantly, church loyalty has been strengthened. In one community, pupils from Mennonite homes attended Mennonite day school and public school in approximately equal numbers. A survey revealed that a higher percentage of Christian day school graduates than public school graduates from Mennonite homes (1) became members of the church, (2) married Mennonites, and (3) became active in Christian service in the church.

Church school teachers are becoming intrigued with the possibilities of correlating Bible and academic subjects. Bible-oriented texts in seventh-grade science and in tenth-grade biology have just appeared on the market. Other Christian school texts are on the way. The Bible is more relevant to all of life and knowledge than any of us in the schoolroom ever realized.

On her recent final test in Bible, a tenth-grader in one Christian school wrote:

"I have really appreciated the Bible classes this year. I have spent more time in private devotions this year and I feel it was very helpful to me throughout the day's activities. I have developed new convictions through this study and the church. Christ has become more real to me, and I have come to the place that I feel weak and

helpless without His presence. Through this study I have been challenged to serve Him more, and this is one goal I have — to do something for Him. I want to be an instrument in His hands to win others and never to be a detriment. I want to be more like *Him* and live a faithful Christian life."

The Bible has been proving itself reliable and pertinent all through time. I believe it will continue to do so wherever creative, Bible-studying Christians will search out its many relevant teachings, put them to test, and discover the dependability of God's Word. 

Communion

As the child comes home from school, I come to You.

*I open up the door and enter in,
Scattering my little day across the room —
The test I failed, my heartache on the floor,
The flower I picked in haste along the way.
Cast off, flung down, are heavy coat and shoes.
The door is closed, and for a while I know
The coming home.*

— Phyllis Rogers

Wit and Wisdom

No person was ever honored for what he received. Honor has been the reward for what he gave. — Coolidge.
• • •

Our children need our faith, not our fears.
• • •

Children of all ages have one thing in common — they close their ears to advice and open their eyes to example.
• • •

A hometown is the place where people wonder how you got as far as you have.
• • •

A child psychologist says one of the problems is that children's books always show men as the daring heroes, woman only as mothers. He says it is important to change the emphasis so that little girls will realize they can play a major role in society. All right, that may make little girls become daring heroes when they grow up, but you are never going to get little boys to want to become mothers. — *National Catholic Register*
• • •

"Your greatness is measured by your kindness. Your education and intellect by your modesty. Your ignorance is betrayed by your suspicions and prejudices. Your real caliber is measured by the consideration and tolerance you have for others."

Two-year Career Programs at Hesston College



A four-year liberal arts education is not for everyone. Maybe it's a question of not having the time, the money, or you just aren't sure a college education is for you. Hesston is for those who want a two-year Christian campus. You can select a two-year transfer plan or choose one of 13 two-year career programs.

In the last ten years Hesston's enrollment has doubled. That says something about the kind of college it is. Listed below are 13 two-year career options:

Production Agriculture

For the person who will return to the farm as an operator. An Agri-business option is available for the person who will be involved in an agricultural business. A two-year transfer program is another agricultural option.

Automotive Power-Technology

For the young man heading for a career in the automotive servicing fields as a service manager, service technician, sales representative or related vocation.

Aviation

Ground school and flight training prepare the student to take the FAA's examinations leading to the following ratings: private pilot, commercial pilot, instrument rating, and flight instructor.

Bible and Christian Service

A combination of courses including psychology, sociology, history, speech, writing, church ministries and a heavy emphasis on Bible. This can be transferred to other colleges if one wants to continue schooling in this area.

Business-Middle Management

Intended for those interested in retailing, operating a franchise, managing a small business, or working in middle management in a larger firm.

Business-Middle Management with Computer Emphasis

Similar to above, but includes more computer courses done on the IBM System 3. For the person moving into the in-service training program of the data processing department of the hiring institution.

Building Technology

For persons pursuing a career in the building trade, mobile home, and modular construction fields. Offers well balanced combination of building trades, electrical, business, and related courses.

Child Care

Open to men and women with emphasis on child development, child rearing, and learning for the preschool child. Graduates will be ready to work in most states in day care centers and

nursery schools, and when under the supervision of qualified teachers, in kindergartens. Also a stepping-stone to a four-year degree.

Electronics

Program gives the student a balanced education with general education courses, electronics courses, and on the job learning and earning experience. Leads to an F.C.C. license.

Homemaking

Here is a serious approach to creating strong homes. A package of home economics, child care and other courses to prepare a young lady for a career as a mother, homemaker, and useful Christian citizen.

Nursing Program

Open to both men and women. At end of two years graduate is qualified to take state board examinations to become a registered nurse.

Professional Secretary

For the person who wants to excel in the office. There is enough actual work, experience to prepare the student for a responsible personal secretary's position.

Social Work

The social work technician is trained for specific tasks such as interviewing, group work, and community development. He will function as part of a team supervised by a master of social work. If at some point a student should decide to advance on the social work career ladder, he will be accepted at most colleges or universities at the junior level with full credit.

MAIL THIS COUPON FOR INFORMATION

Name _____

Address _____

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HESSTON COLLEGE

HESSTON, KANSAS 67062

Lead Me by Thine Own Hand

by Masakazu Yamade



Masakazu Yamade

“Thy way, not mine, O Lord,
However dark it be!
Lead me by Thine own hand,
Choose out the path for me.”

— *The Mennonite Hymnal*, 341

This is one of my favorite hymns. Whenever I sing this I am given the comfort and the encouragement, looking back upon my past. I am confident and grateful to God that I have been led by His hand since I met Jesus Christ through an American missionary (till now). God has never deserted me, instead He has loved me so much and treated me well in spite of my disobedience. I cannot remember how often I denied Him, how often I took roundabout ways, and how much I have been lazy in serving God.

In the spring of 1949, when I graduated from a senior high school, Japan was still in the worst economic situation. My father was station master of a fairly large station of the Japan National Railways, but our family was not rich enough for me to enter a college. I was forced to work and became a book-salesman at a famous department store in Osaka, the second largest city in Japan. I had been so sorry not to get the higher education and I sometimes felt sad when college students came to buy reference books, for I envied them because only few people are destined to get high office without higher education.

But I usually enjoyed working with the pretty salesgirls, and I began to learn how to gamble and dance. I especially had a passion for dancing with girlfriends. I also learned smoking and drinking, as most young men do in Japan. When I was eighteen years old I enjoyed Christmas Eve at a dance hall with other playfellows. I trifled away

my important younger days in such ways.

Those who don't believe in God would say that it was only coincidence, but the chain of events that happened to me was not coincidental. I believe now that God's hand had worked on me in a visible way.

At the end of the summer of 1950 Osaka was hit by Typhoon Jane with a tidal wave which did much damage to the inhabitants there. A few days later a short American came to our department store, asking us to fix his books that were damaged by the flood. Although I was not the person in charge of bookbinding, I happened to take care of them. I never dreamed that meeting that American, Carl Beck, the first Mennonite missionary to Japan, was the first step toward God.

I was very glad when Mr. Beck invited me to dinner one evening. He lived with his wife, Esther, and a pretty daughter, Carol, in an apartment of the MCC building. I had heard that they had come to live there because they could not find any house to live in at Tokyo. The other first Mennonite missionary, Ralph Buckwalter, lived in Tokyo.

After dinner he gave me a pocket-size book. Later I realized that it was an English New Testament, the first Bible I had had in my life. Soon I began to take the elementary lessons of Jesus with Mr. Beck, using the Bible. Although I could understand little of what he taught me because of our limited verbal communication, I felt his warm mind and his zeal in the teaching, and I came to respect him.

I enjoyed the meeting on Christmas Eve not at a dance hall nor at a cabaret, but in the MCC building that year, 1950. My interests were gradually changing from worldly pleasure to something different. I had a Christ-centered Christmas for the first time. I did not realize it, but it was clear that I had been led by His own hand.

Nevertheless I felt restless at that time. A few months earlier Mr. Beck told me that they would move to Obihiro, Hokkaido, where he started his evangelistic activities and he asked me to go along with him and help him. I almost made up my mind to go with him but still I had some problems to be solved. The most difficult matter among them was obtaining my parents' consent.

They said to me, “Why must you change your nice job for such a futureless vague, and odd job?” They wondered about my health and safety because we had no relatives or friends in Obihiro, which is very far from my hometown,

and unfortunately there had been rumors that the army of the Soviet Union would invade Hokkaido. There was almost no hope that my parents would consent to my leaving.

But later, my parents reluctantly consented to my quitting the job in the department store and to move to Obihiro because of my importunities. A few years later I came to know that Mr. and Mrs. Beck had prayed to God to lead me and open the way for me.

On June 15, 1951, I left my hometown for Obihiro, where the Becks had been waiting for me. I was still a seeker and did not know what evangelism meant. But as we worked together and I walked along with him, I gradually came to know the meaning of the cross of Jesus and to realize my sinful life, although it was not an unusual life for an average young Japanese.

At last I decided to accept Jesus as my Savior and to follow Him. I was baptized by the hands of Mr. Carl Beck and Mr. Ralph Buckwalter on November 25, 1951, which became the Memorial Day not only for me but also for the Japan Mennonite Church because it was the birth of that group.

Thus my Christian life began, but its progress has not been easy and smooth especially until the second awakening. Rather, I should say my Christian life has been full of tribulations. About a year later I went back to my hometown to enter a university. Mr. Beck strongly urged me to major in theology in that university but I majored in civil law. As a matter of course the faith of a baby Christian isolated from the brothers' fellowship became weaker and I went back to the secular world. I began to drink wine again though I didn't smoke again. I enjoyed banquets in spite of suffering from hangovers and spiritual void, which I did not experience before I became a Christian.

I sometimes regretted having ever become a Christian and sometimes doubted if I had been saved from my sins. I had lost "the taste of the salt" by the time I graduated from the university. I am very grateful that I was still grasped by His own hand. When my faith was weak, He was strong and His grace was sufficient for me.

About three months before my graduation an eager invitation came from Mr. Beck and my home congregation. They asked me to come to Hokkaido again to become one of the leaders, adding that I should study at a seminary before coming back there. Various thoughts arose in my mind. "I am twenty-six already," I thought, "I cannot take a roundabout way any more." It was because I was offered a job by the Japan National Railways and by that time I had made up my mind to accept it.

There was one more reason I would not want to take a roundabout way. As my graduation was drawing near, I had several offers of marriage arranged by matchmakers. I had a very good girlfriend too. I was afraid that I would lose the chance to marry her if I entered a seminary and became a pastor. "I might get a chance to marry if I work at Japan National Railways rather than at a small church as a pastor." (Many pastors are rather poor in

Japan.) I suffered between the two thoughts of God and mammon.

I was gradually becoming neurotic. I knew that nobody could help me but Jesus. I knew which I should take, but I could not be obedient to Him. I should have prayed, but I could not pray to God. At last I decided to fast for a while, accepting my mother's suggestion, though I was not sure it could be of any help for me to recover a peaceful mind. It might be the means of solving my problem provided by God.

One day, two days, and three days passed. I began to suffer from hunger. On the fifth day I remembered the fast of Jesus in the wilderness when I felt pain all over me and I was nearly famished. I also thought over the temptation of Jesus. I felt I should read my Bible and pray asking His help, but I could not follow this voice in my heart.

When the physical suffering was taken away about a week later, I felt my brain get clear. Day after day my brain was getting clearer and clearer and I came to read the Bible, sincerely asking His will. I could afford to think over my spiritual condition and to look back on the process of my life of faith. I remembered the miraculous meeting with Mr. Beck and God's leading to Obihiro.

Another miraculous event happened to me on a hillside of a mountain in which I was making my fast, in March 1957. I met my Lord. He said to me, "Which do you decide to take, mammon or eternal life? You cannot serve both God and mammon." "Follow Me and I will make you a fisher of men."

Immediately I could set my mind to follow Him, my reliable Shepherd. I repented of my four years of sinful secular life and begged His forgiveness. I have been confident and I can testify that His Word is truth. I was given the peace of God which passes all understanding, and will keep my heart and my mind in Christ Jesus.

When I entered a seminary in Tokyo, I found myself having made a roundabout way to serve God. I was awakened from four years of sleeping in my faith and made a rapid growth at the seminary. There were many prospective leaders during the first decade in our churches and I was not conspicuous among those distinguished persons but I have remained in the church while many of them have given up following Jesus and have left the church.

Really God chose what is the foolish in the world to shame the wise. God chose what is weak in the world to shame the strong. God chose what is low and despised in the world. I did not choose Him, but He chose me and appointed me that I should go and bear fruit.

Thus He captured me and He has led me with godly serenity, but I sometimes think if I had not worked at the department store in Osaka, and if Mr. Beck had not come to Japan and to Osaka, and if the typhoon had not hit Osaka, I might have not been a Christian today. I have been praying to God to "*lead me by Thine own hand and choose out a path for me*" evermore. I praise His name.

SH

Stretching Your Church Dollars

by J. Allen Brubaker

Trying to do more with less money today often ends like a mirage — it evades reality. Yet it is possible sometimes to do more with less money.

Several years ago Mennonite Broadcasts (MBI) arrived at a landmark decision: either to spend increasing amounts of money to buy radio time or to use the money available to produce shorter programs that would deserve public service (free) time. Opportunities for interchurch cooperation also increased during recent years and made it possible to do more for less.

By choosing to develop shorter programs to obtain more and more public service time, MBI has been able to broaden its ministry on roughly the same budget.

Table one below indicates that in 1965 MBI paid \$82,500 for radio time on 68 stations. (All data is for English broadcasts only.) By 1972, only \$2,700 was spent for radio time on two *Way to Life* stations.

	Value of radio time purchased by MBI	Number of stations carrying paid broadcasts
1965	\$82,500	68
1970	\$39,900	14
1971	\$14,300	6
1972	\$2,700 *	2

* Excluding \$4,265 purchased by the MBI office in Canada on three stations there.

Table 1

At the same time, the number of stations providing free time increased from 887 in 1965 to a peak of 1,548 stations in 1971 (see table two below).

	Value of free time given by stations	Number of stations giving free time
1965	\$494,300	887
1970	\$2,537,000	1,196
1971	\$2,847,700	1,548
1972	\$2,719,800	1,084 *

* Drop occurred because no radio spots were released in 1972.

Table 2

And while MBI has been able to decrease the amount of purchased time, the dollar value given to free releases has jumped significantly in recent years, most notably through the release of public service announcements on television.

In 1965, 887 stations contributed free time valued at \$494,300 to MBI's programs. Six years later (1971) this

jumped to a record high of \$2,847,700 on 1,548 stations. (The dollar value of the TV time was calculated on the basis that each station released the spots over an average period of six weeks.) Generally stations are dropping the longer programs and contributing free time for the shorter programs.

With the release of public service spots on weekday programming, the size and type of the listening audience has changed significantly. Broadcasts such as the fifteen-minute *Mennonite Hour* program are released primarily to the Sunday religious audience. Quite often these broadcasts are released on stations serving the smaller communities. Listeners responding to these broadcasts are primarily from religious persons with problems of faith.

The shorter programs like the five-minute *Heart to Heart* broadcast and the three-minute *Choice* broadcasts are released during the week, many in prime time on stations in the major cities. More and more of the listeners responding to these broadcasts are grappling with deep emotional or interpersonal problems.

Increased cooperation with other church groups has been a major factor in "doing more for less." Pooled resources make it possible to produce programs of the highest quality and eliminate costly duplication and needless competition. Each station has a limited amount of public service time available, which other groups also attempt to use. Producing more and more public service announcements of a lower quality is therefore self-defeating. Stations are also increasingly more open to releasing as public service announcements programs that carry no denominational bias.

Church groups that have cooperated with MBI to produce Family Life TV Spots and *Choice* radio programs include the Mennonite Brethren, the General Conference Mennonite Church, Church of the Brethren, and the United Methodist Church.

Another area of interchurch cooperation is Bookrack Evangelism. MBI coordinates the distribution of religious paperbacks to some 750 secular outlets through 24 district mission boards. The racks are placed and serviced by volunteers who contribute their time to the program. One of the attractive features of the program is that it is partially self-supporting. From 10 to 15 percent of the price of each book sold is recovered for postage, transportation, and related costs. Last year some 322,700 religious paperbacks were distributed through racks in supermarkets, drugstores, airports, and the like.

Looking into the future, MBI will continue programming for more public service time and seek increased interchurch cooperation. New ministries will go where the people are and where the needs are the greatest, and there speak the good news of Jesus.

J. Allen Brubaker is a staff writer for Mennonite Broadcasts.

NOW LOOK WHAT YOU'VE GONE AND DONE!



Your gifts and prayers helped to provide the link
in this person's spiritual pilgrimage:

"My marriage was very bad. Many times I had
planned to commit suicide.

"But your broadcast and the hand of God
helped me to do my part in improving our
marriage. Now I feel that I am in love with my
husband again."



MENNONITE BROADCASTS, inc.
Harrisonburg, VA 22801

THANK YOU!

For Helping To Communicate Christ Who Makes Life New

Lehman Presents Conrad Grebel Lecture Series

"In Praise of Leisure" will be the title of the 1973 Conrad Grebel Lecture. This series of five lectures has been prepared by Harold D. Lehman, Harrisonburg, Va.



Harold D. Lehman

The initial presentation of these lectures was given at Hesston College on Feb. 18-20. During the week of Mar. 11-16, Lehman will deliver the lectures at Goshen College and at Goshen Biblical Seminary. He will present the series at Eastern Mennonite College on Mar. 26-30.

Lehman brings to this lecture series a richness of experiences as a physical education teacher, summer camp director, and high school administrator. Formerly

on the faculty at Eastern Mennonite College, Lehman is presently a professor of education at Madison College, Harrisonburg, Va. He was vice-president of the Mennonite Commission for Christian Education before the reorganization of the Mennonite Church. Lehman is the Mennonite Church representative on the Board of the Mennonite Camping Association.

Mrs. Lehman is the former Ruth Krady. They are the parents of four sons.

The five lectures are titled "Leisure, Fact, and Myth," "The Anatomy of Work — the Work Ethic," "The Age of Leisure — the Fact of Leisure in the Seventies and Beyond," "In Praise of Leisure — the Leisure Ethic," and "What the New Leisure Says to the Congregation."

As in the past, the Conrad Grebel lecturer will be available to congregations, conferences, and other interested groups.

MCC Managua Directorship Changes

Arthur Driedger passed on his motorcycle and his responsibilities as Mennonite Central Committee (MCC) Nicaragua director to Roman Gingerich, Goshen, Ind., Jan. 27. Gingerich will work closely with the MCC field council of Mennonite and Brethren in Christ missionaries and the Evangelical Committee for Helping the Earthquake Victims (CEPAD).

CEPAD, a local interdenominational committee, was organized by Gustavo Parajon to help victims of the Dec. 23 earthquake. The organization began with nine-member denominations and grew to include 26. Ten international agencies, including MCC, are directing their aid through CEPAD.

Peace Fellowship to Consider Development

The annual conference of the Intercollegiate Peace Fellowship will be held this year at the Church Center for the United Nations in New York City. The dates are Mar. 18-20 and the theme is, "Third World Development and Exploitation." Although Intercollegiate Peace Fellowship

is an organization of peace groups on Mennonite college and seminary campuses, this year's conference is being opened up to students on non-Mennonite campuses.

A broad range of questions related to Third World development will be explored. Considerable attention will be given to the history of relationships between the West and the Third World. An attempt to keep the viewpoint of the developing world in sharp focus will be made so that Western biases can be exposed and challenged.

Registration for the conference will begin at 6:00 p.m., Sunday, Mar. 18. The final session will conclude at 5:00 p.m., Tuesday, Mar. 20. Write to Mennonite Central Committee Peace Section, 21 South 12th Street, Akron, Pa. 17501, for further information about the conference and travel subsidies. Requests for travel assistance must be received by Mar. 1 to be considered.

Healing Ministry Promoted

"This week we've been dealing with issues that have too long been neglected by our brotherhood," stated George R. Brunk, dean of Eastern Mennonite Seminary and director of the "Consultation

on the Healing Ministry of the Church," which brought approximately 200 ministers and laymen to the EMC campus, Jan. 22-25.

Representing ten states, Canada, and six denominations, the group spent the week grappling with issues such as anointing, mental illness, the sexual revolution, demon possession, abortion, drug abuse, and facing death.

EMC President Myron S. Augsburger opened the consultation Monday evening with an address on "Christ's Ministry to the Whole Man." He affirmed that man is a unitary being and healing in one area affects other areas. Spiritual healing ministers to the whole personality, he said.

In an address on the "Atonement and Physical Healing" on Tuesday morning, Glendon Blosser, a Mennonite bishop from Harrisonburg, Va., emphasized that healing is because of Jesus Christ, for Him, and up to Him.

Other speakers reiterated the theme, sensing a new freedom to step out in faith to give "the healing touch."

"Healing is for God's own glory, not to satisfy our foolish whims," said J. J. Krahn, a medical doctor from Vancouver.

Another medical doctor, D. Rohrer Eshleman from Lancaster, Pa., spoke on "Sexual Morality" and "Hostilities and Health."

In dealing with persons who have hurt us, he advised, express anger as a personal problem — "I'm angry" rather than "You're in the wrong. You hurt me."

Eshleman noted that "we can't change people's attitudes of hostility, views on sex, or anything else, but we can lay a platform of trust and respect which will enable God to change them."

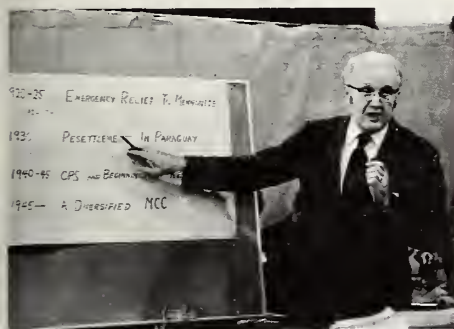
Throughout the sessions Krahn appealed for more faith, more prayer, and anointing. "Consider our resources," he said. "Only our lack of faith keeps Christ from doing the same kinds of things He did 2,000 years ago."

On Wednesday afternoon Charles Neff, director of Philhaven Hospital in Lebanon, Pa., emphasized the importance of churches and homes being healing communities by preventing mental illness. "The most common cause of developmental difficulties is psychosocial deprivation," the psychiatrist said.

Krahn, who participates in a healing community called "Esperanza," consisting of six families and 12 young people, urged Christians to set up more healing communities as "cities of refuge that are accessible to those in need."

George R. Brunk in the concluding address on Thursday morning reaffirmed that "God touches His people through the Holy Spirit through the church, and He touches both those inside and outside the church."

Self-Study Progresses Kreider Reports



Robert S. Kreider, director of the MCC Self-Study, outlines briefly the phases of MCC's activities at the MCC Annual Meeting, Leamington, Ont.

The Mennonite Central Committee Self-Study, set in motion in 1972 and projected to continue into 1974, has already produced a wealth of personal opinion responses about the mission, role, priorities, resources, and programs of MCC. Building on a nine-page compilation of major questions which have emerged out of the self-study process, Kreider intends, in the next four months, to "cast a broad net to be certain no significant issues have been missed. A May meeting involving the MCC Executive Committee and conference representatives will then seek to identify the high priority issues." Some of the questions emerging deal with the mission of MCC in the 1970s and '80s; what constituency resources are appropriate to MCC; what MCC's appropriate role is in relation to constituent bodies, mission boards, and other churches; and how MCC evaluates its programs and structures.

The MCC members at Leamington accepted a recommendation from the MCC Executive Committee to meet in special sessions for two days in early fall, 1973, to prepare recommendations based on the findings of the Self-Study for the January 1974 Annual Meeting.

The fall meeting will include a number of conference representatives equal to the number of MCC members. Conference representatives are to be chosen by the conferences.

Before the fall meeting the focusing of issues will take place in two meetings of the MCC Executive Committee with the help of conference representatives.

The first of these two Executive Committee meetings will be held Mar. 7-8 to review plans. Paul Kraybill, chairman of the Moderators and Secretaries Continuing Committee, will be present for this session.

The nine-member Executive Committee will meet again May 22 with nine

conference representatives to narrow the field of study and identify issues in need of immediate study. This body will also plan the larger fall meeting.

Eastern Choir to Tour Midwest

On Feb. 24 the 38-voice Eastern Mennonite College Touring Choir will begin a 13-day tour of Mennonite churches, colleges, and high schools in the Midwest.

Under the direction of Larry S. Landis, assistant professor of music at EMC, the group's repertoire, performed a cappella for the most part, will include compositions by J. S. Bach, Johannes Brahms, Randall Thompson, and contemporary British artist Vaughan Williams; a variety of folk hymns, gospel songs, spirituals, and men's choral selections.

The itinerary follows:

Midway Mennonite Church, Columbiana, Ohio, Feb. 24; Lee Heights Community Church, Cleveland, Ohio, Feb. 25; North Side Mennonite Church, Lima, Ohio, Feb. 25; Bluffton (Ohio) College, Feb. 26; Locust Grove Mennonite Church, Burr Oak, Mich., Feb. 26; Goshen (Ind.) College, Feb. 27; Roanoke Mennonite Church, Eureka, Ill., Feb. 27; and Sycamore Grove Mennonite Church, Garden City, Mo., Feb. 28.

Also Hesston (Kan.) College, Mar. 1; Salem Mennonite Church, Shickley, Neb., Mar. 2; Iowa Mennonite School, Kalona, Iowa, Mar. 3; First Mennonite Church, Iowa City, Mar. 4; Bethel Mennonite Church, Wayland, Iowa, Mar. 4; Science Ridge Mennonite Church, Sterling, Ill., Mar. 5; Prairie Street Mennonite Church, Elkhart, Ind., Mar. 6; and Wooster (Ohio) Mennonite Church, Mar. 7.

Broadcast Features Tie-in

The *Mennonite Hour* broadcast is featuring on the first Sunday of each month during 1973 a five-minute guest message by pastors living in communities with a local broadcast tie-in. Following this message, a 3-minute "window-on-witness" report will be given on some significant parallel ministry in the speaker's community.

The first of these guest features will be given on the broadcast released Feb. 5. Ronald Kennel, pastor of the Wellman (Iowa) Mennonite Church, will share a five-minute message on the way the Bible changes lives.

The "window-on-witness" report will feature Jim Bishop on small-group Bible study. Bishop facilitated growth-by-groups for the Belmont Mennonite Church, Elkhart, Ind., prior to becoming director of media relations for Eastern Mennonite College.

The objective of the special features by guest speakers is to highlight witness and congregational life and service in the local community, and support the Key 73 witness of Mennonite churches.

Religious Broadcasters Focus on Radio

Some 70 religious communicators from Canada and 12 states gathered in Harrisonburg, Va., Jan. 25-27, to examine ways to use the mass media to serve community and church needs.

The program for the three-day seminar, which was sponsored by the Mennonite Council on Mass Communications (MCMC) and hosted by Mennonite Broadcasters, focused on the theme, "Who Is Our Audience?"

In the opening session Thursday evening, Don Brewer, executive producer for KYW Radio in Philadelphia, noted that issues in the 1970s will center in the restoration of common sense about the human condition.

Speaking on the theme, "Where Our Society Is," John Eby, head of the EMC sociology department, noted that today's society is constantly changing.

Dan Shank, head of the Community Counseling Center in Harrisonburg, spoke on the theme, "Where the Individual Is." He noted that the greatest need for the individual is to find acceptance where he is.

In the keynote address on the theme, "The Medium of Radio," Mr. Brewer said, "The heart and soul of radio is its immediacy and cohesiveness."

In referring to religious broadcasting he said, "Unless religion disturbs, it has very little value."

He challenged participants to keep their message believable and to develop techniques that move listeners to action.

Establishing good media relations and learning to serve the media were emphasized during a news-writing workshop. A local newspaper reporter and the news director of a local radio station provided key input for the workshop.

Writer David Augsburg and engineer Abe Rittenhouse of Mennonite Broadcasters and Bernie Wiebe, chairman of the MCMC, led another afternoon workshop on radio script writing, sound effects, and short program productions.

During an audiovisual seminar Milo Stahl, head of learning resources for EMC, and Harold Weaver, director of audiovisuals for Mennonite Board of Missions in Elkhart, Ind., demonstrated the use of audiovisuals to stimulate learning in church educational programs. Stahl stressed the need to relate to an audience on a feeling, as well as an intellectual, level.

Speaking on public broadcasting, Richard Parker, manager of WVPT-TV, encouraged participants to look at community needs and examine the programming available to see if the needs are being met.

It's the public's responsibility to provide input for programming, he said.

Charles Hamilton, director of broadcasting for the Christian Church (Disciples of Christ), presented a brief history of cable TV and outlined some precautions to be taken in considering a cable TV franchise.

Speaking on the preparation of local radio programs, Arthur Hamilton, station manager of WSWA, encouraged pastors and religious communicators to sense the station's needs and provide programs and messages that are appropriate to the format of a given station.

During a business session the history of MCMC was reviewed and executive officers elected. David Thompson of Harrisonburg, Va., was reelected to a second two-year term as vice-chairman and Bob Hostetter of Hesston, Kan., was elected secretary-treasurer. Bernie Wiebe of Grand Forks, N.D., continues as chairman of the MCMC and Burton Buller of Akron, Pa., remains as the fourth executive member. The purpose and structure of the Mennonite Council on Mass Communications was discussed during a business meeting Saturday afternoon.

The three-day seminar ended Saturday evening with the film *12 Angry Men* providing a focus for discussion on communications.

Specialized Programs in MBI Planning

The selection of program priorities for the fiscal years 1974 and 1975 and the approval of a budget of \$548,040 for the 1973 fiscal year were among the major deliberations of the directors of Mennonite Broadcasts in a meeting held Saturday, Jan. 6, in Washington, D.C.

Program planning for the 1974 and 1975 fiscal years centered in the development of more specialized programs and closer cooperation with congregations in using the media locally. The specialized programs being considered include television and radio specials and short films for use in theaters during intermission.

The board also encouraged increased cooperation with overseas mission/church groups in the development of mass media programs, such as animated TV spots for cross-cultural use or other local productions.

In further overseas program projection, the board considered a recommendation that new program expansion in Latin America, Germany, and Japan be

the responsibility of the local churches.

In accepting the proposed budget of \$548,040 for the fiscal year which began Feb. 1, the board approved a recommendation from executive director Kenneth J. Weaver that all undesignated gifts from estates and annuities be used for the development of new or special mass media projects subject to the approval of the directors of Mennonite Board of Missions. Gifts of this nature received by Mennonite Broadcasts during 1972 total \$44,084.

The board also accepted a recommendation from the executive director for the employment of a full-time administrative person to coordinate and promote the placement of religious paperback books in secular retail outlets. Currently Mennonite Broadcasts does wholesale purchasing of religious paperbacks for 24 district mission boards serving some 600 outlets. A staff person presently administers the program part time.

The directors also viewed the final film for a fifth series of Family Life TV Spots and gave approval for duplication and release of the spots to stations in early May. The spots are a joint production of the General Conference Mennonite Church, Mennonite Church, and the Mennonite Brethren Church (Canada and U.S.). Final release of the spots is subject to the approval of each of the sponsoring groups.

Mass Media Study Continues

The Pleasant View Mennonite Church in Schellsburg, Pa., hosted a mass communications team from Mennonite Broadcasts on Jan. 6 and 7.

Saturday afternoon and evening congregational leaders met with two staff members from Mennonite Broadcasts to discuss community needs and the problems and possibilities in using mass media programs and services offered by MBI, the mass communications division of the Mennonite Board of Missions, Elkhart, Ind.

Sunday morning the team presented to the total congregation sample segments of the broadcast and literature programs produced or coordinated by MBI. This input was followed by an hour of dialogue on the relationship between community needs and these programs or possible new programs. A fellowship luncheon followed the morning service.

Pleasant View is one of 16 congregations taking part in the mass media study, which was requested by the board of directors of MBI.

The board requested the study to enable MBI to better serve the local congregation as it tries to reach out to its community with the gospel through the mass media.

Workers Trained at Salunga

"The group really hung together," was Chester Wenger's comment following the weekend of a Project Timothy Seminar held at Eastern Mennonite Board's Salunga headquarters Jan. 19 and 20. Chester, Home Ministries Secretary for Eastern Board, served as coordinator for the group of 27 men during the weekend.

Richard Detweiler, moderator of the Franconia Conference, piloted discussions based on the Sermon on the Mount. He talked about the Beatitudes on Friday evening, centering in the theme of righteousness and how to obtain it.

On Saturday morning, the group talked over the matter of authority in life and viewed two films. One, on premarital sex, presented the problems of teenagers who lash out against authority. The other, *Marriage Is for Keeps*, led to discussion on aspects of marriage.

Discipleship and the responsibilities of Christians one to another was the focus of the afternoon session. The evening's talk emphasized the importance of right relationships; relationships are the visible expression of an invisible piety. Two thought-provoking questions on priorities and obedience closed discussions.

Community Church, Harrisonburg

The new Harrisonburg (Va.) Mennonite Church building now houses what was formerly the Chicago Avenue Mennonite congregation. A number of different possibilities were investigated for the use of the old building. The suggestion of its being remodeled to serve as a halfway house for released prisoners was frowned upon by the neighborhood and consequently vetoed by the city.

A group of concerned persons began discussing the formation of a covenant group as a base for community outreach and evangelization efforts. These discussions have produced the results described below:

As of now, the group has been meeting regularly in the vacated facility during the Sunday school hour to formulate a covenant or commitment to which participants will subscribe. Although there is diversity within this body, definite progress is being made.

An interim church council has been set up and financial negotiations with the Harrisonburg Mennonite congregation are taking place.

Larry Nolt, chairman of the church council, has participated in discussions with the Mennonite churches of the district, and relationships with local and con-

ference bodies will be worked at as the group formulates further its objectives and purposes.

A unique part of the congregational life is a weekly fellowship meal. Each Wednesday evening families bring their food to be shared with the others. Following this hour of fellowship there is a time of Bible study and prayer.

World Conference Film Review



The Ninth Mennonite World Conference is the title of a documentary film of conference proceedings held in Curitiba, Brazil, in July 1972.

Following an introduction to Curitiba, the film proceeds to focus on the conference itself, including the composition of delegates, the issues raised, some of the speeches, reactions, frustrations, workshops, and special features.

The film is well done technically. While some viewers felt that certain dimensions of the conference were not adequately represented, previewers felt that in total the film accurately represents and presents the dynamics of what happened at Curitiba. Seeing and feeling the broad international scope of conference participation will be an inspiring experience for North American congregations.

The film is aimed at Mennonite in-church audiences and will be appreciated particularly by youth and adults. Junior and senior highs, however, should also profit by the experience.

Financed in part by grants from the Hesston Foundation, Hesston, Kan., and Mennonite Central Committee (Canada), the film is available for a \$30 minimum rental fee, or freewill offering in excess of this amount. Contributions in excess of production costs will be used for the next world conference. The film was produced by Visual Communications, Newton, Kan. C. J. Dyck, executive secretary of MWC, provided major initiative for the film and served as special consultant during its production.

The Ninth Mennonite World Confer-

ence (38-minute color motion picture, 1972. Rental: \$30) is available from Audiovisual Library, Box 347, Newton, Kan. 67114, or Mennonite Audiovisual Services, Box 370, Elkhart, Ind. 46514.

Witnessing, Theme of New Film

"When the chips are down, your religion is just something to hide behind!" Greg Mowry tells Ron at the warehouse where they work. Ron, in the film, *Sharing the Glory*, wants to share his faith, but for some reason Greg isn't hearing him.

The unusually fine dramatic film brings together an intriguing assortment of persons representing a variety of commitments. About evangelism, specifically, the area of personal witnessing, the film demonstrates how every Christian has many opportunities every day to witness to his faith in Jesus Christ and "share the glory of God" (Col. 1:27).

The film is suited for use with children (from about eight or nine years old and up), youth and adults in Sunday school classes, Sunday evening and mid-week services, youth groups, church fellowship dinners, retreats, summer camps, and conferences. It provides an excellent resource for congregations and groups planning Key 73 involvement. A film guide including a synopsis and discussion guide is provided with the film.

Centennial in Manitoba



The Heinrich Wiebe marker restored and set at Cairn Corner on June 11, 1972.

Mennonites of Manitoba, Canada, are scattered all over the province—more than 50,000 of them. But one hundred years ago there were none at all. Their centennial comes in 1974.

Though still nearly twelve months away, the centennial will generate a host of celebrative gatherings in various communities which date their beginnings to 1874. Important earlier decisions and

events, preparatory to the migration which occurred at that time, are being appropriately remembered already.

A prelude to the Russian Mennonite migration was the journey of twelve delegates sent in 1873 from south Russia to visit the province and make recommendations about a move. That trip was given recognition when all the Mennonite Bergthaler churches of Manitoba held a Thanksgiving Festival on June 11 last year. A part of that all-day Sunday service included the dedication of a restored gravestone marker at Cairn Corner near Gretna, about 75 miles southwest of Winnipeg and just north of the Canada—U.S. border.

The man remembered was a south Russian Mennonite minister, Heinrich Wiebe, who was born in the Bergthal colony there in 1839, and died in southern Manitoba in 1897. For 25 years Wiebe served the Mennonites of the Gretna area in the period immediately following his own coming to the province and the so-called West Reserve which was first settled in 1875. Resident in the little village of Edenburg, one of the earliest congregations to be organized, Wiebe was one of the delegates in 1873 who paved the way for the migration. He then gave the remaining years of his life to the shaping of church work among the 1874 arrivals.—*Lawrence Klippenstein.*

And When Their Time Had Come

The Mennonite emigration from Prussia to the Ukraine began in 1789, following representations of the Empress Catherine II offering the prospective colonists certain economic privileges and religious freedom, particularly with regard to military service. They settled in the sparsely populated regions of the Lower Volga and the Black Sea, where they remained a distinct people, identified by language, religion, and cultural traditions. By 1917 they had established a complex of thriving communities, and for the first time in their history they had been allowed to develop social and economic institutions unmolested by external pressures.

This achievement was all but completely destroyed by the terrorism that followed the revolution of 1917—all that remained was a measure of faith and courage. The colonists suffered first the raids of a band of self-styled anarchists led by Nestor Machno, then a typhus epidemic, then famine, then alternate occupation by the Red and White armies as the front moved back and forth across the villages.

In that crisis, the future seemed very bleak. Some Mennonites thought they should attempt to rebuild their villages and farms, but to many it seemed that



Scene from *And When Their Time Had Come*

immigration was their only hope of survival.

By 1929 approximately 20,000 Mennonites had immigrated to Canada and settled in Ontario and the prairie provinces. The immigration was the result of a determined collective effort by Mennonites in both Canada and Russia, led by David Toews and B. B. Janz, respectively. Swiss-German Mennonites of Ontario, who had been in Canada since 1800, and other Dutch-German Mennonites of Ontario and western Canada, who had left Russia in the 1870s, provided food, clothing, and lodging until the immigrants could make their own way. The story of the revolution, immigration, and resettlement is told in great detail in two books: *Lost Fatherland* by John B. Toews, and *Mennonite Exodus* by Frank H. Epp, available in all Mennonite bookstores.

The Film

The film, *And When Their Time Had Come*, consists of a series of episodes depicting the progress of a Russian-Mennonite family from a time of prosperity and peace before the revolution, through the hardships of the civil war, to the journey to Canada and a new beginning on a homestead in northern Alberta. The film does not present all the details of the immigration, but rather attempts to convey an impression of the chastened faith and courage of the immigrants as they encountered each new hardship. The episodes are linked by documentary sequences of still photographs and newsreels.

The film, produced by E. Mina Associates Film Productions for The Mennonite Historical Society of Ontario, opens with a series of photographs showing the rise of the Russian Mennonite colonies from humble beginnings to a high level of cultural and social achievement and economic prosperity. The confidence of the Mennonites in the strength, stability, and security of their way of life is suggested in the wedding scenes which follow. The

next scenes depict the outbreak of World War I and the Bolshevik Revolution, particularly the terror of a band of self-styled anarchists, led by Nestor Machno, who suddenly show up at a home of a Mennonite family, demand food and lodging, molest the women, and assault the householder. The newsclips and photographs which follow show the famine and typhoid epidemic that accompanied the raids of the robber bands. Then follows a scene depicting the preparation of the lists of prospective emigrants while a neighbor argues that emigration is futile and that the Mennonites should stay in Russia and attempt to rebuild their communities. In the next scenes the family is shown packing, leaving friends and relatives behind, and journeying to western Canada. They are received at Rosthern, Sask. The last scene shows the

family trying to make a new beginning on a primitive homestead in northern Alberta.

Most of the film was shot in an old barn near Wellesley, Ont., hastily and inexpensively converted into a "film studio." Props were loaned by Mennonites who had actually experienced the story depicted in the film, some of whom also appear as "extras." Much of the outdoor shooting took place on or near the farm of Seranus Weber, an Old Order Mennonite from whom also the horses, buggies, and farm implements were rented.

Many of the performers were students at Mennonite colleges in Canada and the U.S., while others were recruited from Mennonite communities in Waterloo, Leamington, and the Niagara area. Both crew and performers volunteered their time and skills free of charge.

Membership Gains and Losses for 1972

Statistics have been compiled, and the 1973 *Mennonite Yearbook* will soon appear in print. In the meantime, *Yearbook* editor Levi Miller has provided some advance information. The details will be found in the *Yearbook*.

Two items should be explained. The South Central Conference shows a net gain of 455. Much of this is accounted for by the taking in of congregations now

holding dual membership — General Conference and M.C. The Southeastern Conference shows a membership of 546. Since many of these originally held membership in the Virginia Conference the latter conference shows a substantial net loss.

Numerical growth for the year, including overseas churches, was approximately 1.5 percent as opposed to 0.96 percent for the year before.

Conference or District	Total Gains	Total Losses	Net Gain	Net Loss	Membership Dec. 31
Allegheny	194	192	2		3,435
Conservative	270	242	28		6,853
Cumberland Valley (Pa., Md.)					339
Eastern Pennsylvania					1,724
Franconia	271	268			5,499
Illinois	166	161	4		4,070
Indiana-Michigan	745	397	348		11,660
Iowa-Nebraska	261	239	22		4,515
Lancaster	925	650	275		16,019
North Central	16	25		9	652
Northern Light	37	53		16	210
Northwest	35	157		122	827
Ohio and Eastern	826	611	215		14,982
Ontario	139	194		55	4,786
Pacific Coast	109	46	46		2,049
Rocky Mountain	82	132		50	1,233
*South Central	605	150	455		3,851
Southeastern (Va.)					546
Southwest	61	28	33		722
Unaffiliated					4,824
Virginia	361	748		387	5,376
Washington-Franklin N.	52	9	43		801
Washington-Franklin S.	23	18	5		723
Western Ontario	167	70	70		2,793
Total	5,345	4,407	1,577	639	98,489

* Includes added GC Membership

In addition to these figures, the overseas churches increased in membership from 21,370 in 1971 to 22,931 in 1972 or

by 563 members. The 1973 *Mennonite Yearbook* will report North American and overseas memberships separately in the coming *Yearbook* and from here on.

mennoscope

John M. Drescher, resigning editor of *Gospel Herald*, has accepted Scottdale (Pa.) Mennonite Church's call to the pastorate to become effective after mid-summer of this year.

Catherine R. Mumaw, professor of home economics at Eastern Mennonite College, has been named program director of a cross-cultural seminar that will take students to Jamaica this fall. Authorized by the Council of Mennonite Colleges and planned conjointly by Goshen (Ind.) College and EMC, the seminary will involve "not less than 12 and no more than 20" home economics majors who have successfully completed two years of college study. Scheduled Aug. 31 through Nov. 23, the seminar will begin in Kingston, Jamaica's capital, with six weeks of lectures and field trips, Mumaw said.

Dorcas Stoltzfus left Shirati Hospital, Tanzania, Jan. 24. After doing some traveling en route she plans to arrive in Philadelphia Feb. 21.

James and Carley Brubaker, doctor couple at Nazareth Hospital, Ethiopia, reported that the hospital is benefiting from the services of an AmDoc volunteer from San Francisco, Calif. Michael Meek and his wife, Joan, arrived in November for a six-month tour of duty. AmDoc functions as a placement service for medical personnel who wish to serve overseas. Meek, an internist, is the first volunteer from AmDoc to serve at Nazareth. The Brubakers wrote, "If Meek is typical in terms of competence and dedication, we will certainly want more AmDoc people in the future."

Richard and Ruth Sauder left Kenya and arrived in the United States Jan. 18. Their address is R. 1, East Earl, Pa. 17519.

Helen Ranck and Rhoda Kennel, teachers in Somalia, were transferred by government invitation from Chisimaio to Mogadiscio to teach in secondary schools there. Rhoda had just previously joined Helen in Chisimaio. Their transfer leaves Chisimaio without any Eastern Board personnel.

Fae Miller, formerly a nurse in Somalia, has been officially invited by the Christian churches of Sudan to work in a mobile medical clinic in the southern part of Sudan. Follow-up of the invitation is proceeding.

The **Dave Shank family** and **Ron and Ruth Hartzler** left Somalia on Jan. 14. Details are being worked out for their future assignments.

Richard B. Martin was ordained Dec. 10 for ministry at the West Franklin Mennonite Church, Canton, Pa.

Omar Stahl, missionary in Germany, served on a team at the annual German Mennonite Ministers' Retreat held at Thomashof, Germany, from Jan. 15 to 19. The theme for the week was, "Ambassadors for Christ's sake." About thirty church workers shared in the meeting.

The **Meserete Kristos** and Mennonite Medical Board is studying a new contract proposed by the Ethiopian Ministry of Public Health, according to a report from James and Carley Brubaker. The Board needs to determine whether they will be able to give half-price and free care to government employees, in addition to all the free care already given to poor patients. The government is willing to consider increasing its subsidy but also wishes to nationalize all the drugs, supplies, and equipment (the buildings already belong to them).

The **Manheim (Pa.) District congregations**, Erb, Erisman, Gantz, Hernley, Kauffman, and Manheim are holding special missions services each Sunday in February. Guest speakers and local pastors will bring missions messages, preparing the way for discussion in the Sunday school classes which follow.

Cassette tapes of addresses presented during the "Consultation on the Healing Ministry of the Church," held on Jan. 22-25 at Eastern Mennonite College, are now available. The entire set can be ordered for \$33.50, which includes postage and tax, from radio station WEMC. Persons wanting individual address tapes are requested to contact the station for additional information and price quotes. In addition to examining the church's role in ministering to the physical and spiritual needs of the whole man, the four-day consultation attended by pastors and laymen dealt with current issues such as abortion, demon possession, drug abuse, and facing death.

David Thomas and Harvey Bauman will be the main speakers for the thirty-third annual Christian Day School Meeting. The meeting is scheduled for the afternoon and evening of Feb. 24, at the Bowmansville Mennonite Church near Bowmansville, Pa.

The **trustees of Eastern Mennonite College** have granted promotions in rank to nine members of the teaching faculty. Granted full professor status were Albert N. Keim of the history department; Vida S. Huber, chairman of the nursing department; and Ira T. Zook, Jr., chairman of the music department. The chairman of the sociology department, John W. Eby, has been promoted from assistant to associate professor. He received a

doctorate in developmental sociology from Cornell University last year. Promoted from instructor to the assistant professor level were Auburn A. Boyers of the education department and Norma R. Dickerson, Beryl H. Brubaker, Olive G. Kuhns, and Miriam E. Martin, all of the nursing department.

"**The Coming Reign of Christ on Earth**" was one of four lectures given to the public by J. Otis Yoder, Feb. 10 and 11, in the Zion Mennonite Church auditorium located near Beckersville north of Morgantown, Pa. Other lecture topics in the conference were: "The Restoration of Israel to Their Land," "The Rapture of the Church," and "The Revelation of the Lawless One."

From canoeing in northern Canada to exploring ancient ruins in Mexico, again this year, EMC's summer seminars will provide transcultural experience and credit in a variety of subjects. For more information on this diversified program, write EMC, Harrisonburg, Va. 22801.

A very tangible way to serve right at home in the total mission of the church is by sponsoring a **Polish agricultural exchange visitor**. Nine-month agricultural placements to begin Mar. 13 are needed for 16 young men and five young ladies from Poland, all with training in agriculture, many up to master's degrees. Farm families and agricultural businesses are urgently needed as sponsors. Write immediately to: Exchange Visitor Program, Mennonite Central Committee, Akron, Pa. 17501; in Canada write: Mennonite Central Committee (Canada), 201-1483 Pembina Highway, Winnipeg, Man. R3T 2C8.

"Peace is the answer to our existence," stated Arthur Jackson in the Jan. 31 convocation in Goshen College's Church-Chapel. Jackson, who began to go blind at about 20, spoke to an attentive audience on "Passion for Peace" taken from his book of the same title. He said, "In writing this book, I wanted to think about peace on the personal, family, and community level instead of the international level." In his speech he concentrated on peace needed in three areas—vengeance and injustice, enemies, and the tongue. He concluded, "Peace does not take place at a rally; it comes from inside each person and must be spread to others. Peace is joy, love for ourselves and others, and comes from God." Jackson is a radio and television broadcaster; author of four books, including *The Delight of Being Different*; and frequent speaker in churches, schools, colleges, and civic clubs. He is a supporter of the Talking Books program.

For five of the ten years Mennonite Central Committee has been involved on the island of Crete, Dave Gerber, a volunteer from Orrville, Ohio, has been

there too. Dave, his wife, Fern, and their daughter Laura completed their term of service and returned to Orrville in December. Willie and Naomi Stoesz, Randolph, Man., are the remaining MCC volunteers in Crete.

Eastern Mennonite College's six-year-old nursing program continues to grow at a reassuring rate," Vida S. Huber, chairman of the department said in noting that 151 students are presently enrolled in comparison to 126 at the same time last year. "We have about all we can take and want in proportion to the size of the college," she commented. "But we have yet to turn away any qualified applicants." Huber added that the 64 graduates since 1970 have all passed state board examinations and that most feedback from employers has been very positive.



Vida S. Huber

The Mennonite Publication Board will meet on Feb. 22 without the usual good services of its president, Harold P. Dyck, Hesston, Kan., who resigned in order "to spend more time with the family and other interests. . . ." Harold became a member of the Publication Board in 1953; he succeeded E. C. Bender as president in March 1969. Rufus Jutzi, vice-president, has been asked to carry the duties of the office until the Board's regular election of officers in September. Luke R. Bomberger, New Holland, Pa., was appointed by the General Board to fill the unexpired term of Harold Dyck.

Arthur and Ruth Thiessen, Vancouver, B.C., are the first Mennonite Central Committee (MCC) volunteers to serve in Lesotho, the only country in the world that is completely imbedded in another country, South Africa. The Lesotho Evangelical Church invited Arthur Thiessen to teach motor mechanics at the Leloaleng Trade School, near Quthing in the southwest corner of Lesotho.

Lesotho, a small country about the size of Maryland, is noted for its mountainous scenery and climate. Lesotho gained political independence from Britain in 1966 and is presently trying to develop its almost nonexistent industries.

Weaverland Mennonite Church will host Eastern Mennonite Board of Missions' 59th Annual Meeting and related sessions from Mar. 15 to 18 under the theme, "His Love Shared Through Us." Guest speakers will be Howard Zehr, Elkhart, Ind., Daniel Yutzy, and Richard Showalter, Harrisonburg, Va., Lancaster Conference spring session will also be held at Weaverland on Thursday, Mar. 15. In the closing session Raymond

Charles, president of Eastern Board, will present the EMBMC President's Report. EMBMC Quarterly Business Meeting will follow on Friday March 16. The sessions are open to the public.

Featuring J. Kenneth Kreider and I. Clarence Kulp, the Mar. 5 meeting of the Mennonite Historical Associates will center in the origins and development of the Church of the Brethren. The session will be held at 7:30 p.m. at Mellinger Mennonite Meetinghouse, 4 1/2 miles east of Lancaster along Route 30. Kreider, a professor of history at Elizabethtown College, will give an illustrated lecture on "European Origins of the Church of the Brethren." I. Clarence Kulp, Jr., a native of the Vernfield community in Montgomery County and a descendant of both Mennonites and Brethren, will discuss American developments in the Church of the Brethren. His lecture will concentrate on the colonial period.

The Lawrence Brunk family will be returning to Argentina Feb. 23 after a three-month furlough in North America. Address: R. S. Pena 1340, Santa Rosa, FNDFS, La Pampa, Argentina.

Ed and Irene Weaver were scheduled to leave the U.S. on Feb. 18 for Southern Africa. They will spend approximately three months in Swaziland assisting the Maynard Kurtzes in developing relationships to the Independent churches of that area. After Feb. 26 their address will be: c/o Maynard Kurtz, P. O. Box 329, Mbabane, Swaziland.

S. J. Hostetler, Chandwa, Bihar, India,

Jan. 21 writes: "A week ago I went with Paul Knisses up to Tumbagara to Mark Knisses and the next day they had their annual mission meeting. It is certainly a change from the old days when, in the M.P., we had a whole roomful of missionaries for four days of annual meeting! Now there were seven of us, and I was only a visitor.

Mennonite Board of Missions, Elkhart, Ind., has received \$27,200 from the estate of Lillie S. Kaufman. Originally from Elida, Ohio, Lillie (Shenk) Kaufman was a medical doctor in Tanzania and India for a total of eight years. In 1941 she was married to J. Norman Kaufman, who preceded her in death in 1966. She was in medical practice in Laurelton, Pa., and Fisher and Morton, Ill., for 22 years before moving to Goshen, Ind., in 1959. She practiced in Goshen for five years before her retirement. She was a member of the College Mennonite Church, Goshen. Designations in the estate of Lillie Kaufman include \$4,000 to the nursing facility of Greencroft Villa, Goshen, Ind., and \$2,000 "for training of Christian leaders in India." Other undesignated funds included \$10,000 in a gift annuity, \$4,915 in an annuity assigned through the Mennonite Foundation, and a net residue of \$6,295. Eastern Mennonite Board of Missions, Salunga, Pa., also received \$6,295 from the estate and an annuity gift of \$14,915.

David Augsburg, Mennonite Hour speaker, will present a chapel address Feb. 23 at Malone College, Canton, Ohio.



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Special meetings: William R. Miller, North Liberty, Ind., at Beemer, Neb., Feb. 19-25. Herbert Schultz, Poole, Ont., at Waldo, Flanagan, Ill., Feb. 17-19. Percy Gerig, Eureka, Ill., at Bethel, Wayland, Iowa, Mar. 18-21.

New members by baptism: three at Mountain View, Lyndhurst, Va.; one by confession of faith at Greenmonte, Va.; nine at Souderton, Pa.

Change of address: Mr. and Mrs. Orrie D. Yoder from Elroy, Pa., to Eastern Mennonite Home, 207 West Summit Street, Souderton, Pa. 18964.

readers say

Submissions to Readers Say column should comment on printed articles.

I am in full agreement with Phyllis Pellman Good's article "Woman's Place." As she says, we women are just now realizing how society, through our parents, programmed us for our docile, retiring roles. Hopefully, the church will soon show sensitivity to women's new awareness of their abilities by accepting some female leadership in areas heretofore dominated by men. And, hopefully, the correction of female typecasting will extend into the male realm and we will no longer feel uncomfortable about little boys who play with dolls or men who crochet. — Becky Mast, State College, Pa.

With reference to James D. Kratz's article in the *Gospel Herald*, Jan. 16, 1973.

I see no implication in Acts 1:12-14 and Philippians 4:3 that women held leadership roles equal to men. Why should we disregard Genesis 2:20, 1 Corinthians 11:3, and 1 Timothy 2:11-14 in favor of Women's Liberation? — Ralph Yoder, Adair, Okla.

Concerning your editorial on "Bombing, Law and Order, and the Press" in the Jan. 16 issue.

According to the teachings of the New Testament, Christ meant for His disciples to be engaged in spreading His gospel and not political slander. I say political slander because the view and techniques your article presents are not original. The "art" of passing judgment on an individual's motives and depicting him as a villain or scoundrel who is the least concerned for the welfare of the country or human race has all been heard before in past elections.

Is it lack of faith on your part which causes you to use political smear in order to resolve human conflict and injustice of war rather than relying on the gospel of Christ which you claim to believe and live? The article gives one the idea that for you the past election is not yet over as you are a "bad loser" in voting.

In the last paragraph you lay claim to the guarantee of freedom of press, at the same time wanting to deny that freedom to the people of South Vietnam by passively enslaving them to communism. You claim freedom of press (for yourself) but by your philosophy or religious belief condemn those who fought and died to give you that freedom. This indeed does smell, but not to high heaven as it is too dense to get there.

I find it rather dismaying to have "grocer at the street corner politics" coming from a "church paper" or from a church who is supposedly engaged in spreading the gospel of Christ. Since when has Christ started teaching politics? Well then *Gospel Herald* isn't Christ writing. Evidence is it is containing less and

less of Christ's gospel and more and more of "would be writers."

I now find it necessary to question your sincerity or wisdom in seeking freedom for or against any cause. — J. Stoltzfus, Bel Air, Md.

Thank you so very much for the timely editorial in the Jan. 16 issue of the *Gospel Herald*. Surely those few paragraphs will be recorded as words from the prophet in the twentieth century. Thank you so much, John, for sharing your insight fearlessly. How can we as a brotherhood now take seriously what you said and be a prophetic peace witness for our Lord? I hope the brotherhood will not read it lightly and forget. The gospel is at stake. We must discover the best method to keep alive our concerns even though with Jeremiah we may end in the dungeon. — Hubert Schwartzentruber, Goshen, Ind.

Regarding the Jan. 16 editorial on the bombing, we agree that our nation can hardly escape God's wrath for its crimes of war such as the atrocious bombings of civilian areas north and south, and the general disregard for non-American human life. It is exactly this kind of war cruelties — civilian massacres, deportations — for which Amos uttered God's wrath even on nations which claimed no allegiance to Him. God used pagan nations to punish His own people, but He punished them in turn for their own cruelty.

We do not expect our government to act in a Christian manner, but we pray that it may not become demonic — letting one idea or one man enslave its people, including some of God's people.

Our main reason for writing is to encourage you to continue to urge our brotherhood to see government as it is — outside God's kingdom — and thus at best a benign pagan force, and at worst a malignant enemy of peace. Either way, it can never bring about anything like *peace* in the biblical sense.

We fear that some "spiritual" leaders in our country are seducing some Christians into believing that America is on God's side. That is the same lie that Amos' opponent Amaziah the priest promoted (he was a friend of the king.) False prophets spoke the same lie in God's name, opposing Jeremiah and Ezekiel.

Only a false prophet will say that any government is on God's side. A true prophet will likely end up in jail, as you suggested. Where are God's prophets in America today? — Lois and Henry Shank, Apple Creek, Ohio.

We would like to express our appreciation for your editorial, "Bombing, Law and Order, and the Press" which appeared in the Jan. 16 issue of *Gospel Herald*.

It is time the Mennonite Christian community raised its voice mightily by confronting Richard Nixon about the atrocities committed in Southeast Asia, particularly Vietnam, and his general disregard to the wishes of Congress and the people of the nation. We have really become the silent majority, which is sad.

Continue your admonitions in whatever capacity you find yourself! — John and Juanita Jutzi, Kitchener, Ont.

Praise God for Martha Ropp's report in *Gospel Herald*, Jan. 16, or miracles in Indonesia. This counteracted the report of the sterile, intellectual investigation reported earlier in the *Gospel Herald* by the Minneapolis anthropologist, who likely was not on the island of Timor. From the varied denominational ministers on the scattered islands you could at this late time get all kinds of reactionary reports.

Even W. Stanley Mooneyham of *World Vision* could not and did not deny the miracles that happened on Timor in 1964-66. With an open

mind he gave pros and cons about Mel Tari's reports in response to inquiries as to his first-hand knowledge of Indonesia. Among various printings of this report you can read it in November 1972 *Moody Monthly*. He said the reason he had not reported the known miracles earlier is that he felt the tens of thousands of animists and Muslims turning to Christ because of the miracles was the greatest miracle (p. 90). On page 94 Mooneyham said, "Explore with me . . . the sterile intellectualism of contemporary Western religion." P. 91: "Why should we stagger when God — who if He is anything, is omnipotent and sovereign — sends miracles when and where He chooses to confirm His Word. In his book, *Miracles*, S. C. Lewis says, 'The mind which asks for a non-miraculous Christianity is a mind in process of relapsing from Christianity into mere religion.' We say Amen! — Fred and Carolyn Augsburg, Youngstown, Ohio.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Basinger, Doyle and Pearl (Fath), Dalton, Ohio, third child, first daughter, Julie Ellen, Dec. 3, 1972.

Beachy, Raymond and Emma (Schrock), North Canton, Ohio, fifth child, third son, Stephen Allen, born Nov. 2, 1969; adopted Jan. 25, 1973.

Grieser, Merlin and Mary (Brenneman), Goshen, Ind., first child, Mira Luella, Dec. 6, 1972.

Kauffman, Gerald and Joy (Kropf), Tayu, Central Java, third child, second son, Troy Galen, born Sept. 29, 1972; received for adoption Oct. 24, 1972.

Kaufman, Dean and Arvilla (Nussbaum), Millersburg, Ohio, third child, second son, John Wayne, Dec. 16, 1972.

Kilmer, Phillip and Arleta (Schlabach), Goshen, Ind., second son, Keith Jeremy, Nov. 26, 1972.

King, Greg and Ramona, Sturgis, Mich., first daughter, Kimberly Dawn, Jan. 9, 1973.

Kurtz, Larry and Lynn (Neuhouser), Ft. Wayne, Ind., third daughter, Christy Jo, Jan. 21, 1973.

Miller, Eli and Mary Sue (Yoder), Goshen, Ind., first child, Karl Erich, Jan. 24, 1973.

Rodman, Jerry and Carolyn (Hooley), Angola, Ind., first child, Jeremy Hughes, Dec. 15, 1972.

Snell, Donald and Verna (Bock), Manson, Iowa, fourth child, second son, Brett Maynard, Jan. 11, 1973.

Stoltzfus, George and Ruth (Ressler), Kayenta, Ariz., second son, Gary Lynn, Dec. 30, 1972.

Weaver, John Denny and Mary (Wenger), Durham, N.C., third daughter, Michelle Therese, Jan. 23, 1973.

Yoder, Robert and Alice (—), Manter, Kan., fifth child, third son, Matthew Brian, Dec. 13, 1972.

Zehr, Dayle and Donna (Price), Woodstock, Ont., third child, first son, Jason Dayle, Jan. 14, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Christner — Wiederstein. — Merle Christner and Evelyn Wiederstein both of La Junta, Colo., by H. James Martin, Oct. 17, 1972.

Law — Imhoff. — Rick Law, Aurora, Ill., Brethren Church, and Rosemary Imhoff, Eureka, Ill., Roanoke cong., by Percy Gerig, Jan. 27, 1973.

Miller — Mishler. — Duane Miller, Greenwood, Del., Laws cong., and Fern Elaine Mishler, Greenwood, Del., Greenwood cong., by John F. Mishler, father of the bride, Jan. 1, 1973.

Miller — Yutzy. — Floyd Miller, Arcola, Ill., Prairie Chapel, and Marilyn Yutzy, Arthur, Ill., Quinn Chapel by Robert E. Nolt, Dec. 30, 1972.

Neuenschwander — Yoder. — Arthur Paul Neuenschwander, Kidron, Ohio, Sonnenberg cong., and Cheryl Ann Yoder, Wadsworth, Ohio, Bethel cong., by Aden Yoder, father of the bride, and Ray Himes, Nov. 25, 1972.

Reigsecker — Meyer. — David Reigsecker, Archbold, Ohio, Evan. Mennonite Church, and Karen Meyer, Wauseon, Ohio, Inlet cong., by Dale Wyse, Dec. 29, 1972.

Smith — Armstrong. — Mike Smith, Morenci, Mich., and Jackie Armstrong, Delta, Ohio, both from Inlet cong., by Dale Wyse, Dec. 23, 1972.

Troyer — Schofield. — Keith Troyer, Goshen, Ind., Yellow Creek cong., and Ruth Schofield, Spartansburg, Pa., Valley View cong., by Arland Miller, Nov. 25, 1972.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bean, Margretha, daughter of Mr. and Mrs. Andrew Axt, was born at Philipsburg, Ont., June 14, 1884; died at the Fairview Mennonite Home, Preston, Ont., Dec. 14, 1972; aged 88 y. 6 m. In March 1909 she was married to H. Warren Bean, who preceded her in death in 1946. She is survived by 3 sons (Andrew, Oliver, and Gordon), 3 daughters (Dorothy, Ruth — Mrs. Matthew Kiereta, and Hilda Mae — Mrs. Walter Helmuth), 16 grandchildren, 2 great-grandchildren, and one brother (Elam Axt). She was preceded in death by one son (Norman). She was a member of the New Hamburg Conservative Mennonite Church, where funeral services were held on Dec. 17, in charge of Earl Koch and Elmer Grove; interment in the Blenheim Mennonite Cemetery.

Egli, Joseph J., son of Benjamin and Adella (Rinehardt) Egli, was born in Minier, Ill., July 13, 1890; died of an apparent heart attack at his home in Manson, Iowa, Jan. 15, 1973; aged 82 y. 6 m. 2 d. On Aug. 31, 1917, he was married to Vinnie Widlund, who survives. Also surviving are 2 sons (Verle and Ben), 5 daughters (Esther — Mrs. Floyd Fenske, Doris — Mrs. Ray Hall, Mrs. Grace Pugh, Mrs. Ida Lairson, and Edith), 22 grandchildren, 3 great-grandchildren 2 brothers (Reuben and Ben), and 4 sisters (Mrs. Anna Bohn, Lena — Mrs. John Weideman, Mrs. Emma Bachman, and Tillie — Mrs. Perry Miller). He was a member of the Manson Mennonite Church, where funeral services were held on Jan. 18, in charge of Nick Stoltzfus and Walter Smeltzer; interment in the Rose Hill Cemetery.

Erb, Veronica, daughter of Mr. and Mrs. Valentine Gerber, was born in Holt Co., Neb., Sept. 22, 1889; died at her home in Stanley Twp., Neb., Jan. 21, 1973; aged 83 y. 3 m. 30 d. On Apr. 20, 1915, she was married to Aaron Erb, who preceded her in death on Nov. 26, 1971. Surviving are one daughter (Dorothy), 3 sons (Gordon, Harold, and Leroy), 10 grandchildren, and 15 great-grandchildren. She was a member of the Blake Mennonite Church. Funeral services were held at the Westlake Funeral Home, Zurich, Ont., Jan. 24, in charge of Ephraim Gingerich and Clayton Kuepfer; interment in the Blake Mennonite Cemetery.

Espenshade, Edith M., daughter of David and Susie (Ebersole) Miller, was born in Dauphin Co., Pa., Dec. 25, 1904; died Nov. 20, 1972; aged 67 y. 10 m. 25 d. On Oct. 4, 1959, she was married to Arthur Espenshade, who preceded her in death in November 1968. Surviving

are 5 brothers (Menno, David, Ira, Martin, and Samuel), and one sister (Elizabeth). She was a member of Strickler Mennonite Church, where funeral services were held on Nov. 24, in charge of Russel Zeager; interment in Spring Creek Cemetery, Hershey, Pa.

Gehman, James Harold, son of Harold and Gladys Gehman, was born June 3, 1946; died of lung cancer at the Lebanon Community Hospital, Lebanon, Ore., Jan. 26, 1973; aged 26 y. 7 m. 23 d. In June 1969 he was married to Ruth Ann Miller, who survives. Also surviving are one son (James Scott), his parents, 2 brothers (David and Edward), and one sister (Rachel). Memorial services were held at the Lebanon Mennonite Church on Jan. 29, in charge of Daniel M. Longenecker and at the Landisville (Pa.) Mennonite Church on Feb. 4, in charge of John Burkhardt; interment in the I.O.O.F. Cemetery in Lebanon.

Gerber, Fannie, daughter of Levi and Anna (Hostetler) Sommers, was born at Trail, Ohio, July 14, 1906; died at her home near Walnut Creek, Ohio, Jan. 30, 1973; aged 66 y. 6 m. 16 d. She was married to Clyde Gerber, who survives. Also surviving are one son (Loyal), one daughter (Marilyn — Mrs. Paul Hershberger), 5 grandchildren, 2 brothers (Abe and John Sommers), and 3 sisters (Mrs. Albert Horrisberger, Mrs. Paul Hamsher, and Mrs. Mattie Miller). She was a member of the Walnut Creek Mennonite Church, where funeral services were held on Feb. 1, in charge of Ervin Schlabach; interment in the church cemetery.

Hostetler, Galen N., son of Noah and Susie (Mast) Hostetler, was born in Holmes Co., Ohio, Aug. 8, 1901; died at Union Hospital, Dover, Ohio, Nov. 28, 1972; aged 71 y. 3 m. 20 d. He was married to Caroline Sweitzer, who survives. Also surviving are one daughter (LaVaun — Mrs. Virgil Keim), 3 sons (Louis, Loris, and Dale), 15 grandchildren, 6 great-grandchildren, his mother, one sister (Vesta), and 2 brothers (Forest and Vincent). He was a member of the Walnut Creek Mennonite Church, where funeral services were held on Dec. 1, in charge of Ervin Schlabach; interment at the Union Hill Cemetery.

Imhoff, Edith M., daughter of Frank A. and Alice (Dellenbach) King, was born in Partridge, Kan., May 23, 1911; died in the office of a local physician, Jan. 19, 1973; aged 61 y. 7 m. 27 d. On Apr. 10, 1966, she was married to Peter Imhoff, who survives. Also surviving are her mother, a stepdaughter (Mrs. Russell Bachman), a stepson (Kenneth Imhoff), 4 grandchildren, 2 brothers (Verne and Walter), and 2 sisters (Mrs. Ruth Kelly, and Mrs. Laura Musser). Funeral services were held at the White Funeral Home, Jan. 22, in charge of James Detweiler; interment in Oakhill Cemetery, Elk City, Kan.

Kennel, Elizabeth, daughter of Henry and Katie (Steider) Saltzman, was born at Milford, Neb., Jan. 22, 1888; died at the Mennonite Home for the Aged, Albany, Ore., Jan. 18, 1973; aged 84 y. 11 m. 27 d. On Nov. 19, 1905, she was married to Jacob Kennel, who preceded her in death in July 1948. Surviving are 6 sons (Henry, Jess, Ervin, Melvin, Ezra, and John), 4 daughters (Mrs. Elma Anderson, Mrs. Ruth Hunter, Mrs. Mary Garrison, and Mrs. Katie Kennel), 19 grandchildren, 21 great-grandchildren, and 3 brothers (Jess, Alvin, and William). She was a member of the First Mennonite Church, Nampa, Idaho, where funeral services were held on Jan. 23, in charge of Max G. Yoder and Robert Garber; interment in the Kohler Lawn Cemetery.

Martin, Esther, daughter of Ira and Emma (Pullem) Swope, was born at Sterling, Ill., Sept. 9, 1915; died of a massive stroke at Wesley Memorial Hospital, Chicago, Ill., Jan. 23, 1973; aged 57 y. 4 m. 14 d. On Dec. 13, 1933, she

was married to Lester Martin, who survives. Also surviving are 2 daughters (Dorothy Martin and Mrs. Betty Adkins), 4 sons (Kenneth, Samuel, Charley, and Owen), 10 grandchildren, one brother (Earl Swope), and her stepmother (Mrs. Selina Swope). She was a member of the Hopewell Mennonite Church, where funeral services were held on Jan. 26, in charge of Samuel S. Miller and John F. Murray; interment in the Hopewell Church Cemetery.

Steckly, Alvin Roy, son of Joseph and Magdalena (Zimmerman) Steckly, was born at Beaver Crossing, Neb., Aug. 7, 1905; died of cancer Jan. 9, 1973; aged 67 y. 5 m. 2 d. In 1925 he was married to Mary Lilly Taylor, who survives. Also surviving are 3 sons (Dale, David, and William), 2 daughters (Shirley — Mrs. Richard Gingerich and Marilyn — Mrs. Joseph Lundquist), 18 grandchildren, one great-grandchild, 3 brothers (Joseph, Harry, and Floyd), 2 sisters (Mrs. Lydia Eicker and Viola), one step-sister (Henrietta — Mrs. Clarence Walline), and one stepbrother (Harold Bradford). He was preceded in death by one son (Floyd Glen) and one sister (Ida — Mrs. Sam Shantz). On Oct. 9, 1939, he was ordained deacon at the West Zion Mennonite Church, Carstairs, Alta. Funeral services were held at the West Zion Mennonite Church on Jan. 9, in charge of Gordon Buschert, Linford Hackman, and Virgil Snyder; interment in the Hopewell Church Cemetery.

Wenger, Phares W., son of Samuel and Rebecca (Weaver) Wenger, was born in Olive Twp., Ind., Mar. 25, 1901; died of cancer at the Elkhart General Hospital, Elkhart, Ind., Jan. 16, 1973; aged 71 y. 9 m. 22 d. On Nov. 6, 1920, he was married to Mary Null, who survives. Also surviving are one son (Robert), 5 grandchildren, one brother (Enos Wenger), and one sister (Mrs. Mary Ressler). He was a member of the Holdeman Mennonite Church, where funeral services were held on Jan. 19, in charge of Willard Conrad and Simon Gingerich; interment in the Olive Cemetery.

Yoder, Andrew A., son of Daniel J. and Elizabeth (Eash) Yoder, was born in Lagrange Co., Ind., Apr. 15, 1882; died at the Pleasantview Home, Kalona, Iowa, Jan. 26, 1973; aged 90 y. 9 m. 11 d. On Oct. 28, 1913, he was married to Mary Ann Gingerich, who survives. Also surviving are 2 daughters (Bernice — Mrs. Clayton Foss and Ellen — Mrs. John E. Yoder), 6 grandchildren, 7 great-grandchildren, 2 brothers (Joni and Menno Yoder), and 3 sisters (Mrs. Annie Slabaugh, Mrs. Mary Christner, and Mrs. Elizabeth Beachy). He was a member of the Lower Deer Creek Mennonite Church, where funeral services were held on Jan. 29, in charge of Robert K. Yoder and Dean Swartzendruber; interment in the church cemetery.

Cover by H. Armstrong Roberts

calendar

Annual Meetings of the Mennonite Camping Association, Eastern area, at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 25-27.

75th Annual Commencement, Goshen College, Goshen, Ind., Apr. 15.

Homecoming, Eastern Mennonite College, Harrisonburg, Va., Apr. 27-29.

Rocky Mountain Conference Annual Meeting, First Mennonite Church, Denver, Colo., May 4-6.

Festival of the Holy Spirit, "Led by the Spirit," Goshen College, Goshen, Ind., May 11-13.

Virginia District Conference, Harrisonburg, Va., July 19-22.

Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.

Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

FBI Terrorize I-W

NISBCO has learned from the Emergency Ministry on Conscience and War of the United Presbyterian Church in the U.S.A. of a case of harassment and terrorism against a conscientious objector in alternate service. The conscientious objector was fired when he returned tardily to his job with a Good Will agency in Indiana.

He immediately sought out another job and with the assistance of his local board found a suitable alternate service job with an agency in New York state. The conscientious objector's local board, not having the proper authority, approved the job and assigned him to it.

When he was contacted by the Indiana State Director, the young man denied the allegations that he was fired from his job because he was a "slacker" (a term unique to conscientious objectors) and informed the State Director that his former employer had provided his local board with a favorable report.

The man thought the problem was over, and went about his work. He was not informed that he was being prosecuted until the FBI startled his employer, the people attending the conference center where he works, and most of all the conscientious objector himself by taking him away from his job to be fingerprinted and formally arraigned in New York City. It took outside legal counsel two weeks to clear up the situation and now the Selective System says it was all a mistake. — *Reporter for Conscience Sake*

One of Every 5 Victim of Crime

The actual incidence of crime is greater than FBI statistics indicate, according to a Gallup poll conducted last December.

Results of the survey indicate that one third of all city residents and one fifth of all suburbanites have been victims of assault, robbery, or property loss during the past year.

This compares with FBI figures, compiled from police reports, of 5.4 percent of city residents and 3.9 percent of suburban residents, respectively, for these categories of crime.

An equal percentage of whites and blacks surveyed — 21 percent — said that they had been victims of burglary, assault, robbery, theft, car theft, or vandalism. A geographical breakdown showed the highest percentage of crime victims in the West — 28 percent — compared with 22 percent in the East, 19 percent in the South, and 17 percent in the Midwest.

Ancient Skull May Foil Evolution

An anthropologist reported recently that he found the skull of a 2 1/2-million-year-old man — the oldest ever discovered — that looks so much like the skull of modern man that it could upset current theories of evolution.

The findings by Richard Leakey, a scientist from Kenya, were announced simultaneously by the National Geographic Society in Washington and by Leakey at a scientific meeting at the London Zoo.

At a news conference afterward, Leakey added some details about his fossil evidence which could upset theories about the evolution of man.

A Subtle Change

"The Europeans, while vocal in their disapproval of American foreign policy which they sometimes label: 'Grandfather policy,' out of date in the use of military and imperialistic solutions, have rarely been anti-American as such. Since Nixon's reelection there has been a subtle change, and editorials and posters have become more openly anti-American. Especially the Dutch now feel that Nixon's landslide victory proves that the American public actually approves of Nixon's political opportunism at the cost of human suffering and untold millions of dollars better put to use on many of the world's urgent needs, including the awesome task of rebuilding both Vietnams.

Disputes Nixon's Views

The president of the National Council of Churches has taken issue with President Nixon's views on "permissiveness."

"I agree that America is in deep moral crisis," said Dr. W. Sterling Cary. But he said he saw this in such things as the bombing in Vietnam and a national budgeting process that shows "insensitivity to human need."

Mr. Nixon's view of permissiveness, he said, appears to mean that "America must start saying no to the needs of individuals and minority groups."

He also charged that the president's conception of morality appeared to be "little more than patriotism," adding that this patriotism was in turn "little more than loyalty to the politicians who happen to be in office."

"For me to love America, as I do," said the NCC leader, "means that if America is wrong, I'm doing a disservice by remaining silent."

Asked Conscientious Objector Discharge

A Green Beret who won 24 medals during three tours of duty in Vietnam had declared himself a conscientious objector and announced a "personal withdrawal" from the Army.

Sgt. 1st Cl. Ernest R. Pounder of Peoria, Ill., said that he was leaving the service on Jan. 15. After that date, he said, he would not wear his uniform.

The sergeant's commanding officer at Schofield Barracks has approved an application for discharge as a conscientious objector. However, the matter is still under consideration in Washington.

Sgt. Pounder said the "last straw" came on Nov. 21, 1970, following an unsuccessful U.S. raid designed to free U.S. prisoners of war at Son Tay near Hanoi.

Asked German Church Pressure

A group of U.S. religious leaders appealed in Bonn, West Germany, to German churchmen to urge their government to bring "whatever pressure and persuasion they can on the American government to stop its war policy" in Vietnam.

"We have come on a mission of desperation," said Dr. Harvey Cox, the Harvard theologian who acted as spokesman for the group.

Earlier, appeals were made to British and Dutch churches to spark Vietnam war protests in their countries.

Dr. Cox addressed the Synod of the Evangelical Church of the Rhineland at its annual meeting in Bonn.

He said that the religious communities represented by the members of his group have opposed the war in Indochina longer than "we like to remember."

Backs Minister's Refusal

The head of the Wilmington District of the United Methodist Church has pledged his support to a minister who is refusing to pay 60 percent of his 1972 federal income tax.

The Rev. Howell O. Wilkins, superintendent of the district, said he did not know what supporting the Rev. Ronald P. Arms would mean, "but I'll support him."

Mr. Arms, associate pastor of the 3,100-member Aldersgate Church in suburban Fairfax, has said he will not pay that part of his income tax which he figures goes to "buy bombs and other weapons of destruction."

The clergyman, the son of missionaries to Chile, has the "respect" of his bishop in his action. Bishop James K. Matthews of Washington, whose area includes Wilmington, told a reporter he had considered the same form of war protest.

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Your Reactions Reveal You

Dr. O. E. Sproull once said, "You can tell the size of your stature by the way you react to criticism. When a mosquito bites an elephant, there is no reaction. When a tiny insect bites a baby, the child cries. If you holler every time you are criticized," he said, "you haven't grown up."

It's not your actions which reveal the real you. It's your reaction. You seldom react to any situation in life contrary to what you actually are inside. To excuse our reactions we say, "I'm not really that way" or "It's the pressure I'm under" or "I was taken off guard." By such statements we excuse our outbursts of bitterness, self-pity, or resentment.

Someone said it like this: "It's like a big luscious-looking lemon. It looks delicious. But when you squeeze it something sour comes out. Did the pressure on the lemon put the bitterness inside? Did it cause it? No . . . the pressure only served to reveal what was already there."

As the Holy Spirit is allowed to lead us we see that not only actions are wrong but reactions are worse and reveal our true character. He gives us the courage to confess, "That's me on the inside. I need forgiveness and God's help." He changes our actions and reactions.

One of the secrets of the Apostle Paul's life was his ability to manage criticism. The character of the mighty meek is that the meek are not self-defensive, self-protective, and self-important. This is why the truly meek can rise above criticism and not be upset. The small are overly sensitive when anything is said or done. The small purr like a kitten when stroked with praise and become resentful and turn to self-pity when criticized.

Expect criticism. Every person who does something worthwhile will be criticized. Someone suggested, "If you are never criticized, wake up and live! Do something!"

It is reported that while Sir John Semon held the unpopular post of chancellor of the exchequer, his wife kept this embroidered bit of irony on his living-room wall: "To

escape criticism, say nothing, do nothing, be nothing."

Second, try to learn from criticism.

E. Stanley Jones in a recent book says that no one in public responsibility can escape criticism. He tells how it used to cut him to the quick. Then he came to the place where he accepted it and tried to learn from it. He asked, Is it true? If so I will take it and profit from it. "Thus," he said, "my critics become the unpaid watchmen of my soul." If criticism is true he said he can use it and if not, "I can make the fires of unjust criticism serve to burn up my fetters and make me free."

Antisthenes, the cynic philosopher, said, "There are only two people who can tell you the truth about yourself — an enemy who has lost his temper and a friend who loves you dearly."

Abraham Lincoln's response when he was told one of his cabinet members called him a fool was: "Did Stanton call me a fool?" When Lincoln was assured that he had, the president replied, "Stanton is a wise man. If he said I am a fool, then I had better look into the matter."

Our problem is that when criticism comes we are inclined to flare up and defend ourselves and blame others and fail to reap the good which could come to us. And because we resent criticism even our friends who could help in pointing out our weaknesses remain silent.

Third, we must keep ourselves free from allowing criticism to fester. After we have learned from the criticism the best thing to do is to forget it and move on with what we are called to do. We cannot please everyone. And we waste a lot of precious time and energy if we seek to justify everything or keep a ledger of criticisms. One of Beethoven's contemporaries said of his composition — "If Beethoven continues this sort of trash, our orchestras will degenerate into instrumental debating societies." But Beethoven did not wilt under this criticism. He replied, "A few fly bites cannot stop a spirited horse." — D.

GOSPEL HERALD

February 27, 1973



The Empire of Mammon and the Joyous Fellowship

by David Janzen

The empire of mammon

There he stands at the assembly line, patiently loading powder and ball bearings into steel globes about the size of a grapefruit. All day long. It can't be an exciting job. But he's probably got a family to feed. Honeywell pays better than his last employer, and he hopes to buy a newer car before the year is out. Like his neighbors, he expects a rising standard of living. But in the empire of mammon, one man's living means another man's death.

Perhaps you have seen the NARMIC slide show on "The Automated Air War" and have, like me, been appalled at the technological monsters our scientists, corporations, and tax dollars have produced — winged, computerized monsters that rain death with relentless precision on the people of Indochina. These grapefruit-sized bomblets, spreading out from one big canister bomb, will explode over an area of several football fields and freeze in an instant all that moves and breathes there.

Even with a cease-fire in Indochina there is no repentance in Washington; the Department of Defense is already planning a four billion dollar increase in spending for 1973, and the manufacturers of bombs have contracts to fulfill. Peaceful Canadians also have cause to mourn; their government, in 1971, was the world's fourth largest salesman of weapons.

But what else can we expect in a society of mass consumption and economic competition. When social progress is measured in terms of our gross national product, then we will

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have prosperity at any price. We have to invest and sell overseas and must build military bases to protect this wealth. Last year, Americans taxed themselves \$400 per person for "defense" — more than the average person in the third world earns all year. The U.N. tells us that "at the end of the 1960s there were more sick, more undernourished, and more uneducated children in the world than there were ten years ago." In the empire of mammon, one man's living means another man's death.

Mammon, as Jesus taught us, is money and property ruling over people. Mammon has the power of deluding slaves into thinking they are free. We are kings of the supermarket; we can choose between ten brands all leading to the same affluent life-style. We are king-puppets manipulated by advertising and built-in obsolescence to consume and produce more and more for corporations' rising profits. We ravage and pollute the earth, believing that mammon's archangel "technology" will save us with a miracle.

We seek our own security, amusement, careers, sexual gratification, and have to live on guard to make sure we get our fair share out of all our relationships. Our labor and creativity is paid for and consumed by men we never meet. As professionals we serve those with wealth more than those with needs, for only money can express a demand. Who in our society knows, without realizations, what he or she really needs to live on? Who of us is in touch with others' needs so we can love our neighbor as ourselves? True communion between hearts escapes our lifelong grasping for it. In the empire of mammon each one dies alone in a crowd.

The unending year of Jubilee

Because we are everywhere surrounded by the empire of mammon, it molds our consciousness and confuses us about what age we are living in, what land we are citizens of. We think, perhaps, that we are living in an age of corporate capitalism or that we are citizens of the United States or Canada. But these things will pass away — hopefully in our lifetime. Followers of Christ have chosen to live as citizens of the age to come, witnessing by all our relations to the good news of God's kingdom.

Now this kingdom is not just a heavenly vision at the end of time; it had its beginnings way back in the Old Testament. In Leviticus 25, for example, the Hebrews are commanded to celebrate the year of Jubilee. Every fiftieth year all that grew in the fields was free for the poor and strangers to gather as needed. Slaves were released, debts were canceled, wealth was redistributed, and celebrations echoed across the land. But for reasons very necessary to those with power, the practice of Jubilee had fallen into disuse.

When Jesus launched his ministry in the synagogue at Nazareth, he proclaimed an unending year of Jubilee that

none of His hearers could misunderstand.

"The Spirit of the Lord is upon me,
because he has chosen me to preach the Good News
to the poor.
He has sent me to proclaim liberty to the captives,
and recovery of sight to the blind;
to set free the oppressed,
and announce the year when the Lord will save
his people."

Luke 4:18, 19.*

Jesus declared war on mammon, on everything the present age holds dear. He came in God's power, the power that gives everything away, and to follow Him we must overthrow all our perceptions. Jesus gathered His disciples, calling them to leave possessions, families, and careers in order to form a new society living out the good news of God's kingdom in their fellowship and service.

Modern man has tried to make Christ's teachings on possessions very complicated to understand and easy to do. In truth, these sayings are so simple to understand and so hard to do that who can follow them on his own?

"Happy are those who know they are spiritually poor" (Mt. 5:3).

"Happy are the poor" (Lk. 6:20).

"When someone asks you for something, give it to him" (Mt. 5:42).

Do not save riches . . . here on earth" (Mt. 6:19).

Do not be worried about the food and drink you need to stay alive" (Mt. 6:25).

"Be concerned with . . . his Kingdom and with what he requires, and he will provide you with all these other things" (Mt. 6:33).

We want to believe that we can go on living as we do, and by some change of attitude serve God as well. That's what the rich young man believed when he asked Jesus the secret to eternal life. He claimed he had always kept the law, that he honored his father and mother, that he

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John M. Drescher, Editor

David E. Hostettler, News Editor

The Gospel Herald was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

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loved his neighbor as himself. But Jesus put his claim to the test, for he had *not* loved his neighbor as himself. Jesus said to him, "If you want to be perfect, go and sell all you have and give the money to the poor, and you will have riches in heaven; then come and follow me" (Mt. 19:21). As the old Hutterite saying goes, "You can't boil two soups in one pot." It's God *or* mammon.

Voluntary poverty and community of goods are clear emphases of Christ's message and life. When His Spirit of love and freedom was let loose on His followers at Pentecost, the war on mammon was taken up again, and in the liberated zone where mammon was routed, we see the fellowship of believers "one in mind and heart. No one said that any of his belongings was his own, but they all shared with one another everything they had. . . . Those who owned fields or houses would sell them, bring the money received from the sale and turn it over to the apostles; and the money was distributed to each one according to his need" (Acts 4:32-35°).

Some say the church eventually abandoned communism of consumption because "it didn't work." That is like saying, "It doesn't always pay to tell the truth." We live Christ's way because it reveals the nature of the Father, because it is the only way peace will come on earth. To say, "It doesn't work," ignores the fact that in every age there have been communities and individuals who have followed Christ's teachings of voluntary poverty and radical sharing.

The Bible does not teach the cramped ascetic view that the material world is inferior and that we should withdraw from it. Jesus came to bring us the abundant life. But the secret of the abundant life is not in the accumulation of personal possessions, which are the sacraments of mammon worshipers: Jesus teaches us that sharing makes *things* holy and creates the joyous fellowship, while private possession makes *things* demonic and separates us from our brothers. Wherever Christ's Spirit liberates people we see the practice and celebration of Jubilee.

Poverty, persecution, and the joyous fellowship

"So therefore, whoever of you does not renounce all that he has cannot be my disciple" (Lk. 14:33).

Oh, Christ, your words hang like a heavy stone on our hearts, for we know that mammon is in possession of our lives.

"What I earn and own is my own business."

"Who'll take care of me in my old age?"

"I won't deny my children the things I wanted but couldn't have when I was growing up."

"Giving up my things would make me so unhappy, and God, You surely don't want us to be miserable."

Oh, how guilty we feel and how angry we are with those who make us feel guilty. But feelings of guilt, like most feelings, don't last long and have little power to change our lives. Surrender is not a new moralistic assignment, but a way to reorder our lives so that light and warmth and clarity may break in and grasp our whole

being. God doesn't just want to have our possessions, but He has a much more joyful alternative for us.

"Peter spoke up, 'Look, we have left everything and followed you.'

'Yes,' Jesus said to them, 'and I tell you this: anyone who leaves home or brothers or sisters or mother or father or children or fields for me, and for the gospel, will receive . . . a hundred times more houses, brothers, sisters, mothers, children, and fields—and persecutions as well; and in the age to come he will receive eternal life' (Mk. 10:28-31).

Those who have, in our day, given up their possessions and joined in Christian community are finding new meaning in these verses. In community they find brothers and sisters, fathers and mothers. They find that, though they call nothing their own, yet everything is theirs as they have need. This is the joyous fellowship where work belongs to us and care belongs to God. The nuclear family is no longer a millstone that burdens us with its demands for security, but it is part of a larger support group that encourages and liberates us to take risks for the kingdom. Here God is calling His people out of the Egypt of enslavement to possessions and is leading us through the wilderness of simplicity where there is manna for all.

If you would like to take up with Christ the battle against mammon, then reach out to others of like mind and covenant to meet regularly. A first step together might be to share honestly information about your income, property, and debts. Struggle together to learn your real needs—perhaps the county welfare standard may be a guide to loving your neighbor as yourself. Then use all your resources to bear each others' burdens for the work of God's kingdom. A word of caution: once you move to trust each other and God, rather than in mammon, you will find that many suppressed personal conflicts will boil to the surface. These seeds of mistrust must be faced openly and worked out in truth and love, for this is the business of the church. Love alone can win the victory over mammon.

You will need each other, since persecution is sure to follow if you continue in Christ's way. Men are either violently threatened or attracted when they see the kingdom; they can not ignore it. The empire of mammon will not allow its idols to be ridiculed. States can not rule men and women who fear God alone.

You will find that the oppressed and alienated will come to your door, for mammon does not take care of them. It is with the least of these that you will have fellowship and show the nature of God to the world. ☞

Not that we are sufficient of ourselves to claim anything as coming from us; our sufficiency is from God. 2 Corinthians 3:5.

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North America as a Consumer Society

by Gayle Gerber Koontz

In many ways North Americans are like spoiled children. We get what we want at the expense of others. We waste and destroy, manipulate and hoard. And Mennonites, who have consciously tried to be separate from the world, are strikingly like the rest of American society in this respect. Most of us are caught in a cycle of consumerism which so confuses our needs and wants that we, like spoiled children, become irresponsible consumers.

Consumerism is not merely buying and using things. Consumerism is a state of mind. A consumer values people and things for the pleasure and use they give. Consumers begin to see people as sex objects, potential labor, or sources of status and wealth. Family relationships are particularly open to such exploitation because of their intensity and length. Parents use children and children manipulate parents for their own ends.

Consumerism is based on a world view that is individualistic. Individual profit and comfort are its goals. Those of us who consume in excess lack a real sense of the interrelatedness of all life. We act as if the universe revolves around us, and our needs are more important than the needs of the poor in America, people in other nations, and other forms of life.

We give little thought to the limits of our planet. We assume that middle- and upper-class North Americans can strive for yet a higher standard of living (certainly no less) and still there will be enough for all.

A state of mind and an economy that seeks individual profit and ignores the possibility that the world's resources are limited, easily leads to excess, waste, exploitation, and destruction. As consumers we, perhaps unwittingly, support these tendencies.

Excess and waste characterize the North American way of life:

Today there is one car for every second citizen in the United States. Many commuters drive alone to work which undersubscribes the public transportation system necessary to the young, the old, and the poor.¹

There are about seven million cars junked in the United States each year, 70,000 of them abandoned on the streets of New York.²

Dr. Bruce Hannon of the Center for Advanced Compu-

tation, University of Illinois, figures that to package the eight billion hamburgers MacDonald's has claimed to have sold, each accompanied by one large drink (paper napkins not included), 890 square miles of forest and three billion kilowatt hours of energy is required.³

Excess leads to destructiveness. Hunting whales almost to extinction for main use as feed for Western man's pets shows a kind of consumer madness. Such excess is illustrated most blatantly and tragically in war. In Vietnam both sides chose to destroy people and land before allowing its will to be frustrated.

Such destructive conflict is often rooted in economic interests. Those who have wealth want to keep it. In America where the have-nots are continually exposed to the wealth of others, some of the bottled frustration of the poor has broken through in violent riots. As mass communication becomes even more widespread, the have-nots of the world will similarly become frustrated by the great gap between the rich and the poor.

It is striking to see how our consumption as North Americans compares to that of other countries. The United Nations Department of Economic and Social Affairs *Statistical Yearbook* reports that in 1970 the underdeveloped countries with a population more than twice as large as the developed countries, consumed only a little more than one seventh of total energy produced. Daily intake of calories was 3,290 in the United States compared to 1,890 in Algeria, 1,760 in Bolivia and 1,750 in Indonesia.

North Americans, who make up only 6.7 percent of the world's population, consume far more than our share of the world's resources. North American economy is based on growth and growth depends on an ever-increasing demand for products and services. If the demand doesn't exist, money is spent to create demands which are not real needs. And in a world of limited resources, the more we consume, the less poorer nations consume.

Lester R. Brown in *The Interdependence of Nations* estimates that by the year 2,000 the United States will likely be dependent on foreign supplies for twelve of the thirteen basic raw materials needed in modern industrial society. Many of these materials are imported from underdeveloped countries where Americans and Canadians have foreign investments. Raw materials needed for development in the poorer country are exported to North Ameri-

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ca by businesses which make large profits. Poor countries on the other hand are at the mercy of the rich. Prices they get for raw materials stay relatively static or rise slowly but prices they pay for needed manufactured imports rise rapidly.

"I sit on a man's back choking him and making him carry me and yet assure myself and others that I am sorry for him and wish to lighten his load by all possible means — except by getting off his back," wrote Leo Tolstoy. In order for other nations to have more, North Americans must face the fact that we must be content with less.

The suggestion that middle- and upper-class North Americans must deliberately consume less is a direct challenge to the economic theory that we have lived with for a long time. Our economy fosters the myth that opportunities for wealth are open to all — all those willing to work. Unlimited economic growth is assumed. The fact that unlimited growth for a minority of Americans means that others must have less than they need for a decent standard of living is overlooked.

Others assert that the problems that consumption and growth have raised in the past have been solved by science and technology. Why not again? Some of us have little faith that technology can provide the total answer. Technological solutions to some problems have resulted in other problems — pollution is one example. In addition it is not scientists calculating the results of various technological options who supervise industrial society. We consumers, our wants shaped in part by advertising, are largely responsible for how technology is used in industry. Technology, wrongly applied, feeds on our confusion and greed and creates millions of unnecessary gadgets as well as the monstrous weapons we think we need to defend our extravagant standard of living.

To limit North American consumption while helping

poor nations increase their wealth involves a profound change of public opinion. Christians who see the injustice, waste, and destruction that excessive consumerism fosters may facilitate change by prophetic political pressure, by public education, and by living their lives in ways that challenge the excesses of consumer society.

Responsible consumption requires a new state of mind. We can no longer accept material things and our own profit and comfort as ultimate values. We must value the well-being of the community and environment more than our own comfort. We must take responsibility for the waste we cause and pay for its recycling. We must take responsibility for other people and strive for relationships characterized by lack of exploitation and by mutual love, respect, and dignity. We must live more simply in order to redistribute our wealth to those trapped in inhuman poverty. We must ask ourselves what are our genuine needs and values. What makes life worthwhile?

Perhaps some of us who like to pride ourselves in our Mennonite simplicity can look to the Amish and the plain people for a truth that many of us have lost. Meaning in life is not directly proportional to telephones, cars, electric typewriters, and stereos.

It is important to remember, however, that simplicity for simplicity's sake or material sacrifice motivated by guilt is joyless giving and is usually short-lived. The Christian God does not call us to be poor for poverty's sake but to love our neighbors as ourselves because we were first loved. It is our relatedness to our God and to others that provides meaning. As we experience the love of God through a community of God's people and find profound meaning in such relatedness we can be freed from some of the compulsions of consumerism. People become more important than things. By fostering such a change a community can help each person see the needs of people outside the immediate group and share themselves and their resources. Such a community is the real church.

It isn't easy to challenge the theology of ownership that American society cherishes. We early learn what property, what territory, what benefits, and what responsibilities belong to "me." But the theology of ownership outlined in the Bible is clear. All belongs to God. Possessions are gifts to be responsibly used in the process of loving others. We must ask ourselves time and time again, "How much is enough?" Will this purchase or these plans make our relationship in the whole human family more fully human? Does this attitude help to affirm the worth of other people? Will this item or this act clarify or confuse our understanding of ourselves as people of God? How much is enough?



1. John V. Taylor, "Enough Is Enough," *CMS Newsletter*, September 1972.

2. *Ibid.*

3. Bruce Hannon, "The Big MacDonald Rip-Off," reproduced and distributed by Housewives Involved in Pollution Solutions, 2108 Rainbow View, Urbana, Illinois.

Portrait of the Involuntary Poor

by Hubert Schwartzenruber

During a call in an inner-city home, I discovered on display a model of the scars that a society, gone mad with materialism, inflicts on a large segment of its members.

The mother's income was a small welfare check. There were children of almost every age scattered from the crib in the corner beside the overworked oil heater to school age children, pulling together their buttonless coats as they tried to hide on the back porch, as well as several teenage daughters nursing small babies and starting the cycle of poverty all over again.

I soon discovered that the mother was the master of a certain language which expressed her hopelessness. I became aware immediately of the ability she had developed over the years to misrepresent the truth. It was evident that in her reaching out for meaningful relationship, she could develop none that had any permanency. She moved from one broken-down tenement to another. The fathers of her children were strangers to her. The most sacred experiences of human love were prostituted into degrading acts which further destroyed her feeling about herself. The quality of humanness in life and surroundings which distinguishes man from animals was obviously absent from hers. She was hungry, cold, insecure, and frustrated. All because in our society a few people have found ways to make money by keeping many in poverty and a large segment in our society has lost the gift of caring.

Until we look down the throat of injustice and see the swollen tonsils of hate and the cavities in the teeth of racism, and observe the obscene movement of the jaws of an unjust society as well as the wagging of the tongue of ignorance, and smell the regurgitation of broken promises, one cannot begin to become aware of the crippling cancer of poverty in our society.

Most of us give priority to the things that give us security and guarantee to aid us in development of the life-style of our choosing. We refuse to be made into something we do not want to be. We choose our neighborhood because it lends itself to achievement of our goals. We seek the education we need in order to secure the fulfilling job. In our zeal for the "good life" for ourselves, we become partners of taking away from others.

Hubert Schwartzenruber, Goshen, Ind., serves on the staff of the Mennonite Board of Congregational Ministries, Goshen, Ind.



In order to protect our economic climb, we cry out against those who are receiving welfare and say that people are too lazy to work. We never seek out the real facts that only 0.9 percent of the Federal welfare dollars go for able-bodied fathers, in most cases only while he is seeking a new job because of automation or while enrolled in a job training program. The blind and disabled get 11.7 percent of the welfare monies, the aged get 14.9 percent, mothers with responsibility to care for small children get 16.7 percent, and the remainder of 55.8 percent goes for children who have no other means of survival. We do not want to see that welfare rolls are not full of able-bodied loafers.

A history professor told me, "We see things not as they are, but as we are." We have been so long climbing the ladder of success, we have not heard the voice of Menno

Simons who said, in 1593, "True evangelical faith can not be dormant, it clothes the naked, it feeds the hungry, it comforts the sorrowful, it shelters the destitute, it serves those who harm it, it binds up that which is wounded, it has become all things to all men."

It is already too late to educate the church concerning poverty. Writing books or planning study courses on poverty only serve to immunize us from responsibility. We at least feel good because we have studied the problem. Nor am I optimistic enough to believe that we will mobilize our resources so that we could share adequately with the oppressed. We continue to elect into office in high levels of government those who will oppress the poor some more. The average American Christian would sooner invest his dollars in a church building or a new steeple and bell for the church, than to do something about the poor.

I do see some hope, however, in our brotherhood. A little cloud of a few committed people is beginning to form. However, we will likely only respond to live and vital demonstration of what God is doing through His people. Can we as a brotherhood be a model of caring Christians in a hurting society? Some one must develop such a model which might accomplish such a goal. Perhaps the following would bring about the change we need.

1. Select a heavily concentrated Mennonite community of approximately twenty congregations.
2. Plan a mass monthly meeting in rented facilities for

all the congregations for a time of celebration.

3. Form neighborhood fellowships of eight to ten families which meet on a regular basis in homes.
4. Proceed to develop the "priesthood of believers" theology.
5. Reduce the paid clergy staff by each member serving as a priest before God.
6. Center Christian nurture and worship around the family gatherings and quietly dispose of *all* church buildings and property.
7. Rechannel the resources which were formerly used for physical plants to aid in development of domestic development programs such as renewal of an inner-city ghetto from a slum to a garden in the sun.
8. As the need decreases for trained men as clergymen (if we continue to demoralize them as we have in the past, we won't have them anyhow), we can free gifted persons to be redemptive agents for our hurting society.
9. Make our Christian commitment a life-or-death matter.
10. Leave room in our hearts to love those who would rather play church on Sunday morning and on Monday go about the business of benefiting from the system which crushes our brothers and sisters in the ghettos of our large cities across America.

Poverty is always involuntary, and any solution that binds up the wounds must flow voluntarily from the commitment of love on the part of all of God's people. ☺

Advertising: A Threat to Human Identity?

by J. Daniel Hess

In 1970, advertisers spent \$20,800,000,000 huckstering their wares. We received those sales messages sometimes from people we knew — the friendly clerk who gave us the painter cap with his lumber mill name on it. But usually the messages came to us from giant companies headed by unknown executives who hired advertising agents who bought time or space from television, newspapers, magazines, radios, billboards, or direct mailings.

Business was good in 1970 and still is. It's hard for us, who were born after the depression, to imagine economic hardship.

For this attractive economic climate, we can give much credit to advertising. Advertisers have informed the populace of new products, stimulated thousands of people to desire the products, then directed them to purchase them. Advertising, it can be argued, has played a primary role in pushing our country into so rapid a development from a gross national product of \$227.2 billion in 1940 to a gross national product today of \$974.1 billion.

Advertising has helped shape our country's economic fabric — our way of production and distribution — that is the envy of many less-developed nations.

There seems to be something right about our country's developing its resources to the fullest potential. I have traveled in countries where economies were stunted in growth, where *inconvenience* was not as well known as *deprivation*, where people labored under conditions we know don't have to exist on this earth, and where people did not have the money or the stores or the products that make our country so luxurious.

My family has benefited from this affluence. For example, we enjoy classical music, so we began dreaming of owning a good stereophonic sound component system. In six years we saved a sufficient number of hundreds of dollars; we went to a dealer who answered our questions and offered us folders of advertising on which basis we purchased a receiver/amplifier, a record changer, two speakers, and an FM antenna. We love the system. Our

J. Daniel Hess is associate professor of Communication at Goshen College, Goshen, Ind.

living room has now become the setting for many of our more meaningful family activities.

But economic prosperity and advertising raise questions. There seems to be something potentially wrong about one nation spending \$20 billion for advertising. That figure, despite all of its zeros, amounts to only \$100 per person, but trouble is, I am hit with not only my \$100 portion, but also the portions for my neighbors across the United States.

The typical U.S. resident comes in contact with more than 1,500 ads each day. I may intercept 20 or 25 percent of Procter and Gamble's yearly \$265,000,000 advertising budget.

Surely the human nervous system has defense mechanisms to resist that kind of onslaught. There are screens we subconsciously raise up, that keep out some messages and admit others. But whether that defense system will withstand what our economy plans to throw against it in the future is open to question.

Behind the wild escalation of advertising is a kind of economic maelstrom that is threatening all of us. At a certain point, advertising ceases to be the buyer's guide and becomes instead a monster-manipulator who fuels an already fevered economic system.

Let us return to stereos. Our dealer, a family friend and conscientious Christian, invited me to a national convention for dealers. A huge assembly it was. The most aggressive participants, however, were not the dealers but the manufacturers and distributors who came with charts showing the hyperactivity of their automated factories and other charts plotting the purchasing power of families.

In a display area the size of a city block they spread out their latest products. The refrain of the convention was not a relaxed melody of good will, but an anxious staccato of urgent pleadings, "We beg of you, save our company, save our industry, save our nation—sell, sell, sell. . . ." The nation, it became obvious, was producing more than it was consuming.

I pitied some of the dealers. They were coaxed through cocktails and jokes and Chicago bunnies to increase their inventories, yet I personally heard some of the same dealers muttering about the new lines of "trash" and describing the new four-channel receivers as "just a gimmick."

Nonetheless, I imagine most of the dealers returned to their stores, resigned to use a more persuasive sales pitch.

That pitch came. In a national weekly news magazine I read an ad showing a four-channel speaker system. "Buy stereo equipment and get the good life—you sophisticated lover . . . of music." More prominent than the four speakers were four sensuous women. The ad

read, "You can get more from four."

The ad, by sexual implication, was trying to make us dissatisfied with our conventional set. The ad suggested not only sexual involvement, but also sexual gluttony.

Of course I was angered by the immoral ad, yet I had to realize that probably no one person could be given all the blame for the ad. The assembly line employees want work, the warehouses are too full, the distributors need to reduce inventory, the advertising agent wants to get his job done. But alas, that company and a thousand others ply us with the most subtle and suspect persuasions. Have we come to the point where the only thing that will prop up a bloated economy is consumer gluttony?

Gluttony is a distasteful notion. To eat, to overeat, to eat more. Forces beyond our control urge us to consume until destruction. The image we gradually gain of ourselves becomes something akin to a garbage disposal.

Recently John A. Lapp, churchman, social critic, and academic dean, was asked what was most needed to insure the survival of the New Testament church. He replied, "We must again learn to define *the world* that stands pitted against faith and commitment." If I may share in the task of definition, I would define one aspect of world as the attitude that "the enjoyment of life depends upon how much one consumes."

As we scrutinize that definition, surely we will realize how near to being worldly we are. We, of the Mennonite denomination, are producers and merchandisers. We families are the consumers. Advertising and consumerism involves all of us.

If the conformed-to-God family insists upon not giving over to the advertiser the control of its buying habits, cultivates the ability to evaluate products and the advertisements of those products, and shares wisdom on what provides genuine satisfactions, that family will be at odds with the consumer-mad world. And if the conformed-to-God businessman sees in his customers human beings whom he can conscientiously serve rather than robots whom he might manipulate, that businessman will be different from his colleagues.

This has been a public service announcement you are not likely to hear on your favorite television station. ☞

True Beauty

You should not use outward aids to make yourselves beautiful, such as the way you fix your hair, or the jewelry you put on or the dresses you wear. Instead, your beauty should consist of your inner self, the ageless beauty of a gentle and quiet spirit, which is of the greatest value in God's sight. — 1 Peter 3:3, 4, TEV.

1 Cor.12:4

North America Detail

Voluntary Service Placements		
Abbotsford, B.C.	3	
Akron, PA	25	
Atlanta, GA	14	
Cave City, KY	3	
Cincinnati, OH	8	
Coeburn, VA	3	
Dixville, Que.	9	
Floyd/Knott Co., KY	11	
Harlan Co., KY	5	
Harpers Ferry, WV	3	
Kitchener, Ont.	3	
Lancaster, PA	3	
Laurel, MD	5	
Letcher Co., KY	16	
Meadow Lake, Sask.	2	
Newfoundland	29	
Newton, KS	1	
New York, NY	1	
Oshawa, Ont.	1	
Perryville, AR	2	
Smithville, OH	8	
Spring Valley, NY	2	
Toronto, Ont.	25	
Washington, D.C.	2	
Winnipeg, Man.	9	
Yarrow, B.C.	1	
Yorktown Heights, NY	2	
Total	196	

Summer Service Placements		
Akron, PA	1	
Bethesda, MD	12	
Bronx, NY	4	
Canadensis, PA	1	
Laurel, MD	3	
Letcher Co., KY	12	
Peekskill, NY	2	
Spring Valley, NY	1	
Tutwiler, MS	1	
Total	37*	

Activities		
Baltimore, MD		
Brainerd, MN		
Big Sur, CA		
Buffalo Creek, WV		
Corning, NY		
Ellicott City, MD		
Elmira, NY		
Gang Mills, NY		
Hanston, KS		
Harrisburg, PA		
Jersey Shore, PA		
Keystone, SD		
Kingston, PA		
Letcher Co., KY		
Logan, WV		
Lorado, WV		
Man, WV		
Manassas, VA		
Moencopi, AZ		
Monroe, MI		
New Braunfels, TX		
Pelee Point, Ont.		
Philadelphia, PA		
Plymouth, PA		
Point of Rocks, MD		
Rapid City, SD		
Richmond, VA		
Scottsville, VA		
Steelton, PA		
Toledo, OH		
Tuba City, AZ		
Wilkes-Barre, PA		

Mennonite Mental Health Service—Related Institutions		
Bakersfield, CA		
Elkhart, IN		
Hagerstown, MD		
Lebanon, PA		
Newton, KS		
Reedley, CA		
Winkler, Man.		

MCC Offices		
Akron, PA		
Kitchener, Ont.		
Newton, KS		
Reedley, CA		
Saskatoon, Sask.		
Washington, D.C.		
Winnipeg, Man.		
Yarrow, B.C.		

"My friends were homeless so I gave them a place to stay," wrote *voluntary service worker* Tim Geissinger from his experience in New York City. "They were hungry so I fed them; they had no extra clothes so I gave them some of mine; they had no money so I loaned them what they needed. The only requirement necessary for us to act is the need of others."

"The poverty and injustices in this black Mississippi community opened my eyes," wrote *summer service volunteer* Sarah Petersheim. "The gap between blacks and whites is wide and racial hatred intense. One young woman said she had been bitter towards all white people until I came and showed that Christian love can overcome. I hope I have narrowed the gap in a small way."

"We feel we from the next county were spared for a reason," said *MDS volunteer*, Myrtle Mininger, working amid the remains of flood-devastated Wilkes-Barre, PA. "This is only a little bit—something we can do to help," said another mud-shovelling *MDSer*. "We'll be here as long as we can be of service."

Mennonite Mental Health Services responded with healing concern to this desperate cry from a troubled mind: "I thought when I first came to you that the fight was all out of me. But I found out the fight had just begun. I can't handle it any more so I'm going to take the biggest chance of my life and really try to trust you. Please help me get all the pieces back together."

If you would like more information about any aspect of MCC, please write:

MCC
21 South 12th Street
Akron, PA 17501
or
MCC (Canada)
201-1483 Pembina Highway
Winnipeg, Manitoba
R3T 2C8

* Not included in grand total of MCC personnel

MCC 1972 — a Christian resource for meeting human need



International
Programs

1 PAX

2 TAP

3 Medical

4 Development

5 Administration

Expenditures
in Thousands of
Dollars

Associated
Programs

6 Cash

7 Material Aid

**8 Child
Sponsorship**

9 Trainees

10 Self-Help

Total

1972 has been a year of coming together of Mennonites and Brethren in Christ through Mennonite Central Committee in unprecedented expressions of unity in the spirit and endeavors to meet human need in the name of Christ.

Shoulder-to-shoulder and up to the knees in the water-warped, mud-choked tragedies of their neighbors, Christian women, men and youth have discovered again the warmth of personal sharing through Mennonite Disaster Service in the immense task of cleanup and restoration. They contributed 48,000 volunteer days in 1972 as compared with an average MDS year of 6,200 volunteer days in 1971.

Fourteen relief sales in Canada and the United States brought together increasing numbers of communities in a mixture of serious celebration and work to share their plenty with the hungry and destitute.

The curious came to these sales, too. They came to see what this was all about, to collect a genuine Mennonite quilt, to chat with the Mennonite girl in the strawberry pie booth, and to catch a glimpse of Mennonite heritage and vision. The sales raised about \$450,000 for relief and development.

We have counseled together as committees, as conferences, as congregations and as individuals seeking the way of the Spirit, seeking answers within our fragmented puzzle of a world in 1972.

Increasingly in Europe, Africa, Asia and Latin America as well as in

North America, Mennonites and Brethren in Christ have responded with generous outpourings of money and personal talents, expanding the outreach and strengthening the witness, sharing their mountains of plenty to help fill in deep valleys of human need at home and abroad.

For us, therefore, this is a time of celebration. And though the churches have made 1972 a good year for MCC, it has not been a good year for the people of Bangladesh, Burundi, Buffalo Creek and Vietnam.

Beyond the hills of Appalachia where Chris and Gloria serve, are more hills that hide more and more valleys of human need.

MCC, a service arm of Mennonite and Brethren in Christ churches, reaches into such valleys to help needy people, from Appalachia to British Columbia and around the world.

Many MCC volunteers and individuals whose lives they have touched have spoken of the meaning of Christian service. These slices of personal experience from various MCC programs are meant to be representative of the total ministry of MCC.

William T. Snyder,
Executive Secretary

Remove this sheet and post it in your
home or church. It gives you a quick grasp
of the scope of the MCC program.

Chris Gredler is a trained agricultural extensionist. When you see him handle the heifers he has bred by artificial insemination (about 75 in 1972), when you see him deliver these to poor Appalachian families, and when you hear him discuss how to care for them to provide better nutrition and income, you feel

here is a person serious about serving his fellowman in the name of Christ. Chris and Gloria Gredler live and work in the community center of a remote hollow in southeastern Kentucky.

many
gifts—

one spirit



Remember EMC's 1972 Homecoming Weekend?

If you were here last year, we're certain you do. And even if you couldn't make it, you likely heard about the exciting events from fellow alumni.

April 27-29, 1973—circle those dates on your EMC calendar now. A visit to alma mater in the Shenandoah Valley springtime will offer:

- departmental meetings and reunions for all classes ending with a "3" and an "8," heralded by the 50th anniversary of the class of 1923.
- a Friday evening comic opera presented in English.
- the annual alumni banquet featuring Mennonite artist Jan Gleysteen from Scottdale, PA
- special ceremonies in observance of the 25th anniversary of the international students program at EMC, and more!

Watch for additional homecoming information from EMC.

Homecoming 1973, a special weekend for alumni, EMC's most important product.



Eastern Mennonite College
Harrisonburg, Virginia 22801



Mennonite Novel Being Filmed in Lancaster

Merle Good's book, *Happy as the Grass Was Green*, has become the first Mennonite novel to be filmed as a major motion picture. Filming began in Lancaster County on Feb. 12. The 35mm feature will star award-winning actors Geraldine Page and Pat Hingle. Added to the excitement was the announcement in Hollywood that Miss Page, who will star as Anna Witmer in "Happy as the Grass Was Green," has been nominated for an Academy Award.

Good's 1971 novel tells the story of Eric, a student from New York who visits a conservative Mennonite community in Lancaster. He is torn between loving the people and their simple way of life, and despising their narrowness. Eric experiences faith in a new way, partly as a result of his friendship with Eli, the minister. And Eric falls in love with Hazel, Eli's daughter, "who has as mysterious a grip on life as her father seems to have on God."

Pat Hingle will portray Eli, the man of God who pastors the local Mennonite congregation and befriends Eric. His credits in screen, stage, and television are impressive. He has received much attention for his work on Broadway as the lead in the Pulitzer Prize-winning play "J.B."

Graham Beckel has been cast as Eric in *Happy as the Grass Was Green*. This is his third feature. In his most recent picture, *Paper Chase*, he starred with Timothy Bottoms.

Negotiations on a film version of Good's novel began in late 1971. Good's main concern was integrity. "I believe I would have turned down any offer, regardless of how lucrative, if I was not convinced that the film would be faithful to the book and to our people," he stated. "I wanted our story to reach the national market, but it was more important to me that the story maintained its integrity and honesty."

Good is serving as associate producer of the picture. Charles Davis wrote the screenplay and is directing the film. Burt Martin of Burbank, Calif., is producer. Financing was made possible by the formation in Lancaster of Happy Production Company of which Good is president. Budget figures were not disclosed.

Charles Davis, too, has impressive credentials in directing, writing, and act-



Charles Davis, screenwriter and director of the motion picture *Happy as the Grass Was Green*, discusses production details with novelist and associate producer Merle Good.

ing. Davis came to Broadway as a costar in *Finian's Rainbow* and has since appeared in many stage and film performances. He has directed and/or written and/or acted in nearly 100 television shows including *Bold Ones*, *Night Gallery*, *Wild, Wild West*, *Bill Cosby Show*, *Medical Center*, and *Owen Marshall*. He has directed and/or written eight features, including *Kennedy's Ireland* and a CBS Movie of the Week, *The Violent Ones*.

Martin has successfully headed his own film company for 13 years. He is best known for his award-winning work in documentaries. He produced his first feature, "Mark of the Hawk," with Sidney Poitier in 1962. Prior to forming his own company, Martin served for ten years as executive director of Broadcasting and Films for the United Presbyterian Church.

Many of the smaller parts, bit parts, and extras in the film have been cast locally. Hundreds of local Mennonites are participating, some with sizable roles, and many as part of crowd scenes in the story.

Rachel Thomas of Lancaster, the daughter of a Mennonite minister, has been cast as Hazel. Steve Weaver of New Holland will play Jim Witmer, Elvin Byler of Lancaster will appear as Rufus, John Miller of New York City is cast as Ben, and Norene Huber of Leola will portray Sara.

"The whole project has me a little overwhelmed," Good admitted. "We never

dreamed the project would be able to attract such famous actors and yet retain its touch of truth."

Good is perhaps best known as the producer of the Dutch Family Festival in Lancaster the past five years, where he has brought to tens of thousands of visitors each year his experiment in theology and the arts. He has written six full-length dramas which he has produced at the festival. Best known are the musicals *Strangers at the Mill* and *These People Mine*. *These People Mine* premiered at the Ninth Mennonite World Conference in Curitiba, Brazil, last summer will be released as a paperback soon.

Happy as the Grass Was Green will be filmed at undisclosed locations in Lancaster County over a five-week period. Good is concerned that the whole tone of the movie be authentic and sensitive. Release is set for sometime this year, but no date has been announced. *Happy as the Grass Was Green* is the first Herald Press book to become a major motion picture.

Conrad Grebel Appoints New President

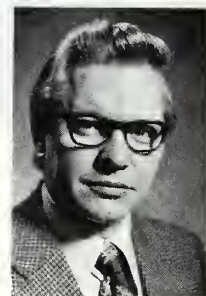
The appointment of Frank H. Epp as president of Conrad Grebel College, effective Aug. 1, was announced today by chairman of the Board, John W. Snyder.

Epp, who is 43, will succeed J. Winfield Fretz, who served in that capacity since the college was founded at the University of Waterloo ten years ago. Fretz will remain with the college as a full-time professor in sociology.

Established as a residential college for 110 students, Conrad Grebel now also has a faculty of seven full-time and three part-time professors. More than one thousand students are enrolled annually in college-taught courses, all of which carry university credit. The college's adult studies program involves additional hundreds from the community.

Epp came to the campus in 1971 as associate professor in history and communications. Since that time he has also served as founding editor of the *Mennonite Reporter*, a position he said he would need to resign to accept the presidency. He was previously editor of *The Canadian Mennonite*, the *Reporter's* predecessor, from 1953 to 1967.

Currently engaged in the writing of the history of Mennonites in Canada with



Frank H. Epp

the help of a Canada Council grant, Epp has previously written books including *Mennonite Exodus* (1962), *The Glory and the Shame* (1968), and *Whose Land Is Palestine?* (1970).

Before coming to Waterloo Epp lived in Ottawa for four years, serving a church, lecturing at the University of Ottawa, and writing for the Mennonite Central Committee Peace Section. He serves on several national and international Boards. They include the Federal Government's Advisory Board on the Adjustment of Immigrants, the Mennonite Central Committee (Canada), and the presidium of the Mennonite World Conference.

Epp is married to Helen Dick, formerly of Leamington, Ont., who assists him in research and writing. Both their families came to Canada from Russia in the 1920s. They have three daughters: Marianne, a student at the university, Esther and Marlene, both in high school.

Enthusiasm High for Bible School Workshop

Seventy-five persons were involved in the Herald Summer Bible School Superintendents' Workshop and the presentation of the new multipurpose Herald Omnibus Bible Series curriculum entitled *Exploring the Jesus Life*, Feb. 2-4, at Laurelville (Pa.) Church Center. The Omnibus material was enthusiastically received, as indicated by comments and requests for order blanks.

The eight resource persons were Hubert Schwartzentruber, Maynard Shetler, J. J. Hostetler, Richard Crockett, Paul Lederach, Marjorie Waybill, James Horsch, and David Cressman.

The workshop participants came from ten states, with the majority coming from Pennsylvania, Ohio, and Virginia. The represented four groups: Church of the Brethren, Mennonite, General Conference Mennonite, and Conservative Mennonite churches.

"I needed a shot in the arm," said one workshopper, "and I got it." He seemed to represent the feeling of many others.

Richard Crockett presented an overview of the Herald Summer Bible School Series and James Horsch introduced the Herald Omnibus Bible Series. Paul Lederach brought a message on "Specialized Bible in the Context of the Total Church Education Program." Hubert Schwartzentruber spoke on "The Need for Religious Training."

One Bible school superintendent said, "I came for help and was not disappointed." Summer Bible school is not dead, according to the spirit of the workshop. About two thirds of the participants had never been at Laurelville Church Center before. The workshop included

a tour of Mennonite Publishing House and the Scottdale Provident Bookstore.

The House That PAX Built

Domaine Emmanuel at Hautefeuille, southeast of Paris, was established by the French Mennonite Mission five years ago and has support from the French Government. Sixty retarded young men live here in an old chateau, a former hunting lodge set on farm and forest land. Each day the young men work either in specially equipped workshops or in nearby factories and farms. The aim at Domaine Emmanuel is to provide the residents with a settled way of life in which they may achieve the peace of mind that eludes so many of the world's retarded people.

Largely responsible for founding the school was Robert Witmer of the Board of Mennonite Missions, a Canadian who has been in France since 1956. Most of the staff at Domaine Emmanuel, headed by the director and cofounder Andre and Mrs. Kennel, are French while others from Switzerland and elsewhere in Europe. In addition the work of Domaine Emmanuel is assisted by a number of Mennonite Central Committee (MCC) volunteers from the United States and Canada whose main responsibility has been to improve and add to the available buildings.

Art Neuenschwander, an MCC volunteer from Kidron, Ohio, has been at Hautefeuille for more than two years. He had previous experience in electrical fitting and plumbing and was able to modernize and reequip the old buildings. During 1971, when Domaine Emmanuel decided to build extra accommodations, Art found himself organizing a complete building operation.



New offices and meeting rooms were needed at Domaine Emmanuel, a residential center for mentally retarded boys established at Hautefeuille near Paris by the Mission Mennonite Francaise. A timber frame house was erected by Mennonite Central Committee Paxmen employing designs and materials supplied by the Franco-Canadian house-building organization, Dumez-Campeau. Four similar houses are being erected on the ground at Hautefeuille for staff accommodation.

That he has succeeded so completely in the first phase of that operation is a tribute to him. But Art prefers to speak of the special assistance he received from many sources including the Dumez-Campeau organization which supplied designs and materials and Paris representatives of the Council of Forest Industries of British Columbia who provided technical advice. Then there was practical, physical help. Four MCC Paxmen, James Burkhart, from Hespeler, Ont., Ed Rupp from Wauseon, Ohio, Steve Diller from Medway, Ohio, and Larry Thimm from Beatrice, Neb., came to lend a hand.

The first frame building at Domaine Emmanuel is being used for offices and as a meeting room. Work has already started on the first of four similar houses to be built on a nearby site to provide homes for members of the sheltered workshop staff.

GC Church Reports Good Year

Beginning with the singing of the doxology for an extremely good year financially in 1972, the General Board of the General Conference Mennonite Church adopted a 1973 budget of more than \$2 million at its annual sessions Feb. 5-9 in Newton, Kan.

The General Conference programs met 103 percent of budget in 1972, the second year in a row in which budget askings have been matched by receipts. Income from Canadian churches was 18 percent higher than last year.

This year the General Board okayed a budget of \$2,155,945 — 5 percent over last year — plus \$60,000 for poverty projects, since the Poverty Fund is no longer in existence.

The Commission on Overseas Mission (COM) is asking for \$1,470,645 this year, the Commission on Home Ministries (CHM), \$369,300; the Commission on Education (COE), \$143,000; and Mennonite Biblical Seminary, \$173,000. From these budgets will come \$99,800 for Division of Administration Services and \$68,900 for General Board Services. Funds for poverty projects are divided among the three commissions, with \$27,500 each for COM and CHM and \$5,000 for COE.

In addition, the seminary is planning to expand its library and has set a \$100,000 capital improvement goal for 1973. This will be matched by Goshen Biblical Seminary, which shares the same campus in Elkhart, Ind. Total goal for the next two years is \$400,000.

In other action, the General Board declined to accept the resignation of conference president Henry Poettcker of Winnipeg, who will be teaching under COM in seminaries and workshops in

Taiwan and Japan during the next school year.

Conference vice-president Jacob T. Friesen of Elkhart, Ind., will assume Mr. Poettcker's responsibilities in his absence, and both will probably share in moderating the 1974 General Conference sessions, a few weeks after Poettcker's return from Asia.

The General Board gave some direction to the program committee for the 1974 triennial General Conference sessions. Plans now are for the conference to be held Aug. 3-9, 1974, at Brock University in St. Catharines, Ont.

Although some pleaded that the centennial of the coming of the Mennonites to the plains states and provinces should be the theme of the conference and that the conference should be moved to Manitoba, the General Board indicated to the program committee that the committee's theme suggestion, "Christian Discipleship," might be integrated with a centennial celebration and that the faith dimension of the centennial should not be neglected.

Commission on Home Ministries Meeting

Evangelism, church extension, women's role in the church, civil religion, Project Equality, and the General Conference's relation to Mennonite Central Committee were among the items on the Commission on Home Ministries' agenda at its annual meeting in Newton earlier this month.

Although some commission members expressed uneasiness about the General Conference's relationship to Key 73, the commission agreed to continue its evangelism efforts under the Key 73 banner, but at the same time it affirmed that it would feel free to share its own theological position without hesitation with other participating denominations in the year-long outreach venture.

The commission's contract with the Office of Worldwide Evangelism in Depth also came under question, especially the questionnaire which it uses for its congregational survey. The questionnaire which will be used in General Conference congregations is in the process of being redrafted to more nearly conform to Anabaptist theology, but some commission members felt it was based on theological premises which are incompatible with the Anabaptist view.

The Evangelism in Depth organization's services will likely be discontinued at the end of the present one-year contract.

Church planting, which has been given only minimal attention by the General Conference in recent years, was moved several notches higher on the priority ladder this year. A staff person will be

hired to work in the area of church extension. The approach he will use still needs to be decided.

Lights Green at Canadian Council of Boards

All three of the Boards of the Conference of Mennonites in Canada, and some of its standing committees, meet in Winnipeg for three days each winter. When they invaded the Canadian Mennonite Bible College campus in late January, the school's hallways, meeting rooms, and dining hall echoed with the warm pulsation of greetings delivered to the student from back home; debates sometimes scintillating, sometimes not, on issues both on the agenda and off; reports and again some more reports; and the laughter and the tears of people who enjoy working and being together.

It hasn't always been so. Two years ago, when the conference was facing crippling financial and morale problems, the Council of Boards, as this meeting is called, seemed more like a deathwatch.

This year it was a much more joyous occasion. One of the tangible ways in which the conference's recovery has become evident is its financial status. The 1972 budget, calling for cash contributions totaling \$360,000 was met.

The problem the conference now faces is to avoid charging forward too exuberantly. Its budget for 1973 calls for an income of \$391,000, which is approximately 9 percent more than it received last year. The increase will cover an enlarged ministry among Canada's native peoples and larger salary adjustments for the conference's mission and clerical staffs.

Two Inner-City VS Units Terminate

Two Voluntary Service units in the inner city terminated recently. The unit in Youngstown, Ohio, closed on Jan. 20; in Los Angeles, Calif., the unit on 73rd Street ended activities on Jan. 26. Regional director of VS Leonard Garber cited the "nearly two years of intense involvement on the southside of Youngstown" — and indicated that he hoped others "will pick up the challenge" of the youth center — "Heaven's Basement" — and other VS involvements in the community.

In Los Angeles the action to close the unit was taken at the recommendation of Art Cash, local program director of the 73rd Street unit, and members of Calvary Mennonite Church, Inglewood.

According to director of VS Ray Horst, since the unit opened in April 1966 "we haven't been able to come to grips with the dynamics of the situation. . . ."

Assembly 73: One Family from Each Congregation

Mennonite Church organization is based on the premise that the congregation is central in church life. Assembly 73 is planned so as to strengthen and support what happens in every congregation. Therefore, it is urged that all congregations be involved in Assembly 73 by having one or more families present for this churchwide meeting.

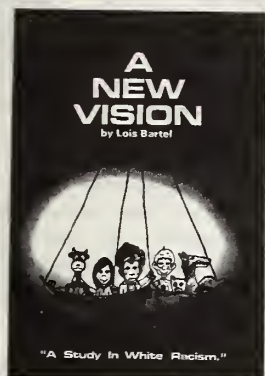
Assembly 73, which is planned for Aug. 7-12, at Eastern Mennonite College campus, Harrisonburg, Va., is planned around the theme "God's People in Mission." It is intended that Assembly 73 will not only be a mere happening this coming August, but that it will be the beginning of a fruitful two years in the life and work of the Mennonite Church. Hopefully, everything that happens at Assembly 73 will be carried out further in every congregation in the coming biennium.

There are more than 1,000 congregations in the Mennonite Church in Canada and United States. Each congregation will be asked to choose one family to represent the congregation at Assembly 73. This family is to be appointed by the congregation and, if necessary, will want to make it financially possible for this family to be present. This family is to bring the concerns and convictions of the congregation to Assembly 73, share in the activities of the meetings there, and then report to the congregation regarding the actions and happenings of Assembly 73. Assembly 73 is designed to be a training and inspirational experience for all who are present. This family will serve as a channel to report to the home congregation regarding Assembly 73.

Assembly 73 is a gathering for the whole family. Adults and youth will participate as members of Assembly 73 congregations, be involved in the inspirational sessions, listen in on the delegate business session, and observe the churchwide program in the Display-Happenings Center. Additional activities will be planned for youth in the evenings. Special attention will be given to children up through grade eight. Plans are being made to provide the children with a Christian education experience related to the general theme of the meeting, "God's People in Mission."

In the near future a letter is to be sent to all congregations inviting them to designate their representative family. After they have chosen this family they are to report regarding the name and address of the family chosen. Congregations are not limited to only one family that may attend. All are welcome and will profit by being present. The minimum attendance for every congregation is one

New Elective Study Published by M P H



A New Vision, by Lois Bartel, grew out of the concern of a number of church leaders and the Minority Ministries Council in their contacts with Mennonite congregations. They felt that white racism was a persistent problem that needed attention. Therefore, a counsel and reference committee was appointed to develop outlines for a Sunday school elective or second-track study and to counsel with Lois as she wrote the manuscript.

A New Vision contains 13 individual chapters which make it suitable for a Sunday school elective or three larger units of study—The Bible and Race (two chapters), Understanding Racism (three chapters), and Coping with Racism (eight chapters)—which make it useful in weekend seminars or retreats. Marginal questions, a Bible study base, suggestions for experiencing the lesson, and additional reading and AV resources are suggested for each chapter.

David Augsburgsburger in the introduction to *A New Vision* says, "It is informative—it truly broadens awareness. It is confrontive—it demonstrates what new life-style demands of us. It is persuasive—it calls for convictions and commitment. It is authentically Anabaptist—it calls for faith, acted out in new discipleship behavior."

After reading the manuscript Lee Lowery, Saginaw, Mich., commented, "To some it may come on too strong but to water it down would be to tell an untruth. The church needs to study this."

The author, Lois Bartel, has been active in various church and service projects most of her life. She is presently chairman of the General Conference Mennonite Women's Missionary Association Literature Committee. In 1970 she earned an MS degree from Washington State University with a thesis: "Religiosity, Prejudice, and Social Activism."

A New Vision is available from Mennonite Publishing House, Scottdale, Pa. 15683, or Provident Bookstores.

Waltner Accepts Position with Foundation

Arthur C. Waltner, who recently retired as special agent and field representative for the Central Plains Insurance Company of Hutchinson, Kan., has accepted the position of area representative for the Mennonite Foundation, Inc., Goshen, Ind. He also represents Davenport Realty, Hutchinson, in farmland sales.

Waltner attended Bethel College, Newton, Kan., and Salt City Business College of Hutchinson and is presently serving on the Bethel College Board of Directors. In 1972 he completed two-, three-year terms on the Home Missions Committee of the Western District Conference. He is a member of the newly formed Agri-Urban, Inc., of the conference. Waltner and his wife, the former Edna Graber, have served in short-term Voluntary Service programs in Gulfport, Miss.; Chicago, Ill.; Oklahoma City, Okla.; and also in the General Conference Mennonite Mission stations in Colombia, South America. They are active in the Sunday school and church work of the

First Mennonite Church of Pretty Prairie, Kan.

The Mennonite Foundation is a special stewardship service agency. It promotes and administers charitable bequests and special gifts. It provides estate-planning guidance and effective management of gift property. The Foundation also furnishes a convenient channel for the distribution of contributed funds for the benefit of any church institution, congregation, or other charitable organization. It currently holds special gifts in excess of \$5,000,000, which eventually will be used for the benefit of charity.

In his new position, Waltner will work with Harold P. Dyck, Hesston, Kan.; regional director of the Mennonite Foundation. He will assist in administering the activities of Mennonite Foundation, Inc., as well as other financial services in this area. His primary assignment will be to assist Mennonite individuals, congregations, and institutions in the area of Christian stewardship as it concerns estate planning, wills, and special gifts. He will be available to work with all branches of Mennonites in Kansas, Oklahoma, and Nebraska.

Mr. and Mrs. Waltner reside at 315 West 15th; Hutchinson, Kan. They have one daughter, Mrs. Dean Schrag of Newton.

mennoscope

The Annual Bible Conference of the Bayshore and Tuttle Avenue (Fla.) churches was held Jan. 21-28. Willis Breckbill, conference minister of the Ohio and Eastern Conference and member of the General Board of the Mennonite Church, and Howard J. Zehr, associate secretary of Mennonite Board of Congregational Ministries with special assignment in evangelism and ministerial concerns, served as resource persons and speakers. There was a daily attendance of over one hundred. Willis Breckbill led the daily Bible studies from the Gospel of Luke. Howard Zehr spoke on the local church and its witness. In each evening session a presentation was given on some phase of the program of the Mennonite Church, which was followed by a message. Howard Zehr and Willis Breckbill spoke on alternate evenings.

A special installation service was held at the Bayshore Mennonite Church on Sunday afternoon, Jan. 21. Paul R. Yoder was installed as pastor. Members of the board of elders of the Bayshore Church, Omar Mayer and Irvin Graybill, were in charge of the service. Howard Zehr spoke briefly, giving a charge to the congregation, emphasizing their responsibility to be a pastor to their

new pastor and family. Willis Breckbill, conference minister for the Ohio Conference, gave the charge to Paul R. Yoder and led in the installation service and the dedicatory prayer.

The Rockview Mennonite Church at Youngstown, Ohio, demonstrated its seriousness about its evangelistic task by engaging in a seven-session weekend gathering Feb. 2-4, with Howard J. Zehr from the Mennonite Board of Congregational Ministries as resource person. The purpose of the meeting was to work at establishing goals and a clear sense of direction in evangelistic outreach. An honest and earnest search was made in an attempt to grapple seriously with the church's evangelistic outreach. There was wide diversity of concern and viewpoint, but God honored the earnest desires for faithful witness. Following the Sunday morning sermon a number of responses were made, and a baptism on Sunday afternoon was viewed as a definite answer to prayer. Participants felt a sense of the Holy Spirit's presence.

Mrs. Elvina Gerber, of Kidron, Ohio, received a call from the State Department of the U.S. government informing her that her son Daniel's name was not on the list of prisoners to be released from North

Vietnam. Daniel, along with other church service personnel, was captured by the Vietcong in May 1962. Further news will be reported as received.

North Central Conference Couples' Retreat is scheduled for Mar. 30 to Apr. 1 at Cooperstown Bible Camp, N.D. Norman Teague is serving as coordinator and Ray Keim as leader.

During the past year the Peace Section of the Mennonite Central Committee received \$4,000 in contributions made in lieu of tax payments. This was something of a new phenomenon. The contributions were unsolicited; they were made by individuals whose consciences would not allow them to pay taxes which were used for war purposes. Since a substantial number of individuals from the MCC constituency are looking for an alternative way to use tax monies otherwise collected for war purposes, the Peace Section took action at its November meeting to establish a Taxes-for-Peace Fund to which such contributions could be made. It should be clearly understood that contributions made to this fund will not satisfy the Internal Revenue Service.

Church-mission relationships, mission board-missionary relationships, and church-government relationships came under scrutiny by the Commission on Overseas Mission (COM) of the General Conference Mennonite Church at its annual sessions Feb. 7-9 in Newton, Kan. National churches in almost every country are assuming more responsibility. Missionaries, too, are being heard. On the final day of the sessions, commission members took the back seat for an hour while missionaries gathered around the table to voice their concerns. Yet in the midst of these causes for rejoicing, there were sobering notes: governments in at least three countries in which COM is working are placing some new restrictions on the work of the church.

Five hundred shovels, 500 spades, 50 wheelbarrows, 50 rakes, two pickup trucks, and two travel trailers will boost Mennonite Central Committee's reconstruction program in Nicaragua. Church World Service is contributing the tools and the Goshen, Ind., community through MCC is providing the trucks and trailers.

Higher education received top priority from the Commission on Education of the General Conference Mennonite Church at its annual sessions Feb. 7-9 in Newton, Kan. Major impetus to the higher education discussion was Robert Kreider, hired by the commission last September to spend one year at one-fourth time as staff member for the commission's Department of Higher Education. The commission spent more than four hours on one of the most urgent issues — the future of Freeman (S.D.) Junior College and Academy. Both the college

and the academy have been plagued by declining enrollments in the past ten years. The college has only 29 full-time students this semester and, in addition, has received notice of the loss of official accreditation. (Students can still transfer credits to other institutions.)

The project to develop psychiatric nursing care and an activities program in the national mental hospital of Paraguay is well under way, according to a recent report from Gerhard Friesen in Asuncion. Friesen is a volunteer from Winnipeg, Man. (originally from Paraguay), who since November 1972 has been serving as a consultant and assistant in developing the activities program under Mennonite Mental Health Services (MMHS). He works with a Paraguayan nurse to train her as director of activities.

Harold D. Lehman, on the faculty of Madison College, Harrisonburg, Va., gave the Conrad Gebel Lectures at Hesston College, Hesston, Kan., Feb. 18-20. The theme for the lecture series this year is "In Praise of Leisure."

Several hundred contributions totaling \$22,000 have been made to the Mennonite Central Committee (MCC) Peace Section Vietnam Christmas Fund as of Jan. 31, 1973. Most of the money has come from individuals and families. However, a number of congregations also shared part or all of their Christmas offerings with the Vietnam Christmas project. The funds will be used for rebuilding North Vietnam. Some will be used to purchase medical and technical journals requested by the Hanoi doctors who received the earlier shipments of medical supplies.

Most General Conference Mennonite congregations have church membership classes. But few of these use any teaching methods beyond lecture and discussion, and most pastors who teach the classes indicated a rather high level of dissatisfaction with the classes. These are some of the findings of a survey on church membership classes conducted in 1972 by the Commission on Education.

Ralph Myers, Jr., was ordained to the ministry and installed as pastor at the Grants Pass Mennonite Church, Grants Pass, Ore., on Dec. 31. The sermon was preached by Eugene Garber and the charge was given by Harold Hochstetler, Pacific Coast Conference minister. The Myers recently moved from Harrisonburg, Va., where he attended Eastern Mennonite Seminary.

Harold Yoder of the Hartville Mennonite Church was installed as youth minister on Feb. 11, by appointment, to serve his home congregation. The Yoders are parents of six children and reside at Camellia Drive, Hartville, Ohio 44632. Their residential phone number is 216 877-2746.

Elementary and secondary teachers from public and private schools across North America will meet at Eastern Mennonite College this summer to discuss the meaning of values and methods by which such values may be transmitted to students. Scheduled June 11 through 22, the "Values Education Seminar," sponsored by EMC's education department in consortium with the University of Virginia, will offer participants three hours of credit on the undergraduate or graduate level. More information on the seminar is available by contacting Jesse T. Byler at EMC.

Mennonite Community Chapel of Chicago, Ill., received into church fellowship 14 new members. At the same time William Espinozo was licensed as a pastor for the Spanish wing of the congregation. Paul Sieber and William Hallman officiated. Mr. and Mrs. Espinozo are formerly from Bolivia. He was ordained to the ministry under World Gospel Missions ten years ago and he also served as a school-teacher in his home country.

Special meetings: J. Otis Yoder, Quarryville, Pa., at Martin's Creek, Millersburg, Ohio, Mar. 7-11. Norman Derstine, Harrisonburg, Va., at Sunnyslope, Phoenix, Ariz., Mar. 11-18. Harold Zehr, Orrville, Ohio, at Hartville, Ohio, Mar. 18-21.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Begley, John and Betty (Paulson), Wooster, Ohio, first child, Twyla Joy, Jan. 28, 1973.

Enck, Larry and Linda (Denlinger), Landisville, Pa., third child, second son, Larry Randall, Jan. 23, 1973.

Garber, Peter and Maxine (Bond), Alpha, Minn., fifth child, third son, Chad Darrin, Jan. 15, 1973.

Gascho, Joseph and Barbara (Brunk), Charlottesville, Va., first child, Joseph Alvin, Jr., Feb. 3, 1973.

Heisey, James L. and Ruth Ann (Breneman), Lititz, Pa., second child, first daughter, Jannah Rochelle, Nov. 13, 1972.

Hostetler, Jerald and Betty (Gingerich), Wooster, Ohio, first child, Sheri Lynn, Jan. 25, 1973.

Kauffman, Wayne and Donna (King), Archbold, Ohio, second daughter, Lana Leigh, Dec. 15, 1972.

Nussbaum, Roger and Cheryl (Ramer), Elkhart, Ind., first child, Michelle Dawn, Jan. 30, 1973.

Peifer, Eugene and Evelyn (Mohler), East Petersburg, Pa., fifth child, second daughter, Ann Louise, Feb. 1, 1973.

Peifer, Jay and Eleanor (Brubaker), Manheim, Pa., second daughter, Valerie Ann, Jan. 19, 1973.

Rolon, Juan and Odette (Leininger), Aibonito, P.R., second son, Miguel Angel, Dec. 4, 1972.

Saltzman, Karl and Gloria (Smeltzer), Albuquerque, N.M., second daughter, Karla Dee, Jan. 17, 1973.

Sangrey, Gordon and Bonnie (Martelle), South Portland, Me., second child, first daughter, Kristen Lee, Feb. 6, 1973.

Shantz, Carl and Marcia (Breneman), Didsbury, Alta., second child, first son, Jason Albert, Feb. 3, 1973.

Stuckey, Gary and Marlene (Gearig), West

Unity, Ohio, second child, first son, Timothy Lee, Dec. 14, 1972.

Wyse, H. Dean and Berneda (Grieser), West Unity, Ohio, fourth child, second daughter, Joyce Kay, Dec. 6, 1972.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Chupp — Stuckey. — Arthur B. Chupp, Elkhart, Ind., Belmont cong., and Donna Marie Stuckey, West Unity, Ohio, Lockport cong., by Walter Stuckey, Dec. 23, 1972.

Frey — Metzger. — Aden Frey, St. Jacobs, Ont., and Sheryl Metzger, Wallenstein, Ont., both from the Floradale cong., by Gerald Good, Dec. 16, 1972.

Gingrich — Luzquinos. — Byron Gingrich, Lebanon, Ore., Albany cong., and Virginia Luzquinos, Peru, S. America, by James M. Lapp, Nov. 23, 1972.

Kornhaus — Hertzler. — Harold Lee Kornhaus, Newport News, Va., and Kathryn Joyce Hertzler, Williamsburg, Va., by Michael Shenk, Dec. 23, 1972.

Miller — Borpujari. — Robin Miller, Cleveland, Ohio, and Sunita Borpujari, Allahabad, U.P., India, by Paul Das, Jan. 17, 1973.

Neff — Herr. — Daniel W. Neff, Manheim, Pa., Brethren Church, and Carol Herr, Lampeter, Pa., Willow Street cong., by John A. Breneman, Jan. 1, 1973.

Nolt — Baker. — Wilmer M. Nolt, Denver, Pa., Bowmansville cong., and M. Jane Baker, New Holland, Pa., Meadville cong., by Luke L. Horst, Feb. 3, 1973.

Wolfer — Shank. — Daniel Wolfer, Albany, Ore., and Carol Shank, Lebanon, Ore., both of Lebanon cong., by William Shumaker, Jan. 20, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Eshleman, Verlin Lee, son of James and Grace (Kiser) Eshleman, was born in Rockingham Co., Va., Apr. 12, 1944; died at St. Joseph's Hospital, Lancaster, Pa., as a result of an automobile accident, Feb. 1, 1973; aged 28 y. 9 m. 20 d. On Nov. 20, 1965, he was married to Joyce Nafziger, who survives. Also surviving are his parents, 3 sons (Winfred, Daryl, and Sean), 4 brothers (Gerald, Jay, Neal, and Elvin), and one sister (Bonita). He was a member of the Laurel Street Mennonite Church. Funeral services were held at the East Chestnut Street Mennonite Church on Feb. 3, in charge of James M. Shank; interment in Mellinger Mennonite Cemetery.

Kready, Fannie B., daughter of Benjamin B. and Anna (Bucher) Kready, was born in Lancaster Co., Pa., Aug. 24, 1910; died at the Lancaster General Hospital, Lancaster, Pa., Jan. 31, 1973; aged 62 y. 5 m. 7 d. Surviving are one sister (Mary B. — Mrs. John N. Metzler), and one brother (Norman B. Kready). She was a member of the Manheim Mennonite Church, where funeral services were held on Feb. 3, in charge of John O. Yoder II and Lester Harnly; interment in the Hernley Mennonite Cemetery, Manheim, Pa.

Mumaw, Stanford R., son of Amos and Emma (Rohrer) Mumaw, was born in Orrville, Ohio, Apr. 3, 1907; died while working at his home near Orrville, Ohio, Jan. 18, 1973; aged 65 y. 9 m. 16 d. On Aug. 1, 1933, he was married to Lavina Hilty, who survives. Also surviving are his mother, one son (W. Lloyd), 4 daughters (Maxine — Mrs. Leroy Yoder, Elsie — Mrs. Glenn Hartzler, Lucille — Mrs. Norman Shank, and Loreta), 11 grandchildren, and 4 brothers (Homer, Ralph, Irvin, and Clare). His father, an infant son, and an infant sister preceded him in death. On Aug. 17, 1930, he was ordained to the ministry and served the Martins Mennonite Church for 30 years. At the time

of his death he was serving as pastor of the Pleasant Hill Mennonite Church, Sterling, Ohio. Funeral services were held at the Martins Mennonite Church on Jan. 21, in charge of John M. Drescher, Harold Zehr, Wilmer Hartman, and Aden Yoder, interment in the Martins Church Cemetery.

Ramseyer, Mary Ellen, was born in Orrville, Ohio, June 16, 1886; died at the Glendora Nursing Home, Wooster, Ohio, Dec. 20, 1972; aged 86 y. 6 m. 4 d. Surviving are 7 daughters, 2 sons, 29 grandchildren, and 15 great-grandchildren.

Shaum, Mary E., was born at Elkhart, Ind., July 24, 1898; died of a heart attack at her home in Elkhart, Ind., Jan. 31, 1973; aged 74 y. 6 m. 7 d. On Oct. 30, 1920, she was married to Oliver Shaum, who preceded her in death on Oct. 19, 1960. Surviving are 2 brothers (John S. and Cecil Linn) and one sister (Ethel — Mrs. Murray Stout). She was a member of the Olive Mennonite Church. Funeral services were held at the William Stemm Funeral Home on Feb. 2, in charge of Richard Hostetler and Allan Martin; interment in Rice Cemetery, Elkhart, Ind.

Troyer, Della Darlene, daughter of Jacob and Mable (Hobbs) Oswald, was born in Beaver Crossing, Neb., Dec. 31, 1927; died of cancer at Lebanon, Ore., Jan. 28, 1973; aged 45 y. 28 d. She was married to Stanley Troyer, who survives. Also surviving are her father, 7 children, (Galen, John, Linda, LeAnn, Hope, David, and Douglas), one granddaughter, 2 brothers (Vesper and Ronald), and 3 sisters (Jeannine — Mrs. Lester Schwietzer, Dorla — Mrs. Tillman Hershberger, and Twila — Mrs. James Roth). She was a member of the Hopewell Mennonite Church. Funeral services were held at the Fairview Mennonite Church, Albany, Ore., Feb. 2, in charge of Verle Nofziger, Roy Hostetler, and Levi Strubhar; interment in the adjoining cemetery.

Yoder, Stella, daughter of Daniel and Anna (Maust) Yoder, was born in Johnson Co., Iowa, Dec. 17, 1910; died at the Mercy Hospital, Jan. 4, 1973; aged 62 y. 18 d. Surviving are 2 brothers (Alva and Richard Yoder). She was a member of the First Mennonite Church, Iowa City, Iowa, where funeral services were held on Jan. 6, in charge of Edward Stoltzfus; interment in the Upper Deer Creek Cemetery.

Zehr, Elizabeth, daughter of Mr. and Mrs. Samuel Iutzi, was born in Oxford Co., Ont., June 7, 1888; died at the Maples Nursing Home, Tavistock, Ont., Feb. 1, 1973; aged 84 y. 7 m. 25 d. On Dec. 17, 1908, she was married to Christian B. Zehr, who preceded her in death on Jan. 31, 1972. Surviving is one son (Stanley O. Melbourne). She was a member of the Tavistock Mennonite Church, where funeral services were held on Feb. 4, in charge of Wilmer Martin and David Schwartzentruber; interment in the East Zorra Mennonite Cemetery.

Photo credits: Cover by Luoma photos; p. 177 by Ed Carlin; p. 178 by Paul M. Schrock.

calendar

Millwood Winter Bible School, Gap, Pa., Feb. 5-16.
Annual Meetings of the Mennonite Camping Association, Eastern area, at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 25-27.
Rocky Mountain Conference Annual Meeting, First Mennonite Church, Denver, Colo., May 4-6.
Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.



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Thanks, I Needed That

Our family has been chuckling at a recent series of television commercials for a skin bracer (the ad agency won't like this, but I can't recall the product's name) in which the subject, after having the skin bracer applied resoundingly to his cheek, resolutely bounces back and entones, "Thanks, I needed that!"

I would propose that most of us don't need an invigorating slap on the cheek nearly as much as we need a pat on the back. All of us need to be affirmed from time to time — some more than others, of course. We need reassurances that we matter.

Since it is not customary in our culture for a person to invite this sort of affirmation, we must take the initiative in seeking appropriate occasions to give an individual a supportive pat on the back, especially when he or she seems to stand in need of it.

Genuine affirmation is not a mechanical mouthing of sweet-flowing flattery. In most cases it involves getting

to know a person deeply enough so that the words of support and encouragement communicate an authentic concern. But there are almost frequent occasions when even relative strangers can be affirmed in small but helpful ways. People working in the service industries and in the professions, for example, have the potential for "making the day" for many of their customers and clients by treating them as individuals with feelings and needs.

The sad trend in our society, however, seems to be to treat this category of people with growing suspicion and disdain. They become faceless soulless consumers of goods. This attitude tends to feed on itself. The less we affirm each other's personhood at this level of interaction, the more we tend to turn toward dehumanizing ways of seeking gratification for our hungers. For one thing, we often become irresponsible consumers to fill the void.

Reverse the trend. Make someone's day today. Give them a pat on the back. — *Larry Kehler.*

Check Here

Philip Guedella, writer and biographer, tells how in writing biographies, among the things he examines carefully, is the way a man spends his money. In writing the biography of the Duke of Wellington he found a pack of receipted bills, "a fruitful source of information." Mr. Guedella says, "Show me how a man spends his money and you will show me what kind of man he is." The use of money is a dead giveaway as to what kind of people we are.

Following genuine conversion to Christ it is common for persons to become escetic. Things are deplored, despised, and sometimes disposed of. It is one effort to take the words of Jesus seriously. Soon, however, a person sees that things are needed to exist and now a very severe test of spiritual maturity and spiritual values is raised. It is easy to allow material things to become uppermost.

Anna Mow writes, "throughout church history there has been a swinging back and forth from 'beauty' and 'austerity' in dress and architecture. Pride has just as free rein in austerity as it does in beauty. Simplicity is the balanced virtue. In simplicity there is no room for ostentation or ugliness; in fact, simplicity is beauty."

This is the day of the easy payment, the credit card, the status symbols, the great drive to promote the importance of things, and the "buy now, pay later" push. Advertisements, TV programs, and the great sweepstakes campaigns promote a spirit of greediness. And if we are not committed to a different standard we are caught in the spirit of covetousness. "The wicked . . . blesseth the covetous, whom the Lord abhorreth."

Jesus recognized that money is no surface matter. He knew that the deepest convictions and controls of our lives are all tied up with material things. So He spoke more about money than about any other ethical or moral question.

This covetous spirit fastens itself upon the old rather than the young. And the most dangerous thing about it is that it is not thought of as the heinous thing it is. The only way to overcome covetousness is to strangle it, put it to death, mortify it. We do this by giving away.

This issue, which is a combined issue of *The Mennonite* and *Gospel Herald*, seeks to give some help in this important area of using the things of this world. If we do not solve the problem of affluence we are doomed. —D.

GOSPEL HERALD

March 6, 1973



When God Spoke Spanish

by Edwin C. Bullers

¡Por favor! Hablen ustedes como buenos cristianos. ¿No saben que Dios se manifestó a la raza humana en lengua castellana?

These words often announced the entry of German-born linguist and Spanish instructor, Dr. H. Isar, into his classroom at Indiana University of Pennsylvania. His smile, as he articulated those words, carried a blend of wit, humor, and irony.

These words, which are a reflection from the time of the Moorish occupation of Spain centuries ago when the Spaniards were revolting against the foreign occupants and their language, translate something like this: *Please speak like good Christians! Don't you know that God revealed Himself to the human race in the Spanish language?* This manner of announcing himself was Dr. Isar's good-natured way of expressing disapproval of our using English to converse in the classroom while awaiting his arrival.

With fond nostalgia I look back to those days at the university when God was preparing me for the work I am now doing. Dr. Isar not only taught Golden Age Spanish Literature; he quoted Scripture, and often made me squirm to defend my beliefs — in Spanish.

Those were my "tentmaking" days; for, like Paul, I was called to preach to a different people. Also, as in the case of Paul, I had to wait until the Lord was ready to send me into service. While Paul made tents during his waiting years, I studied Spanish during mine.

It took me 6 1/2 years as a part-time student to get my degree. During those years I pastored two different multiple-

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point charges for the E.U.B. and United Methodist churches. When I was only at the halfway point my son Bill became an engineer and my older daughter, Betty, gave me a grandson. But I was not the last one in the family to get a diploma: my younger daughter, Cathy, was licensed as a registered nurse about a year and a half after I graduated.

I regret having wasted so many precious years of my youth after backsliding from a wonderful salvation experience. I regret not having answered the Lord's call to preach when it came to me at the age of twelve, not long after my conversion. I thank God for His mercy in renewing the call to me in my late thirties.

I thank God, too, for my good wife and helpmate, who came to know the Lord at about the same time that I cried out to God for mercy and rededicated my life to Him. I rejoice that I am where God wants me to be, doing what He wants me to do. I have this assurance because I am winning souls to Christ — souls that speak Spanish.

During my life I did many things without any particular known reason. When I was in fourth grade I became the proud owner of a *Cortina Spanish in 20 Lessons* and began a solitary study of the language, without the remotest idea why.

During my busy years at the university I wedged into my schedule readings on Mennonite history and beliefs, without knowing why. Many times, for no particular reason, I would go home on Sundays after preaching the circuit and say to myself, "The sermon I preached today would be suitable in the Mennonite Church."

God led me to the Mennonites before He led me to Spanish-speaking people. In Mahaffey and Mayport, Pennsylvania, where I served in the ministry, we had no Mennonite neighbors within a hundred miles. But one came to my door one day selling religious records. I had been trying in vain to get some encouragement in my calling to work with Latin people. No encouragement had come from the denomination I was serving or from any other source.

I asked the Mennonite salesman, whose name I can't recall, if the Mennonite Church might be receptive to my calling. He told me there might be a possibility. Later he sent me some pamphlets. Next, I subscribed to *Gospel Herald*, of which I devoured every word of the first few issues with avid interest.

Then, one day when I had a hospital call to make in Pittsburgh my wife and I decided to make a day of it and go from there to Scottdale to try to meet some Mennonites. In Scottdale we browsed in the Provident Bookstore for a while and then found the Mennonite Publishing House. There we were received, welcomed, and introduced to editor John Drescher who gave us a very impressive tour, a handful of literature, and an invitation to stay that evening for a special service at the church. We did

stay, and we found the people sincere and friendly. We drove home that night feeling happy, blessed, and favorably impressed by the Mennonites.

Later that year, while on vacation, we visited the Mission Board in Elkhart, where we talked with Brothers Simon Gingrich and Dorsa Mishler about the possibilities of doing home mission work. On our way back east we worshiped with Spanish-speaking people in Ohio and attended a service at one of the labor camps during the tomato harvest. After that visit to the labor camp I knew I could not be content until I, too, found myself preaching in Spanish to the migrant workers.

When we returned from our vacation that summer I was full of joyful anticipation, partly because of the evangelistic preaching commitment I had scheduled in the fall and partly because of an electrified sense of urgency to work with the migrants and other Latin Americans. Before I was to realize my dream, however, I was to spend another year in the vicissitudes of expectations and disappointments.

Some of my queries were answered negatively and some were not answered at all. Most of my letters had been directed into the northwest Ohio area where I had witnessed spiritual hunger at the migrant camp. I had leads from eastern Pennsylvania, New Jersey, and New York, but I didn't feel impelled to push in those directions. Yet, it seemed that every door in Ohio leading to a Spanish-language pulpit was bolted, barred, and barricaded. My faith was having a severe trial.

During that year I had a few sessions with the Lord when I would tell Him that if this "calling" I felt were only my imagination I was willing to forget about it and settle down to the ministry I already had. But each time the answer came, reassuring me that my calling was genuine.

I thank God that my faith was strong when my district superintendent offered me a change to a nearby parish with less work, higher status, and a substantial increase in salary. He granted me the three days I asked in which to

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John M. Drescher, Editor

David E. Hostettler, News Editor

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Edwin C. Bullers is pastor of the Good Shepherd Mennonite Church, Archbold, Ohio.

make a decision. I spent most of those three days in Ohio trying to uncover some opportunity. There was none. The one slight possibility I had became an impossibility.

I started back to Pennsylvania with no prospect whatsoever, but with an inner assurance that God did want me to serve in Spanish work somewhere and that I could not accept the job that had been offered to me. The district superintendent understood when I told him I was acting upon pure faith in turning down his offer.

A month later, in July 1971, my wife and I started out on vacation again. The roads in northwest Ohio were now so familiar that it hardly seemed possible that a whole year had gone by since we first learned them. I remember saying to my wife as we drove that if something did not materialize from this trip, I would take it to mean that God was not calling me to Ohio, and that I would start looking elsewhere.

Well, God showed me that He did want me in Ohio for during that vacation I had the satisfaction of preaching my first sermon in Spanish in the Good Shepherd Church in Archbold. Although at the time I preached I did not have the least idea that three months later I would be preaching regularly to that Spanish-speaking congregation, I knew it soon afterward. God did open the door for me, and I praise Him for it!

I thank Him for the blessings I have experienced as pastor of the Good Shepherd Church, and especially for those of preaching in Spanish in the migrant camps last summer. As I look forward to next summer I eagerly anticipate serving the migrant camps in an increased capacity. Meanwhile I live on the vibrancy of daily blessings that come as a result of serving the church and the glow of the joy of having won souls to Christ from among the migrants.

Although I could cite many examples of the cause of this joy, I offer just this one: Two women, one young and one middle-aged, accepted Christ during one of our meetings in a camp. I gave them each a paperbound Spanish New Testament and a few words of encouragement. That was a great joy to win those souls to Christ, as it always is.

But the best part came two weeks later when a teen-aged girl, who had been sitting between the new converts during the message, decided to give her heart to the Lord too. Winning another soul naturally brought another wave of joy. But when I noticed the middle-aged lady stand with bowed head and tears of gladness streaming down her cheeks as I prayed with the repenting teenager, I felt God's love for mankind in a new way. That lovable sister in Christ, who had been growing in her experience for only two weeks, could already rejoice with the angels in heaven over a new convert.

That was one of the times when God spoke Spanish. ☺

The Way of Joy

by Paul Kratz

Joy is the strength of living! Unless joy is the basis of your life, living is drudgery. One of the rules of the road on the way to life is joy. Rejoice! Be glad!

I'm not talking about the cheap joys advertised on homemade signs along the way offering 5¢ and 10¢ joys that give a thrill and a headache. I'm not talking about the joys that give a flip and a fling.

I'm talking about joy that sticks with you as you travel along life's way. Joy that isn't bought with money or good looks. Joy that remains even when the going gets tough.

The way to life is the way of joy! Where this joy comes from is a secret few people know about. But if you'll wait just a minute I'll tell you how to find it. I found out from a man who was in prison. You'd think in a place like that it would be impossible to rejoice. But he was one of the happiest men in the world. In fact, in one of his letters he refers to his happiness over a dozen times! Think of

that! Not only was he behind bars, but he also had a guard standing beside him all the time! And he was happy! But that's not all. His letter was written to people who were free and had no police record. And you know what he was doing? He was trying to cheer *them* up! Of all people! They should have been cheering him up, don't you think?

Would you like to have jubilant joy like that? Joy that would stick with you even to death row?

If you're interested, I'll share a bit from this man's letter. He just signed his name "Paul." And that's the way he was known to his friends and everybody. His letter was addressed especially to Christians in Philippi, a city in the country of Greece, but it's also an open letter. In this letter he intimates that joy isn't something you make yourself, but it's a gift you receive. It's a way of living. The way of joy is the way to life. To travel this way he suggests six directives.

First: Rejoice in fellowship with God. Philippians 1:4. The more intimately you know God, the greater your joy.

Paul Kratz with his wife, Evelyn, serve in Trinidad with the Virginia Mennonite Board of Missions and Charities. The Kratzes direct the *Way to Life* follow-up work for the lower Caribbean. Paul provides one or two sermons each month for the *Way to Life* broadcast in Harrisonburg, Va.

Just imagine knowing God on a personal basis — knowing what He thinks, how He loves, and what brings Him joy! Say, that's exciting! He hears, understands, and answers the petitions of His children. Though Paul was behind bars physically he was free in spirit to talk to God. He rejoiced in God.

Second: Rejoice in fellowship with others — especially those who rejoice in God. Such rejoicing doubles joy because in this kind of fellowship there are others who are experiencing the joy of communication with God. Paul says, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel" (1:3-5). True Christian fellowship is beautiful and joyful! A Christian lecturer who has traveled a great deal felt sorry for his non-Christian colleagues because as he explained, "Wherever I travel, I have friends. Wherever they go, they meet strangers. I don't — I meet other members of the family!" (Professor Blaiklock, as quoted by George B. Duncan in *The Life of Continual Rejoicing*.) Wherever Christian fellowship does not produce joy it is because of sin on the part of one or more persons within the group. Gossiping, whining, complaining, and fretting are sins against the unity of the Holy Spirit and do not produce joy. But rejoicing in God yourself and rejoicing with others who also rejoice in God results in great joy!

The third directive for the way of joy is: Rejoice in the success of others. It is easier, perhaps, to complain when others win and we lose — or when others get the prominent positions. Paul could have complained more than any of us, though, because while he was imprisoned, others were preaching in his place — some even spited Paul in their preaching. But he rejoiced that Christ was being preached. He said, "I therein do rejoice, yea, and will rejoice" (1:18). It's not always easy to accept someone else in the position where you'd like to be. Especially when it seems as though the other person has taken advantage of you by getting your position. But I believe it is possible to love that person and be joyful about it even as Paul was. However, as soon as you nurture an unforgiving spirit, your song of joy will die. Therefore rejoice in the success of others.

Fourth: Rejoice in Jesus! Philippians 1:25. Paul urged the Philippians to rejoice more abundantly in Jesus Christ. True happiness is impossible outside of Jesus Christ. When the angel announced the birth of Jesus many years ago, he told the shepherds, "Behold, I bring you good tidings of great joy, which shall be to all people." Rejoicing in Jesus multiplies joy because Jesus saves from sin. That's pure joy!

The fifth directive Paul gives might be stated, "Rejoice in sacrificial service!" For he says that *he* is "holding forth the word of life; that I may rejoice in the day of Christ. . . . If I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all" (2:16, 17). Paul rejoiced in service for Christ. If service

for Christ brought him suffering he rejoiced in it too. Joy is not the result of everything going "my" way. Joy is not just believing in Jesus. Joy comes from believing Jesus and from serving Him even when it calls for giving up some things we'd like to do sometimes (1:29). That's sacrificial service. Gladly giving up something to bring joy to God's heart. Such service brings unexplainable joy. Try rejoicing in sacrificial service.

Did I hear somebody say, "Yes, but you don't work where I work. You don't live where I live. You don't have the boss I've got." Are you saying, in other words, that because you are in a difficult place of service you can't rejoice? Well, put yourself into Paul's shoes for a while. He was chained to his boss for two years! Do you think you could take that cheerfully and write letters to encourage others to rejoice? Joy doesn't depend on the atmosphere outside. It depends on the atmosphere inside of you. Don't allow bitterness in your heart at all, for it will never produce joy.

While George Duncan was enduring a very difficult trial he discovered these words: "This shall turn to my salvation." The joy of the Lord so welled up in his heart that he responded by writing: "There may be qualities lacking in your life as a Christian that God can only secure if He puts you in a place that is utterly difficult, where it is desperately lonely, where doubt beats in upon your soul, where jealousy is tending to thrust up its angry and ugly head, where resentment fires are liable to burst into flame, such a place is going to turn to your salvation. God is going to do something to you that is going to make you sweet and gracious and lovely. He can't do it anywhere else except in the fire, so He puts you right there."

Finally: Rejoice in God's gift, the Holy Spirit, and God will give you joy along life's way! This may seem a bit odd. But Paul explains that a part of the fruit of the Spirit is joy (Gal. 5:22). See also Philippians 4:4; 3:1, TEV. Joy, then, is evidence of the Holy Spirit in the life of a Christian. Joy is a gift from God and is the result of faith in Him and fellowship with Him. Joy does not depend on *things* as so many people would like to believe. But real lasting joy depends on your fellowship with God and with others. It depends on your relationship to Jesus and your service for Him. And it depends on how much you let God's Holy Spirit bear fruit in you. When this becomes a reality to you, you will discover that losses, troubles, disasters, or come what may, these *things* can no more quench your joy than the passing clouds overhead extinguish the sun. Truly, the way to life is the way of joy! Rejoice! Live!

☺

Church members stop bringing their Bibles to church when preachers stop keeping the Bible central in preaching.

To Open the Book

by Ron Kennel

"Oh, I feel so good — I feel so good!"

"I could not find words to express my awe and wonder. . . ."

"About a quarter before nine, I felt my heart strangely warmed. . . ."

"Thereupon I felt myself to be reborn and to have gone through the open doors of paradise."

"By a light, as it were, of serenity infused into my heart, all the darkness of doubt vanished away."

Exclamations of an astronaut exploring the moon? No, actually these are the words of five persons: a despairing humanist and an agnostic prisoner, both in the twentieth century; a discouraged preacher in the eighteenth century; a guilt-ridden monk in the sixteenth century; and a frustrated philosopher in the fourth century, all of whom described what happened to them as they explored the same Book, an ancient Book to be sure, about an ancient people.

But why all the excitement? This is what happens when reading a book brings liberation like it did for these persons. While they encountered the Book, the loneliness, guilt, despair, and meaninglessness, which had made them miserable for so long, began to give way to a new sense of reconciliation, forgiveness, meaning, and hope.

It so happens that the ancient Book they were reading was the Bible. And one of these persons was Martin Luther who in describing his experience said, "The whole Scripture took on new meaning, and whereas before, the justice of God had filled me with hate, now it became to me inexpressibly sweet in greater love." Another of these persons, John Wesley, put it this way, "I felt I did trust Christ, Christ alone for salvation; and even an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

The experiences of all five of these persons, Augustine, Luther, Wesley, Emile Cailliet, and Lyle Noah have been like that of thousands of others who have found in the Bible an answer to their ultimate questions and a guide for life. For as they encountered the Bible, they met the God of the Bible. And that God called them to be a part of His kingdom and gave them a new lease on life as He had done for the people in Bible times. They experienced what the Bible in 2 Timothy 3:15 promises to do, "To instruct you for salvation through faith in Christ Jesus."

As it has been for these persons, meeting God through reading and studying the Bible is possible for you too.

But what is necessary to meet God in the Bible? A lifetime of Bible study? No. At least two of the persons I mentioned earlier met God when they read the Bible for the first time. A special version of the Bible then? No. In the five examples I mentioned, there were a total of at least four different versions used.

Did these five persons have anything in common then? Yes. It is quite apparent that all five approached the Bible with an intense earnestness to find help.

And it is this attitude which touches base with what the Bible itself says. The New Testament Gospels report that many eyewitnesses of Jesus understood and accepted His message, but many who saw Him with their eyes and heard Him with their ears and who had been studying the Old Testament nearly all their lives were either confused or so turned off that they got rid of Him. But John 7:16, 17 records what Jesus had to say about this. He said, "My teaching is not mine, but his who sent me; if any man's will is to do his will, he shall know whether the teaching is from God or whether I am speaking on my own authority." Here Jesus gave the key to the understanding of His message — the attitude of wanting to do God's will. If such an attitude is the key to understand Jesus for the eyewitnesses, is it not also the key to the reader of the biblical eyewitness accounts of Him?

If you really want to do God's will, you have the key to understanding the biblical account. How might this affect the way you approach the Bible?

It would mean accepting the Bible on its own terms, not as a science textbook, a hodgepodge of wise sayings, or an object to be worshiped but what it claims to be as 2 Timothy 3 states: a way through which God communicates to people in order to lead them to a saving relationship with Him through Jesus Christ.

It would mean being honest with the Bible and rather than using parts of it to support one's convictions, first looking carefully to see what it says and then on the basis of what it says, drawing conclusions about what it means.

It would mean being prepared to accept and obey the will of God as He revealed it through His Book.

Through the Bible, God can talk to you, He can meet you, and can call you to be a part of His life-redeeming kingdom.

If you really want to hear Him, meet Him, and experience the joy of His kingdom, try reading His Book with a will to do His will.



Ron Kennel, Wellman, Iowa, is pastor of the Wellman Mennonite Church. This is the message he presented on the *Mennonite Hour* broadcast on Feb. 4.

Return to Discipline

by Menno B. Hurd

When you grow older, you daydream of the past. I am older, and I recall the past, compare it to the present, and a wave of nostalgia sweeps over me.

I remember the days in school, when few weeks went by, that one of my fellow classmates didn't "get it." You heard the whacks from the principal's office, and depending upon the stoicism of the person whacked, you heard the sobs, muffled or unmuffled. But you usually heard something by way of reaction. And as a result, you sat a little straighter in your seat, worked a little harder on your arithmetic, shuffled your feet a little less, and slipped the rubber band with its bent paper wad quietly into your pocket. Mr. Larimer really laid them on!

I remember the days at home, days when punishment came with swiftness and accuracy. I remember when my mother said with firmness to me and my brother, "When you were at grandma's house, you went down to the creek. And you had to cross the railroad tracks to do it. You knew you were not to cross the tracks." She was both prosecutor and judge. And we danced to the tune of her stinging switch upon black stockinged legs. I did not smile then, but I smile now. I thank God for the stinging switch.

I remember the counsel meeting at the Mennonite Church where I attended, the time when people stood, confessed their sins, and sought forgiveness from the brotherhood. And again, depending upon the emotion of the person, one "heard" the sobs, either uttered or un-uttered.

And then the following Sunday we all broke bread together, we drank the "wine" together, we washed feet together. And our hearts were aglow, our spirits refreshed and cleansed, and we were one in the Spirit. We had sinned, but God and the brotherhood forgave us. We were at peace with one another. We had submitted to the discipline of the church.

I sat across the desk from Bishop D. A. Yoder after four years of military service in the Hospital Corps of the U.S. Navy, listened to his kindly advice and instruction. And when he gently suggested that I take from my arm the simple bracelet engraved with my name and the serial number 626-64-76, USNR, I took it off. He was my bishop, beloved and respected. I stood in church and made my

confession. I had done wrong, I acknowledged it. The church had the right to discipline me.

When I was a boy, it seemed that black was black, white was white, there were no shades of gray. The rules were sharp, inflexible, they did not bend. If you played hookey from school, it was not a lark, it was wrong, you caught it at school, you caught it at home. When I came home with a walnut that I snitched from a filled basket outside the grocery store, my mother called it stealing. It was not snitching, it was stealing. My plea that it was but a single walnut mattered not. I marched back with the walnut that weighed ten pounds, and replaced it, most thankful that my mother did not take me by the ear to see the owner of the store.

When a schoolmate was caught lifting penny candy at the corner store, he was banned from the store for "forever." When it was discovered that a young lady in the block was getting married rather quickly, the whole block trembled.

But a new day has dawned in the last decade or so. I wonder if the sky is as blue today as it was when I was a boy. There is pollution of air, there is pollution of life, pollution of spirit. Now, the sky seems neither beautifully blue or blistering black. Instead, it is a hazy gray. And I cannot tell if the sun is shining or not. Perhaps it is setting, only the last feeble rays straying over the horizon.

Today parents seem reluctant or unable to tell their children what they think is right or wrong. Perhaps parents are puzzled themselves. Our own school surrendered their dress code several years ago and few cries arise regardless of what is worn or what is not worn. The family seeks to have children discipline themselves, and the school stumbles in that same direction, strangled by the courts.

And the church, likewise stumbles along. Out of an era of bishopdom we moved rapidly into an era of memberdom. Interpretation of "bishopdom" and "memberdom"? It is simple. At one time the bishop headed up his little kingdom, interpreting the rules and regulations of the conference. And the bishops I knew were kindly, sincere, God-fearing men who sought to lead the church aright. There may have been other kinds of bishops, but I did

not come in contact with any such.

The era of memberdom is like the period of the judges, when every man did that which was right in his own eyes, and the devil takes the hindmost. He may even take some that are not dragging at the tail end of a church membership, for sometimes there is no line, we simply stagger about in our own funny ego circles. Or are they ellipses, geometric figures that swing so far out that we wonder if they even belong to the church solar system?

But, today, one hears a new voice in the wings which suggests that the small group, the house fellowship, the commune, miniaturized bodies of believers of some sort, might, can, or should pick up the reins of discipline. The reins have been dropped to fall loosely on the wagon tongue, the team runs helter-skelter, often pulling against each other.

The suggestion is being whispered that perhaps we do need some corporate direction, some leadership, some group regulation, some help from the body so that the individual may find out who he is, where he is at, and where he is going.

Perhaps a new ball game is about to begin, and once more we will play by the rules. We may have a new umpire, but we will begin calling a strike a strike. And when three strikes occur, the batter is out, at least temporarily. Perhaps the era of memberdom, when every player was his own umpire, judging whether it was a ball or a strike, will fade away, to be replaced by a groupdom. In the groupdom, be it a congregation of sanctuary or house status, the fellowship will establish some ground rules, more likely the smaller group than the larger. We tried rigidity, we tried nothing, it may be time to try something.

Frankly, I am a bit weary of standing at the plate and calling the shots myself. If I like the pitch, I declare it a hit and jog to first base, calling myself safe regardless, ignoring the opinions of others in the game. For in the recent past in the church, by mutual consent, we played ball by individual rules, each of us thinking of ourselves as a star in our own right. And honestly, some of us were real duffers.

I, frankly again, do not like to be a Christian by myself. I need the body of believers, call it a church, call it a house fellowship. The name is not important, but the burden bearing, the rule making, the counsel of the brethren, yes, even the judgment of the group, is helpful. Personally, I need it.

On my shelf is a little booklet entitled "Mennonite Church Polity." It is a statement of practices in church government, bound in black paper cover. I hope the choice of binding color had nothing to do with its contents. The booklet is probably out of print, out of date, and many of

our people have never even seen it, let alone read it. I am not calling for the immediate printing and distribution of 98,473 copies, one for every man, woman, and child in the Mennonite Church.

But I am saying that I would like to tell someone what I think is right, what I think is wrong, and I would like to hear the same from them. I would like to give counsel, to receive counsel on our life-styles. I would like to turn to someone with my questions and have them listen, pray with me, help me find an answer to my questions. And I would like to have them call upon me for the same.

And we might even print something about what we have learned, perhaps set down some guidelines. I wouldn't even mind checking out with someone a few Scriptures like Matthew 16:17-19; Matthew 18:17, 18; Acts 15:6, 22; 1 Corinthians 5:11-13; 2 Corinthians 2:6-11; Mark 10:42-44; 1 Peter 5:2-4; Hebrews 13:17; 1 Timothy 5:20; etc.

Let me inject something just now, hoping to clear up any misconception. I, Menno B. Hurd, am not a far right person, a John Birch supporter. My nostalgic call for a return to discipline in the church does not necessarily spin out of crime on the streets or riots on the campus.

Perhaps, of all people, the disciples of Christ should be disciplined. I am simply saying that in the Christian fellowship surely we should be a group of people who care enough about one another to attempt to shape one another on the anvil of life's experiences. And to do that I suppose the bellows must be pumped, some heat applied, and the sparks must fly as the hammer is wielded.

When the blacksmith I watched as a boy pounded out the horseshoe to fit the horse's hoof, he did not do it because he hated the iron, despised the horse, rejected the man who owned the horse. He did it because it was his job, it needed to be done, and he could do it. He did not hate, he cared.

I am not interested in belonging to a church club of some 200 members that gets together once or twice on Sunday, occasionally during the week, then splitting to go some 200 other different ways the rest of the time. I need advice, admonitions, rules, restraint, discipline.

I am sorry, I am past 50, but I still find it difficult to discipline myself. Shame on me, but I need pressure, help, encouragement, and perhaps at times a swift kick. I do not mind having the Christian fellowship to which I belong lay down those ground rules. We will help one another to live by them. It would be better than living in a vacuum of permissiveness where I might suffocate and no one would know it was happening, or even care if he did know.

There are rules to follow if one would keep his physical body healthy. And I believe the same is true for the spiritual body. To learn those rules, to establish them, to conform to them is not wrong. To me it even makes sense.

Jesus Makes the Difference

by Salmon Buteng'e as told to Joseph Shenk

Neither of my parents were Christians. Both were very religious, however; in fact, they specialized in divination. Father could read omens in chicken entrails and Mother used gourds. Both of them were also gifted musically. On special occasions Father would play the drums and Mother led the women in dancing.

From as early as I can remember I had a deep fascination for spiritual matters. I listened eagerly to my father's stories of the deeds of our heroes and religious leaders. In the evenings I would make a smoldering fire of twigs and dried cow dung within the corral near the door to my father's small house. After supper, as the pungent smoke curled sleepily toward the stars, Father would bring his stool to the fire and all of us would gather round to hear the oral traditions of our people. I was especially interested because I felt that in some special way God's hand was on my life.

Back in 1933, when I was only four months old. I had become deathly sick; in fact, my family thought I had died. After all the relatives had come to weep in our village my grave was dug and I was laid on a mat beside it. The chief in pity reached down to touch me and felt my skin was slightly warm. Surprised, he picked me up and heard a faint murmur in my chest. He ordered the grave closed and some warm milk prepared for me. Slowly I recovered.

Father didn't want me to go to school because the schools were run by missionaries who taught strange ideas about God. But God's hand was on me, and when I was fourteen my father moved to Bumangi where there was a Mennonite mission and school. For six years I went to school there. I was thrilled to hear about Jesus who was God-made-flesh. God, whom my parents knew only vaguely, has been clearly revealed to me through His Son.

Within a year of beginning school I opened my heart to Christ. After studying catechism for two years, I was baptized in 1950.

During the last years of my primary education I preached at outlying worship points and taught catechism. The young men my age poked fun at me and called me "pastor." In 1953 I heard a voice telling me to go to Bible school, and three years later I was graduated from the Mennonite Bible School at Bukiroba.

I was then 23 years old and wanted to get married, but

I had no bride-price and my father would not help me. The church gave me the job of clerk to the education secretary. For three years I worked for Mahlon Hess and James Shank, saving enough money to marry my sweetheart, Lois Kyangwe.

The Lord called us to a difficult task in Ikoma, a frontier settlement surrounded by an uninhabited wilderness. During the rainy season we were cut off from transportation and during the dry season we had to walk five miles to the nearest water hole. There were long stretches when we went without even the luxury of salt. During one period my wife became thin and sad and mentally exhausted from work, homesickness, poor food, and child care.

But in all of this our faith in Christ never wavered and He was never slack in His care for us. So we give Him thanks and praise for His unfailing protection and help.

In 1962 the church called us back to Bukiroba to study in the Mennonite Theological College. After graduation in 1965 I was appointed dean of the Bible school and later principal. In 1967 the Bible school closed and I was given a parish. I was ordained to the ministry by Bishop Zedekia Kisare on September 13, 1969. But the next year the church sent me 500 miles to Dodoma for a three-month course in bookkeeping and office administration; after this I was appointed treasurer of the Mennonite Church in Tanzania.

I do not know what lies in the future for us. Pray that we may always be faithful to our Savior and that He may be continually glorified by our lives.

✠

Rest

*I folded my wings in the nest of Your hands,
Lost in the evening's gray—
Journey too long, country unknown,
Alien branches, landscape of stone—
Soft in Your hands I lay,
Folded my wings in the nest of Your hands
Till day.*

— Phyllis Rogers

His love shared through us

Mennonite Voluntary Service
709 Boulevard
Anderson
South Carolina 29621

Dear Jerry,

When we decided to move into an old two-story schoolhouse in a black, poor community, it was not a careless decision. Well-meaning friends warned us that our car would be stolen, the apartment broken into, and our dog poisoned. To convert a filthy room in the decaying building into presentable living quarters would take a whole lot of work. And we weren't sure we'd be accepted in the Fant Street Community.



But we had been assigned to develop a youth project among the kids of Fant Street, and where we were living was simply too far away from them. So we chose to move. And when we walked into our new home seven months ago, we had nothing to rely on but faith and hope and love.



Today, we look back over the past and admit that in a certain sense the predictions of our friends did come true. Our dog is dead, tragically killed on the street. Our car is gone; it was given up for a more useful pick-up truck. And if we consider all the times our quiet was broken by fellows pounding on the door, begging to come in and play ping pong and pool, our house has been broken into.

But we have been happy in our new home. We do not claim to have solved any problems by being here, but we have learned much from our neighbors, who may be poor and misunderstood, but are very real people with deep feelings and emotions.

When we hear, "Thanks, Dave," after fixing a broken minibike, or "Hi, Joyce," when driving on the street; when we are asked to join a game of ping pong; when we are told we were missed after being away for a week; when someone tells us he knows how it feels to lose a dog you loved; when a neighbor entrusted with a responsibility does not betray the trust, we know our move to this community has been worthwhile.

Love in Christ,

Joyce & Dave



A Pastor's Foes May Be the Professional Religionists

by Paul M. Miller

Anyone who has listened to ecumenical gatherings of ministers becomes keenly aware that pastors feel misunderstood and even slightly opposed by the "professional religionists" of their denomination. The pastors feel that these theologians, church executives, and secretaries from denominational headquarters are ready with easy answers and even criticisms of the congregation, but lack the loving concern and care for the church just as she is. Pastors tend to feel that many non-pastor "religionists" are unwilling to endure the patient, loving teaching required to effect change in the church.

Pastors feel that non-pastors form a bureaucracy and are too ready to define the pastor's duties and responsibilities. Professors of religion tend to join young radicals in advocating methods which are unworkable in the actual congregational situation. It is asserted that a great many professional religionists tend to be opinionated individualists.

The broad generalizations above are documented somewhat by two recent studies. Murry H. Leiffer used individual and group interviews and 1,353 questionnaires in five denominations for the study reported in *Changing Expectations and Ethics in the Professional Ministry*, Bureau of Social and Religious Research, Evanston, Ill., 1969. Gerald Jud led a team of researchers using similar methods in a study among more than 500 United Church clergy. These findings are reported in *Ex-Pastors — Why Men Leave the Parish Ministry*, Pilgrim Press, Philadelphia, Pa., 1970.

Leiffer's study supports the pastor's feeling that the non-pastor, professional religionists show a lesser respect for the feelings and convictions of the people in the congregations. Non-pastors seem to be more insistent upon their own rights and privileges and less convinced that the congregation is a crucial center of church life.

Ten percent more non-pastors than pastors resent the challenge "to be an example by living simply and unostentatiously regardless of the standard of living of church members." Twice as many "special appointment Metho-

dist Ministers" as pastors felt that "a minister may choose to smoke or drink, in the exercise of his responsible freedom, even though this may be against the expectations of his denomination." Ten percent more of the non-pastors than pastors in the five denominations feel that "the conceptions of the minister held by lay people prevent the minister from leading a normal life and being his own true self."

Fourteen percent more non-pastors than pastors feel that "the mission of the church can no longer be carried on effectively through the local congregation or parish church." Fifteen percent more non-pastors than pastors felt that "young people are justified in feeling that the local church is not where the action is in our society."

Eleven percent more non-pastors than pastors feel that "preaching is less influential than it used to be." Eleven percent more non-pastors than pastors feel that "the ministry must become increasingly involved in meeting and influencing the power structures of our society." Ten percent more non-pastors than pastors felt that "it is appropriate for a minister to relate himself actively to a labor union or federation as chaplain or counselor."

Twenty percent more non-pastors than pastors felt that "it is appropriate for a minister to participate in party politics as an individual citizen—for example, by campaigning for the party." Fifteen percent more non-pastors than pastors felt "it is appropriate for a minister to assume leadership in organizing or conducting a civil rights meeting."

The lower respect for the local congregation on the part of non-pastors is seen also in the fact that 20 percent more non-pastors than pastors felt that "social service in non-church agencies may offer youth a better opportunity to render Christian service than the pastoral ministry." In a study in the Methodist Church, 20 percent more special appointment ministers than pastors felt that "the ministry today is marked by a sense of confusion and uncertainty as to the possibility of achieving any results."

Non-pastors are less ready than are pastors to allow the congregation to become the complaisant captive to the

Paul M. Miller, Goshen, Ind., is professor of Practical Theology at Mennonite Biblical Seminary, Elkhart, Ind.

status quo. Thirteen percent more of the non-pastors agreed that "a church which has only one economic class or racial group within its membership is thereby handicapped in presenting the gospel."

The research led by Gerald Jud helps to bring into focus what some of the differences are between pastors and ex-pastors. It appears that there is little or no difference in parental background, racial identity, or communities from which they come. They are very similar in age with a median age of 38 years. Both had an equal amount of experience in secular employment before entering the ministry. Both felt about the same amount of stress in their work and they were equal in their expressions of appreciation for the way in which laymen are rising to assert leadership in the congregations. Both place preaching and counseling first as the most enjoyable aspect of pastoral ministry, and committee meetings, administration, and planning sessions among the duties which are least enjoyed.

Ex-pastors differ from pastors in their ability to get along with people. They tend to have more formal education than pastors but list "a sense of personal and professional inadequacy" first among their reasons for leaving the pastorate.

Ex-pastors have more marital problems, if one can judge by the fact that 11.8 percent of them have been divorced whereas only 2.8 percent of pastors had this experience.

Money may have been a factor in leaving the pastorate, since more than one half report receiving more money now, with an average salary of \$1,500 per year higher than that of the pastors.


Ex-pastors insist that loss of faith was not a factor in their leaving the pastorate. Most insisted that they pondered a long while before actually leaving and hoped to be considered as "ministers" still.

The pervasive problem in interpersonal relationships which the ex-pastors experienced is evidenced by the fact that they were more critical of denominational executives than were the pastors. In the pastorates they held they stayed only two thirds as long as did the pastors. They also tended to be more critical of the denominational seminaries than were the pastors.

These researches can not appraise the extent to which the non-pastors may be providing a prophetic voice much needed by the church. A larger research design would be needed to evaluate this problem.

The Jud research stresses that "the quality of the relationship between husband and wife and the attitudes of the wife have tremendous bearing upon the minister's performance and upon his persistence in church employment. . . . Pastors are not aware as they might be of the power of the family to influence career choice."

The research cited above should not be used as "scare propaganda" about the great exodus from the pastoral ministry. Actually the percentage leaving the pastorate is less than that among a number of other professions.

Also it would be incorrect to assume "allness." A great many who have left the pastorate have done so for the very best reasons and continue as the warmest and most patient workers in their local congregations. 

Freedom

Jesus said, "You shall know the truth, and the truth shall make you free."

May I tell you of a freedom I have and I hope one that I can share with you? It is my freedom to listen to some leading evangelist on the radio or on TV expound his ideas and then to go out to the corner grocery and hear some stranger expound his and to choose between them what is best for me.

Now, I hear some "practical Christian" saying that the ideas of the leading evangelist are so much more liable to be of worth than the ideas of some stranger in a corner grocery.

Are the ideas of the leading evangelist liable to be more worthy? He is often speaking with many considerations in his mind. He is considering the organization that is backing him up: will his ideas offend the leaders? He is considering the position he has attained, will his ideas endanger his standing?

But the man in the corner grocery is speaking from his heart, he has no ax to grind. He is out in the world and being buffeted by it, he is constantly being exposed to many ideas. But the leading evangelist is sheltered from the world and often only exchanges ideas with church officials or people of like mind.

Yes, I value my freedom to listen to the stranger, for if I listen to him, perhaps I am entertaining an angel unawares.

— Bailey Frank

"Clarity and Coherence"

In John 20:30, 31, the writer states the subject matter of his book, his method of procedure, his purposes, and his intended audience. And all of this in just two verses! It is a little masterpiece of "clarity and coherence," as Shirley Hildebrand, one of my former Bible students, put it.

The subject matter: "signs" (v. 30). The method: selectivity. "Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written . . ." (vv. 30, 31a). There are two purposes: the immediate and the ultimate. The immediate purpose is "that you may believe that Jesus is the Christ . . ." (v. 31a), and the ultimate purpose is "that believing you may have life in his name" (v. 31b). His intended audience? "You." And that "you" really includes all of the readers of the book.

One test of good writing is economy of words. John 20:30, 31 passes the test. — Stanley C. Shenk.

Just Checking If You Love Me

by Simon Schrock

Have you ever been offered a bargain, and were ready to bite? But when you read the fine print, you said, "Skip it." A flier in the mail offered a \$5.98 item at \$1.29. I was ready to deal, until I read the fine print. We are for bargains. It's the fine print that turns us off.

Many of us see some fine print in God's Word. We are all for God's bargains, it is what looks like fine print we want to avoid. We want heaven, but we get stuck on being heavenly. We want the benefits of Jesus, but when the fine print calls for standing alone or being different, we back off. We want to bargain to get us to heaven if that doesn't interfere with our way of life.

Why God's fine print? What is it? Let's examine. Adam and Eve had a bargain from God. Everything was provided for them. Food without DDT. No traffic jams to get groceries. Health and fellowship with God. That was the good part. The fine print of the bargain — don't eat of the one tree. "Why, God?" "Just checking to see if they loved Me." That is what it is about. A test of love to see if they loved God. They were to tell God they loved Him by choosing to do the fine print. That is how God wanted to be told — I love You.

Abraham had a bargain. God will bless him. Make a great nation out of him. All nations will be blessed through him. Then came the fine print. "Do you really love Me? Then offer Me your son." "Why, God?" "That is the way to tell Me that you love Me."

Lot had a bargain. He was offered deliverance from sin city. The good part was he could get out and not burn with Sodom. The fine print — don't look back. Why? God said so. God delivered them, then He expected a bit of courtesy from them by obedience. That is how they were to say thank You. "Remember Lot's wife" (Lk. 17:32). She ignored the fine print. With each of God's bargains He provides a means by which He wants us to tell Him we love Him. There may be a lot of theological reasons why they were not to look back. But the basic reason I see is that was the way they were to tell God they love Him.

Jesus Christ had His test too. The fine print of the deal came when He looked into the bitter cup. There He saw the price of telling us sin-enslaved humans He loves us. He accepted the painful verdict. As a result the human race has a bargain of hope offered them.

What are our bargains? Redemption. Jesus took our

punishment and curse for us. He paid whatever price was required for our sins. He made man. Man sinned. Jesus bought Him back. That is a bargain. Now how do we tell Him we love Him?

Forgiveness is a bargain. Forgiveness can make us smile again. We are for it. He erases all sin and "remembers them against us no more." He removed them as far as the "east is from the west" and casts them into the "depth of the sea." What a bargain to rejoice about.

Escape from hell is a bargain. We are born in sin, headed for hell and torment to live in the presence of Satan. But the Holy Spirit asks man to stop and take a bargain, accept Jesus as sin Forgiver and Lord and don't go to hell.

Heaven is a bargain. It can't be bought, worked for, or earned. It is the richest city there is. It is a free bargain made available through Jesus. We are happy to share testimonies of accepting God's bargains. But do we tell Him in His way we love Him for it?

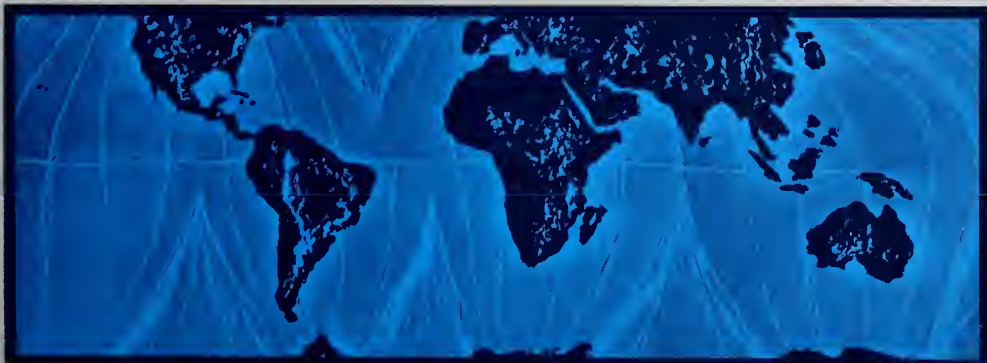
Great bargains. Now what is the fine print? How does God want us to tell Him we love Him for the bargains? First, obedience. Jesus said, "If ye love me, keep my commandments" (Jn. 14:15). "Why obedience?" "Just checking to see if you love Me." Why all the forbidden fruit for Christians? Why love my neighbor, help my brother, wash his feet, go the second mile? Why did God through the Holy Spirit instruct Paul to call us to modesty, to separate from the world, to living and service to Him? Is God just checking if we love Him? Obedience — it is the way God wants us to tell Him we love Him.

The word obedience causes our voices to change, lowers the volume, changes tones, and narrows smiles. At Probe 72 while Brother Brunk's preaching was reflecting approval of the emotional and high spirit present, the crowd was with him in applause and laughter. But when he called the church to obedience of the gospel, the crowd of over two thousand suddenly became like dead quiet except for a few "amens." The church is for the bargains, but when it comes to telling God we love Him through obedience, we hang up on the fine print. I don't appreciate my children disobeying me, especially in public. Neither does God appreciate our disobedience. "Do you love Me? We'll see by the way you obey."

Second, discipleship. If you love Christ, lose yourself in Him. Make Him first and foremost in your life. "He

LIKE A SWEET SMELL
THAT SPREADS EVERYWHERE,
GOD USES US TO MAKE CHRIST KNOWN TO ALL MEN;
FOR THOSE WHO ARE BEING SAVED, IT IS A FRAGRANCE THAT BRINGS LIFE.
WHO, THEN IS CAPABLE FOR SUCH A TASK?
BECAUSE GOD HAS SENT US, WE SPEAK WITH SINCERITY AS

SERVANTS OF CHRIST



The Overseas Missions Team
Servants of Christ



A report of the work and relationships
of its Overseas Missions Division
by Mennonite Board of Missions
Elkhart, Indiana.

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The Quickest Way

By Missionary Helper Laurence Horst, Accra, Ghana

I always enjoy times of close encounter with leaders of our Mennonite Church in Ghana. My work is a privilege because I believe that working with them as they develop their leadership is the quickest way to build the local church. Ghana Mennonite Church has been growing well and has set goals for 1972-73 which are well within reach.

Although our sister church in Ghana is small — 301 members in 14 congregations, they want to gain at least 100 new members this year. They plan revival-evangelistic meetings in every congregation and encourage congregations in crowded quarters to borrow money to enlarge. In addition they plan to open at least one new witness center this year.

One of the means they use to accomplish their goals is in-service-training for leaders and potential leaders in congregations. Our last school was held December 11-16. To this school were invited the leader of each congregation and two other potential leaders. The school lasts one week because our Ghana Mennonite Church leaders are "tentmakers" (self-supporting) and cannot attend longer sessions.

At the December school we were encouraged by the larger number of Ghanaian teachers. Ebenezer K. Nimo, conference secretary, taught church administration. S. T. Okrah, an area leader, taught how to have literacy classes in congregations. Abraham K. Wetseh, evangelism committee secretary, served as registrar and with Anna Kurtz taught music.

Ghanaians from outside Ghana Mennonite Church taught courses or individual classes on the Christian home, on

the values of church union, and on the importance of churches uniting for evangelism in Ghana.

The group studied preaching and homiletics by taking notes on ten short sermons preached by church leaders in daily worship services. An outline of parts of the sermon appeared on the board and the entire group participated in discussing each sermon.

We felt that the school had significant value because new friendships were formed across tribal lines. Missionary and Ghanaian also worked together shoulder to shoulder for the entire school.

The school itself challenges each leader to delve more deeply into the Scriptures for better understanding. Many new facts and new ideas were shared. Leaders from other denominations became known. Courses in music and English contributed. Church leaders develop more confidence as they speak before their peers in homiletics and worship services.

Participants had opportunity to grow through close association with other church leaders. Each day a time was set aside for intercessory prayer and prayer requests were shared by members of the group. We prayed for the leaders of Ghana and for the sick among us. We prayed for numerical and spiritual growth of the Mennonite Church in Ghana.

Each church leader took several books home with him: *Sermons From the Mennonite Pulpit*, by Paul Erb; *Harold S. Bender, Educator*, edited by Guy Hershberger; *Church Hymnal* (Mennonite); and *The Touch of God*, edited by

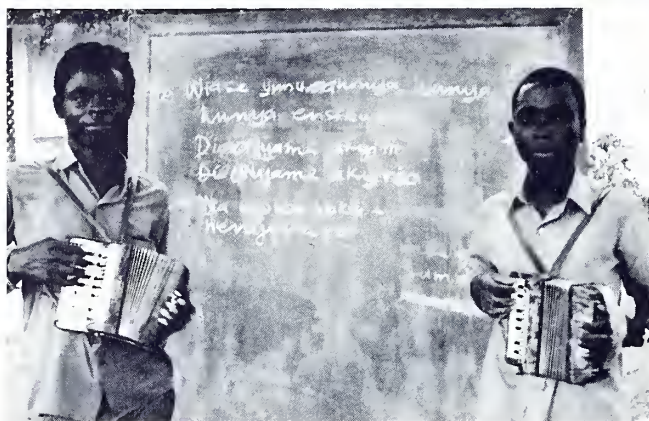
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Missionary helper Anna Kurtz and some of the Ghana church leaders who participated in the in-service-training December 11-16, 1972.



Isaac Sackey,
secretary of
Ghana Mennonite
Church for ten years.



Ebenezer Nimo and Abraham K. Wetseh teach Ghana church leaders songs in the vernacular. Brother Nimo processes home Bible lessons for Ghana Mennonite Church. He is also secretary for GMC.

James Fairfield. They also took two books along for the church library: *Through Sunlight and Shadow*, by Evelyn Bauer, and *Tomorrow, Tomorrow, Tomorrow*, by Elaine Sommers Rich. All of these books had been made available by Books Abroad.

The group share enthusiasm for the school and ask for another. One said, "Many learned to speak better and were helped to overcome their fear of speaking before people."

Another reflected, "Some good songs were learned in the vernacular to be taken back and taught to local congregations."

To improve and strengthen congregational life, Ghana Mennonite Church is also working aggressively at literacy classes, congregational and pastoral libraries, in-service training for congregational leaders, improved planning for sermons and other congregational programs, and increased Bible knowledge.

Increasing Biblical knowledge and understanding involves helping persons with varying abilities and aspirations. At

the village elementary school level, Lydia Burkhart teaches basic Bible knowledge on the weekly timetable. More than 600 young people, mostly high schoolers, are enrolled in Home Bible Studies by correspondence through Ghana Mennonite Church. Ebenezer Nimo processes the lessons with counseling assistance of Laurence Horst.

To give leadership in growing, an evangelism committee and an evangelism team draws for its personnel from four different tribes (Ga, Krobo, Ewe, and Ashanti) to make the most effective communication possible.

Mennonite Board of Missions cooperates to help reach these goals by sending my wife Marian and me here as missionary helpers, along with Lydia Burkhart and Anna Kurtz.

It is our privilege to pray with brothers and sisters in Christ in Ghana Mennonite Church and to work with them in accomplishing their goals.

Career pastoral missionary Ralph Buckwalter, Asahigawa, Japan, wrote in December: "Dedication of the new church center here in the city of Asahigawa took place on December 17, Sunday afternoon. A memorable day for Genny and me for another reason, too, since that was the day, 23 years ago, that we arrived in Japan. And more than that historical note, is the fact that something of exhilaration and expectancy of those early years we are again experiencing in a new and exciting way these days. I'm sure that part of this is simply the joy of being involved with a young and growing congregation. It is seeing God work in wonderful ways to bring about this miracle which December 17 symbolized.

"While workmen are rushing to complete the building, members were visiting homes in the community giving Every Home Crusade tracts and a printed church invitation. We contacted about 500 homes in the immediate community in this way. All of us were impressed with the friendly attitude of most people. A number of families expressed interest in the church. One Christian lady who hadn't been attending church services for several years was found. Others who had contact as children or youth also expressed interest. . . . Just two days before the dedication the 12 Protestant churches in the city joined in a union Christmas worship service. Some 400 filled the chairs in the auditorium. A children's choir and adult choir sang. . . . I'm sure it was in the glow of this celebration that several of the pastors and members of the city churches attended the dedication of the new Mennonite church center two days later. . . . I should also mention that a number of Christian co-workers from the Mennonite churches in Obihiro, Furano and Sapporo also came for the December 17 dedication. The response of sister Mennonite congregations and individuals in giving financially to help with this building project has been very encouraging."

Who Is Capable for Such a Task?

By Willard E. Roth, Accra, Ghana

The setting is West Africa. The time is now. The people are us. We report not so much what Mennonite missionaries are doing as testify about our life together as Christian brothers and sisters — white and black, Mennonite and non-Mennonite, ministers and members — working, worshipping, witnessing “to make Christ known to all men.”

Recall at the outset that the Christian community in Ghana has a long and rich history, well-established in the fabric of Ghanaian society. Nearly 500 years have passed since the first Christian priests accompanied Columbus to what is now Ghana in 1482. During the first half of the Nineteenth Century missionaries from Switzerland, Germany, England and Scotland planted seeds for the now strong national churches labeled Presbyterian, Methodist, Anglican, Catholic. Today more than 40 percent of the population of the country is counted Christian by the census-takers.

Mennonite missionaries first came to Ghana in 1957, the year the Gold Coast was granted her independence from England, at the invitation of a Ghanaian Christian. In describing Mennonite involvement in Ghana since that time, the Christian Council general secretary has said, “Mennonites have concentrated on any gaps in the life of the Christian church in this country which they can usefully attempt to fill.”

Priorities which enlist Mennonite missionary participation in the larger Christian cause of West Africa in the mid-1970's cluster around three aims:

- 1) biblical perception;
- 2) brotherly reconciliation;
- 3) ministry to the total man.

Congregational Bible study goes on from week to week in several Accra-area independent (spiritual) churches. Often taught by a Ghanaian, sometimes in a local language, Good News Bible Classes are coordinated by Erma Grove. Erma also supervises students from the United Trinity Seminary who do practical work as Sunday school and Bible class teachers in the independent churches.

As part of his work with the Islam in Africa Project, Stanley Friesen wrote a study course on Mark especially for Muslim seekers. The development of additional Christian literature for African church leaders, particularly those with little formal education, continues to occupy

Stanley and Delores Friesen together with Alice and Willard Roth.

In southeastern Nigeria the 5000-member Nigeria Mennonite Church operates a Bible school and seminary. Nigerian Principal Dick Ekerete is on leave for advanced theological study with Mennonite Board of Missions sponsorship. Also in Nigeria B. Charles and Grace Hostetter assist the Church of the Lord (Aladura) in developing their new seminary on the outskirts of Lagos.



Students at Good News Training Institute, Ghana. Mennonite missionaries teach at this institute for training leaders of independent Ghanaian churches sponsored by ten different church groups.



The Good News Training Institute in Accra, Ghana, now in its second year, offers a two-year diploma in church leadership for students from independent churches who have not had previous academic opportunities. Administered by a board of governors representing ten sponsoring churches, the institute is headed by Kwesi B. Ellis, an experienced Ghanaian pastor. Several MBM missionaries serve on the GNTI staff.

“A GNTI student,” wrote one student, “has come to the Institute to learn more about Jesus. He wants to know

more about the Bible. He has come to learn how to prepare sermons. He has decided to do God's work on earth."

Another student put it this way: "A Good News Training Institute student is an adult who has given himself for the study of the Bible. He usually becomes tired because he has other cares at home, like managing his church and family. At times he forgets to shave his beard. He always has to run to school."

The Good News program illustrates the second aim for Mennonite presence in West Africa as well — that of brotherly reconciliation. Professor C. G. Baeta said last June, "Since the students are from churches with differing points of view, each having its own ethos or characteristic spirit, the period of study together becomes an opportunity for broadening one's mental and spiritual horizons, of learning mutual understanding and respect, of fostering that atmosphere of Christian concord, peace and reconciliation among our various Christian communities, which is of such vital importance to our total Christian witness in a country like ours."

Another modest effort toward reconciliation is the occasional Christian forum for brotherly discussion labeled Inter-church Conversations. As clarified at the initial meeting and repeatedly emphasized, "This is not a matter of anyone joining another, but simply an opportunity to get together informally to exhort and encourage each other."

Participation among Christian Council, Pentecostal and Catholic representatives at the Inter-church Conversations has been encouraging. Presbyterian A. L. Kwansa ex-

Like a sweet smell that spreads everywhere, God uses us to make Christ known to all men . . . for those who are being saved, it is a fragrance that brings life. Who, then is capable for such a task? . . . Because God has sent us, we speak with sincerity . . . as servants of Christ (from II Cor. 2:14-17).

—Today's English Version

pressed the feelings of many who have attended one or more of the sessions: "It is the will of the Lord that we should have this forum in order that we know ourselves and come together to sort things out for ourselves in the spirit of appreciation, understanding, tolerance, sympathy, cooperation. We do well to remember Jesus' advice to the disciples in Luke 9:49-50, 'he who is not against you is on your side.' "

Affirming that Jesus came so that men might have life and that life in abundance, members of the Mennonite team in West Africa seek to help persons to full human



Small silos which provide storage for farmers' grains are one way in which Overseas Mission Associates help farmers in north Ghana as part of the Christian Council Service Committee efforts.

development through ministry to the total man: aim number three.

Among the rural communities where Mennonite congregations are located in the Eastern region of Ghana and the South Eastern state of Nigeria, Mennonite Board of Missions has engaged the services of an experienced rural development consultant to advise ways in which Mennonite resources may best contribute to local development. We hope that some of his recommendations may be implemented in the months ahead.

Three Mennonite agricultural assistants carry on an appreciated ministry in north Ghana as part of the Christian Council Service Committee's endeavors. Overseas Mission Associate (OMA) Stan Freyenberger wrote just before completing his 24-month term, "When a guy becomes a Christian it should involve a total change in his life pattern. God has given us land to work with so we should work to make it produce bountifully.

"Through demonstration projects we can show farmers better methods of planting and cultivation which along with improved seed will result in increased production. By introducing small silos, we help a farmer to store part of his increased yield for the dry season. My mission has been to give a small bit of assistance on a Christian agricultural station aiming to extend its influence throughout Kusasi-land. I feel encouraged even though occasional doubts and frustrations set in."

Stan has put it well for all of us who are Mennonite missionaries in West Africa: encouraged in spite of occasional doubt and frustration. We are here not because we are so capable or so confident, but because God has sent us and uses us. As our friends in "spiritual" churches would say, "Praise Him."



This 1968 photo shows Delbert Erb and one of his men putting eggs in incubator trays when he farmed to support himself and family as a missionary. He and his wife now teach.

Tent-Making Missionaries

By James D. Kratz, Elkhart, Indiana

Overseas missionaries appointed by Mennonite Board of Missions fall into several categories. Most are working as pastors or pastors' wives, administrators, teachers, evangelists, hospital personnel and other service workers. A majority are supported by the North American Mennonite Church through contributions to our Board.

Forty-five persons and couples, approximately one-fourth of our overseas personnel, however, witness in fully or partially self-supporting programs. In some cases missionaries like the John Bloughs and Larry Eisenbeises in Brazil are self-employed in agriculture. In other cases persons are employed by educational institutions as are the Marvin Millers, the James Wengers, the Wesley Richards in Japan. More than a dozen Overseas Mission Associates serve in teaching assignments where all or most of their support is paid by the institution for whom they are working.

Self-support missionaries serve with a great deal of personal conviction. Delbert and Ruth Erb went to Argentina in 1951 as lay workers with a conviction to be or to become self-support workers. They have never lost that vision. For more than a decade Delbert and Ruth supported themselves in a hatchery and chicken business, always giving marginal time to various parts of the church program. The Erbs are now partially supported by the mission board, but they continue to earn one-half of their support in teaching ministries in Buenos Aires.

Our Board supports and helps persons work toward self-support status. In the case of self-supporting English teaching missionaries in Japan, we have supported them during their initial years of service, thus permitting them to become adjusted to the culture and to attain some language facility. In a number of cases career missionaries

have moved toward self-support over a period of years. Self-supporting missionaries voluntarily choose to identify with the people and the culture in which they live. This brings many satisfactions, but it also brings insecurities.

A national pastor of another denomination in Argentina once told me, "You have dólares, we have dolores." Interpreted this means, "You have dollars, we have pain." Because of this perspective, self-support brings to mission a level of integrity and identification unknown in the traditional professional missionary pattern. The issue is not only an economic one. Identification through self-support touches other aspects of identity. A number of self-supporting overseas workers have learned firsthand the struggles of their national brethren in this way. In a few cases a self-support ministry is the only alternative for a Christian witness or presence in a country or community. Professional religious workers, supported from outside the local economy, are not permitted in some places.

It must be recognized that self-support missionaries also have frustrations. This pattern of overseas service does not solve all the problems of trying to communicate the Gospel transculturally. Some self-support workers feel that they are so busy earning a livelihood or struggling for an existence that they actually do not have even marginal time for carrying out their basic intention of sharing the Gospel in their communities.

There is also the danger of misunderstanding in the local community. More than one self-support worker who sacrificed and attempted to identify with his neighbors and friends has been totally misunderstood. Local people saw his presence and work as exploitation or robbing them of economic opportunity.

Generally self-support missionaries identify with national Christians who earn their livelihood and cannot therefore

Approximately one-fourth of our overseas missions personnel witness in fully or partially self-supporting programs.

attend church meetings. Other kinds of mobility are also denied tentmakers because making their living forces them to locate where economic opportunity is available. Opportunities to farm or teach or establish a business are not available everywhere. And having once established himself, the tentmaker is hardly free to move for the mission cause. When we support missionaries overseas, we are in reality buying mobility.

We have identified some of the kinds of involvements of our appointed self-supporting missionaries. Thousands of Mennonites have migrated from one part of the world to another for a variety of reasons, not the least of which has been the search for religious freedom. It is encour-

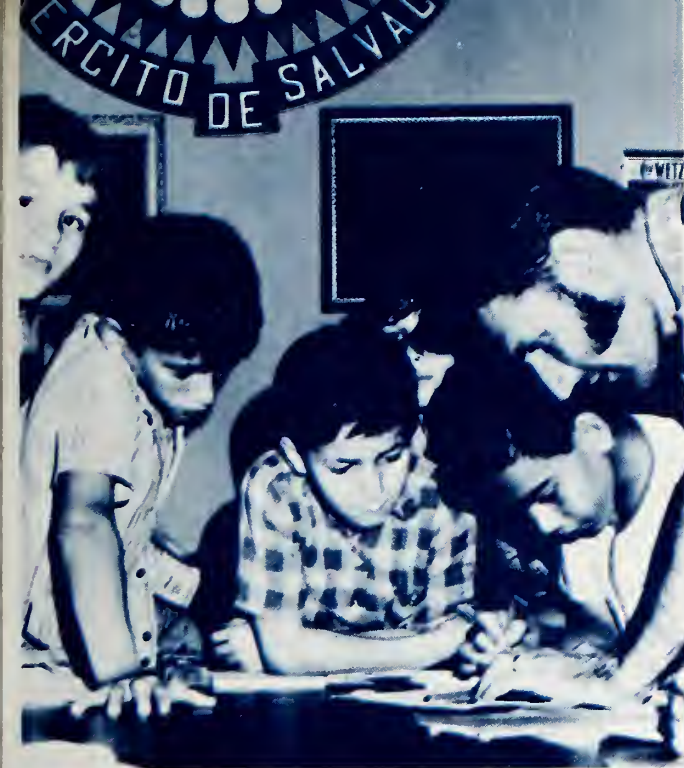
aging to see here and there those persons and communities who have seen transplantation from one part of the world to another as something in which God had his hand. They have become involved in building the Kingdom of God in a new area of the world. Thousands of Mennonites who have resettled in various parts of the world thus are also self-support missionaries, some have already seen their calling, others still needing to be reminded or challenged to greater faithfulness.



In Sapporo, Japan, Wesley and Sue Richard support themselves by teaching English in community schools and colleges. In December they wrote:

"Upon our return after furlough in August we found that all the time we had brothers and sisters here praying for our safe return. . . . We discovered that God continues His work in building up the church as well. In the Shiroishi congregation, where we are members, plans had been made for a fall evangelistic thrust. This included going out in two's, canvassing the immediate area (800 homes) with tracts and invitations one Sunday afternoon. Since the meetings, one young lady has been responding to the Spirit's call. And our next door neighbor, housewife, we discovered had bought a Bible during the summer — something she announced proudly to us after we returned in August. And so God continues to work — sometimes in broad strokes but more often in almost imperceptible ways."

Self-support missionary service should not be over-idealized or set up as a model for all overseas service. Those who can give full time to their work and ministry in evangelization, medical service, or teaching because they are supported from outside the local economy are still needed. I, however, do appreciate and commend those who have been willing to endure the hard work, take the risks, and cope with misunderstandings and insecurities that accompany self-supporting missionary service in another culture.



Keith Stuckey, right, helps one of his Salvation Army boys with his studies.

General Assistant for Everything

By Keith Stuckey, formerly at Joinville, Brazil

Adventure, service, frustration, and growth — these are the experiences of an Overseas Mission Associate. The OMA tries to serve Christ by serving others in his employment. He (or she) serves inside and outside the formal church while he lives and supports himself in a foreign culture for two or three years.

For two years I taught math and science in a small American school in Curitiba, Brazil. My third year in Brazil I moved to a neighboring city, Joinville. There I worked as "general assistant for everything" in a small boys' orphanage operated by Salvation Army. My work in Joinville consisted of everything from baby-sitting, dressing wounds, and mixing cement to working in the church Sunday school of the local Salvation Army Corps. Many OMAs work in various kinds of education, in agriculture, or in secretarial work. One friend has been involved in constructing a hospital.

The OMA meets with his share of frustrations. Language and cultural barriers are probably the chief ones. Most OMAs go to their assignment with no, or at best very little, language training. I can remember the struggles of trying to make change in a currency that was strange itself. My struggles were further complicated by someone trying to explain the process in a language I could not understand. Occasions like this came when I simply tried to buy a bus ticket. When I was called upon to lead in prayer before I had sufficient control of the language, I had to resort to praying in English! One constantly has to fight with not being able to express his feelings and ideas completely.

In one respect the OMA has an opportunity for effective service and witness not always accessible to the career missionary. With an appropriate work assignment, he can share life on a common level with those whom he contacts. He can move in areas often not open to the missionary. Nationals can identify with his work assignment. Hopefully he can live among them as a real neighbor and fellow experimenter of life.



"Thus far I have really appreciated my experience here. The opportunity of being able to meet and learn to know various of the people working under Elkhart has meant a great deal to me. My outlook has certainly been broadened and my life enriched by those and other experiences of living partly within another culture. Thank you for your support and prayers."

Judy Boshart, Curitiba, Brazil

Ripples of Influence

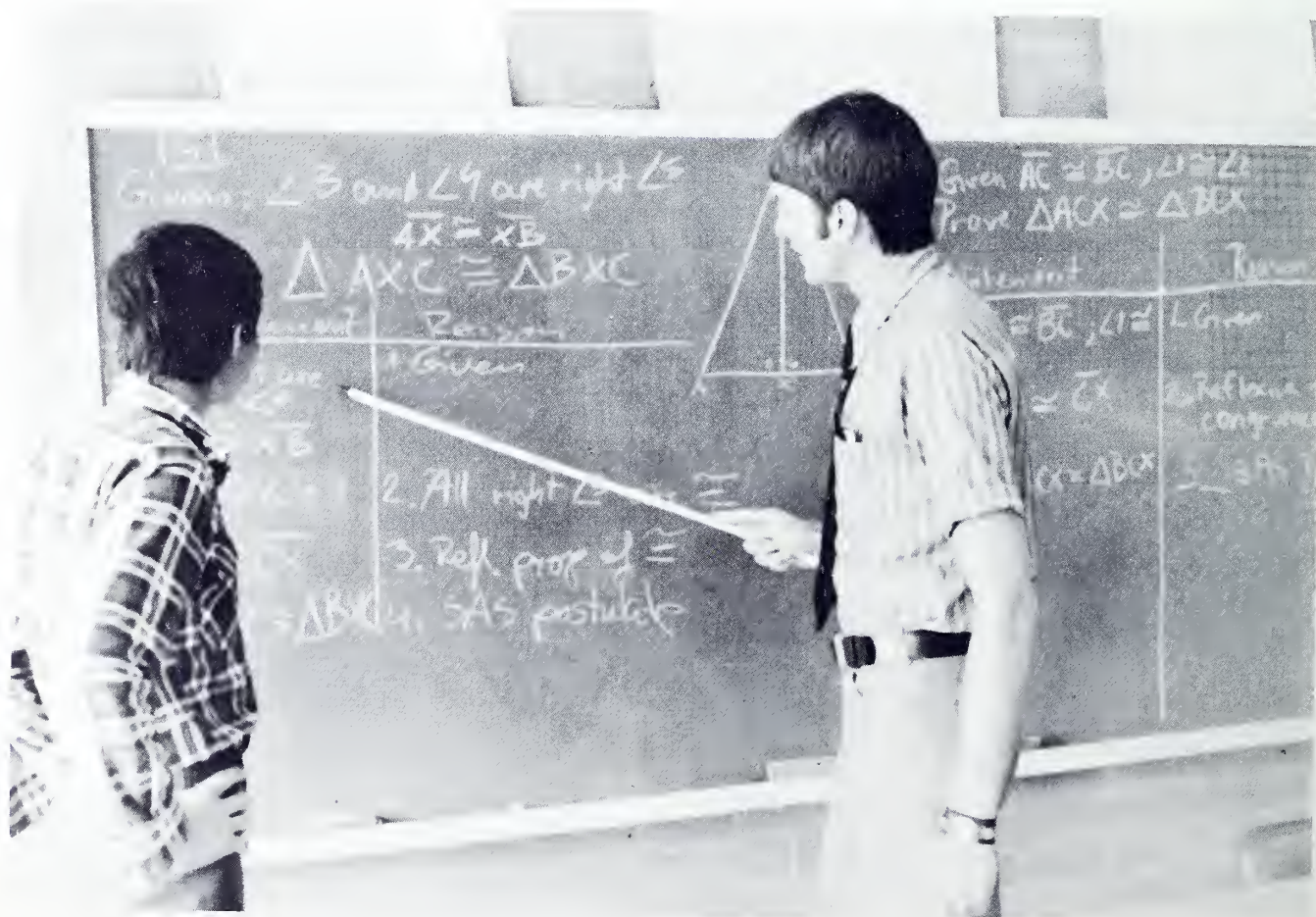
By Gerald Kaczor, Sao Paulo, Brazil

Although the Overseas Mission Associate is fairly new in Brazil, this new type missionary has been helpful. He can make positive contributions to the mission-church program.

A career missionary struggles to get past certain barriers to identification with citizens of other countries. He overcomes the language barrier with years of hard study

and practice. He hopes his new neighbors will understand his not having a secular occupation and why he is involved primarily in a religious ministry. The national pastor who must support himself at a secular job often does not understand the career missionary.

The Overseas Mission Associate, on the other hand, provides living proof that a Christian can be a witness in a



Keith Springer, OMA in Brasilia, Brazil, in his geometry class at Escola Americana.

secular occupation and also contribute to the Church's program of evangelism and Christian education. Because of his secular occupation, an OMA often learns to know many nationals more intimately than he would simply worshipping with them on Sunday.

Here in Brazil Overseas Mission Associates have set good examples in stewardship. In a materialistic society Christians here are tempted to acquire status symbols instead of giving to the church. Associates have been giving their income above their basic living needs to the treasury of our national association of Mennonite Churches. During financial reports at our meetings, our national leaders have expressed interest and surprise at these OMA offerings. OMAs are living proof that Christians in secular occupations have both time and money for the work of the church.

The OMA can overcome another common barrier to identification, the clergy-laity distinction. Because of the position and separation of the Catholic priest from his church members in a Catholic society and the imperialistic approach of some Protestant missions in evangelism, lay Christians find it difficult to be brothers equal with their pastor or missionary leader in Christ. An OM Associate comes as a lay brother or sister, unordained. He sits in the pew instead of standing in the pulpit.

Because most OMA workers have been young and unmarried, they have stimulated our Brazilian Mennonite young people. Many youth feel there is little they can do. Some drop out. The OMA proves that the church has something to offer youth and that youth have something to offer the church. As our national youth see young unmarried OMA workers giving two or three years of overseas service, some are motivated to serve in a similar way in another part of Brazil.

Not only does the OMA identify well with national Christians, but he cooperates with the missionary. With his different status he need not be a threat and can instead be a real asset to the missionary. Mike Yoder and Charlene Beachy faithfully helped with the work in the Gama Church in Brasilia. This was a new work and few Brazilians could teach.

Sarah Yoder served as youth sponsor in the Valinhos Church. She has been gone almost three years now, but the youth still speak of her. Keith Stuckey wanted full-time contact with Brazilians, so after two years in the American school in Curitiba, he went to work in a Salvation Army orphanage. Pauline Schlegel and Judy Boshart have been active in a Mennonite Brethren youth group in Curitiba. I hear positive reports of our other OMA workers in North Brazil.

There is another area of essential help that the OMA fills. Overseas Mission Associates contribute to the Christian fellowship of missionaries in their own language. As

missionaries we can never become 100% Brazilian. At times we need fellowship with Christians from our own North American Mennonite cultural heritage. We need fellowship in the English language, North American food and customs. OMAs bring new life and youthful outlook to us who may become tired or get in a rut. For missionaries with children preparing to return to study in the States, OMAs can help to prepare this new student for some frustrating adjustments.



"The first quarter of my second year at the school here is over. I enjoy school even more this year than last year. . . . I now have nine pupils and expect another one on Monday. The last new student, a second grade girl from India, brings extra 'culture' to the classroom but also extra frustrations and need for even more patience! . . . Last week we were in Sao Paulo for our annual Teachers Conference. I benefited more from it this year than last year probably because of my own adjustment to life here."

Pauline Schlegel, Curitiba, Brazil

The OMA, himself, also has his eyes opened. He receives greater missionary vision. He sees people of different races, culture, and personal needs. He is prepared for permanent missionary service, whether in Brazil or among his fellow Americans. He sees why the Gospel is so important for all men.

The OMA not only receives missionary vision, but he begins to share it with his friends in his home congregation. Fears that some may have about the foreign field are overcome. Others are stimulated to give more to missionary outreach. OMAs have helped to make the world a little smaller. The American Mennonite feels that he knows his Brazilian brother a little bit better. Many parents of the OMA visit him in his overseas service. They become personally acquainted with the church there.

Like ripples from a stone thrown in a lake, OMA influence will continue to move out, to Brazilian Christians, to American missionaries, to congregations at home, to families, to individuals, and to YOU.



Argentine pastor Raul Garcia and missionary Don Brenneman dialogue behind the pulpit.

To Hear the Orchestra

By Robert Gerber, Araguacema, Brazil

Here in North Brazil the Brazilian government is building roads to open the huge interior. People here in Araguacema, one of the gateways to the vast undeveloped jungles, anxiously wait for their village to explode into a city like some of the neighboring villages. In their desire to become "people," independent and secure, this seems to them to be a significant answer.

These desires are cold facts and help us to determine our policy. They must be recognized, accepted and dealt with. Here is where there can be misunderstandings and misgivings and reduced confidence. We look to our mission administrators to help us understand and work through our concerns for the gospel in the light of these "facts" in our situation.

For an overseas missionary the mission administrator is a key in developing and interpreting policies and direction. Between the overseas worker and the home constituency, he is a central figure in describing and interpreting the thinking and movement in both directions. He counsels the overseas worker on where he ought to put more emphasis or time and effort.

Here in Brazil, for example, several congregations have no pastors. Jim Kratz, our administrator for Latin America, suggested that we work more aggressively at leadership training and development. He also arranged for Dave Helmuth, missionary in Puerto Rico who has written materials and worked extensively at this concern, to come to Brazil as a resource person. Dave's counsel and suggestions have stimulated me to give more time to the training of leaders and to possibly write some materials.

A mission administrator also coordinates efforts on the field so that total program has form, logic, and spirituality. This involves finding people, helping them and their co-workers to determine their gifts, and suggesting assign-

ments. Relating workers to each other and to the church in an effective pattern is a serious ongoing concern of the overseas missions administrator.

As overseas workers here in Araguacema, a quite isolated area, we get hungry for fraternal visitors. It gets a bit exasperating listening to one's violin play alone all the time. There are times when you want to hear the whole orchestra. You want to know firsthand what God has done and is doing in other places.

One does get ideas (sometimes warped ones) from reading periodicals, but the youth exchange team — Art Griffin,

The role of the missionary in Argentina is being clarified by a conference-appointed group in response to a request from Mennonite Board of Missions, says James Kratz, associate overseas secretary. "While there is strong support for continuing involvement of missionaries in the life and work of the Argentina Church, there is also a common recognition that there will need to be more clearly defined guidelines and understandings about missionary functions." The MBM support for national pastors is being reduced 20 percent annually. The scheduled reduction is now in its second year.

Missionary outreach into the Rio Negro and into Bolivia is challenging the church in Argentina, reports Kratz. The Jose Godoys, serving under appointment of the Argentina Mennonite Church in Bolivia, have extended their term beyond the original commitment of one year. They are calling for additional help to expand the ministry in a rural area of Bolivia where they are already relating to six different communities. The Commission on Overseas Mission of the General Conference Mennonite Church and Mennonite Board of Missions cooperate with the Argentine Church in the Bolivia mission.

Becky Lehman (Gascho), Fred Kauffman, Blanca Ruiz, and Cindy Wingert — were right in tune. Young people from local churches and from town were impressed by their testimonies when they visited here in 1971.

Last September we were privileged to have Ernest and Earla Bennett from Elkhart with us for a week. Ernest's ideas on how policy might be based on Christ's teachings were stimulating.

About the same time a group of five young fellows arrived in a Ford camper van. They had pooled their resources to live and travel together in a type of commune, encouraging and disciplining each other in the

things of the Word. They made me aware again of the importance of Christian community and sharing. As a result we are studying this idea in the local church.

We are eagerly awaiting the arrival of my sister and her husband, Mr. and Mrs. Lester Diener, for Christmas. There is nothing quite so exciting as sharing Christmas with family. We would hope that these visitors from home would take along home with them some of God's happenings here and share them with the brotherhood.

Visitors — administrative and fraternal — encourage, stimulate, and renew us in our commitment to God and to servanthood.

Willis Horst (left) sells Bibles on one of his itinerant visits to Toba communities in the Argentine Chaco. Joining the Michael Masts and Albert Buckwalters, Willie and his wife Byrdaline began their Bible teaching and literacy work among the Tobas in December 1970.



Participant Rather than Critic

By Wilbert R. Shenk

Recently the Lewis Strites visited our missionaries in Asia and West Africa. Afterward a missionary wrote:

Our Friday evening fellowship together provided the setting for sharing deep feelings about our life and witness in a free and positive atmosphere. Lewis has a fatherly way of probing just enough to get below the surface, yet with the sensitivity of an involved participant rather than a detached critic.

On behalf of the missions team here please express our genuine gratitude for this visit.

At times we wonder about the role of administrators and fraternal visitors in missions. How useful are occasional field visits of administrative staff or others?

Our Board believes that administration should foster the release of brotherhood resources in fruitful mission. This means that we must constantly evaluate potential choices and make decisions. To use a negative example, our sending a person with little aptitude for Japanese language to Japan for long-term service would frustrate both the person and our mission purpose, no matter how well qualified the person were otherwise.

Positively, good administration seeks under God's guidance to bring together the best human and material resources available to do a particular task in a given time and place. Administrators must therefore maintain close contact with field colleagues and their situations overseas.

We expect missionaries to identify and adapt to their local communities. In time this can produce a close-range view of things, however. Ruts of mental outlook and work routine deepen over time. We believe that the Holy Spirit enables effective discernment and evaluation and helps us to avoid such ruts when we combine persons with various perspectives in the reflecting process. Persons



J. C. and Ruth Wenger pose with S. Paul and Vesta Miller during a fraternal teaching stint at Yeotmal Seminary where the Millers now serve. Fraternal visits help emerging churches and missionaries alike to identify with a larger cause transcending time, national boundaries and cultures.

Please Send
more information:

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- ☐ missionary family support opportunities
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to Mennonite Board of Missions
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local to a situation can test their understandings with each other and with others who because of distance are less subjective. Periodic administrative and fraternal visits are patterns we use to accomplish this. Two examples illustrate:

For the Mennonite Mission and Church in India during the 1940s, the political and social situation were rapidly changing. Indian brothers were eager for changes in

Administrators' work and relationships become a fund of knowledge and experience — a checking account — on which field personnel anywhere may draw anytime.

mission-church relationships. J. D. Graber, formerly a missionary in India, was also Board secretary. Alert to far-reaching changes in process — not only in India — but around the world, he sensed the urgency of working through these questions of relationship. He took the initiative to open discussions with missionary colleagues and church leaders. This led to changes Indian leaders felt were needed. As a result the Mennonite Church in India

has become more self-reliant and is now moving out in positive evangelism.

In a fraternal 1962-63 visit Milo Kauffman spent several months in India leading Mennonite churches there in thinking about Christian stewardship. They still remember Brother Kauffman's ministry with appreciation because of his genuine commitment and his readiness to identify with them in their questions and struggles.

We also release resources more fruitfully when we enable experiences to be shared broadly. A few years ago, for example, we discovered that finding ways to develop leaders was a serious concern of churches and missionaries in country after country. We assembled the experiences and concerns from as many places as possible. This has led to new concentration of energy and prayer concern and to clarification of some ways to work on this major task everywhere.

Administrators' work and relationships in all areas thus become a fund of knowledge and experience — a checking account — on which field personnel anywhere may draw at any time.

CHURCH AND MISSION RELATIONSHIPS OVERSEAS

Mennonite Board of Missions, Elkhart, Indiana 46514
December 31, 1972

	Number of Congrega- tions	Pastors and Evangelists	Member- ship	Missionaries in Service	Overseas Mission Associates	Missionaries Retired or on Extended Furlough	1972-73 MBM Budget (12-month basis)
Algeria (1957)*	1	—	—	2	—	3	\$ 9,150
Argentina (Central) (1917)	24	32	862	12	1	7	83,075
Argentina (Chaco) (1943)	62	45	2000	6	—	1	30,143
Belgium (1950)	5	3	101	4	—	—	30,959
Bolivia (1971)	—	2	—	—	—	—	2,400
Brazil (Northern Zone) (1955)	6	3	125	2	6	—	16,565
Brazil (Southern Zone) (1954)	12	10	396	16	6	—	84,953
Ecuador (1969)**	—	—	—	2	—	—	4,200
England (1952)	2	1	29	2	2	4	13,336
France (1953)	1***	—	34	4	1	1	28,493
India (Bihar) (1940)	20	16	529	6	—	3	64,370
India (M.P.) (1899)	13	24	1830	7	—	4	87,761
India (Woodstock)	—	—	—	—	2	—	—
Israel (1953)	—	—	—	11	—	—	54,054
Italy (1949)****	4	4	60	4	—	—	9,600
Japan (1949)	14	21	355	16	6	2	98,387
Lebanon (1967)	—	—	—	—	—	2	—
Nepal (1957)	—	—	—	1	2	—	11,718
Paraguay	—	—	—	—	6	—	1,440
Peru	—	—	—	—	2	—	—
Puerto Rico (1945)	15	13	672	9	—	1	40,114
Uruguay (1954)	6	4	119	6	—	2	46,043
West Africa (1956)	62	19	4594	11	3	2	86,940
				121	37	32	\$803,701

* (1957) indicates year MBM program began in country
** In cooperation with Japan Mennonite Church

*** Affiliated with European Mennonite Conference
**** Administered by Virginia Mennonite Board of Missions



Mennonite Board of Missions
Elkhart, Indiana

The Overseas Missions Team

How can Christians supporting overseas missions understand them? Undertaking his assignment for this report, Willard Roth helps by writing:

Just about anything one says out of the overseas missionary context today may be justifiably questioned. Often missionary talk tends to be "either/or" — sweet or tart, optimistic or discouraging, joyous or cynical, ambiguous or simplistic, ponderous or flippant.

From time to time, and even at the same time, contrasting labels may rightly mark missionary endeavor. Consider for a moment these prejudices about what the missionary thing is all about:

- *The missionary thing is more people than place.*
- *The missionary thing is more being than doing.*
- *The missionary thing is more why than how.*

A sensitive Ghanaian friend, Bishop Peter Sarpong, has expressed the matter provocatively. "At the basis of the missionary's activity should be love that takes its source and inspiration from God. That love exhibited in the mere presence of the missionary in the African's home, and in his sincere and easily noticeable concern for him, is very much appreciated by the African, even if it bears no visible fruit for man to admire.

"What is important, therefore, is not what type of work the missionary should do, but that he continues in the true spirit of love to sacrifice his life for Africa, and that he works in full understanding of a cooperation with the African to the greater glory of God, the confusion of the devil, and the salvation of souls."

Where he lives, what he does, and how he does it are not unimportant for the missionary, but they are not all important. Who the missionary is and why, tops what he does and where he does it. All the same, the missionary thing does go on at a particular place at a given time among specific people.

Who the missionary is and why, tops what he does and where he does it.

Because the missionary thing varies with individual missionary assignments, fitting assignments together demands careful thought, evaluation, prayer, constant discussion and work. This becomes crucial because our witness could be dissipated if it were incoherent or fragmented. We must work together as a missions team.



Leaders of sponsoring independent churches sing joyfully at the Good News Training Institute harvest anniversary, Accra, Ghana.

Our committees, staff and field personnel must see these interrelationships in order to function effectively. We believe that our supporting brotherhood will want to understand them also. Understanding certainly becomes an all-important first step in joining the team.

Teamwork is not new to North Americans, much of whose leisure has been dedicated to team sports like hockey and basketball, either in person or in watching TV. The team aspects of such major ventures as space exploration are explicit and obvious. Yet we have tended to overlook or misunderstand teamwork in overseas missions. We hope that this report will help to clarify the essential role played by each kind of person on the mission team.

—The editors


that loseth his life for my sake shall find it" (Mt. 10:39). If you love God put your whole life in Him.

Third, loyalty. "He that is not with me is against me" (Mt. 12:30). A friend was sitting with me in a meeting. He leaned over and asked who was sitting in front of us, a boy or girl? I said I didn't know. Some church people are like that, you can't tell if they are for Jesus or not. God wants us to be so loyal to Him that it is distinctly clear that we are Jesus persons. Loyalty demands us to stand with Jesus and never adjust to sin to fit the cause. God wants us to say we love Him by being clearly Christian.

Fourth, by self-sacrificial living. "Present your bodies a living sacrifice. . . . And be not conformed to this world" (Rom. 12:1, 2). This calls for a new value system. A new thought pattern. A different style of life. No longer do I choose the self-pleasing patterns of the world, but God's way of life from the Scriptures. "Yes" to God means "no" to other choices. I find it difficult to believe God is pleased by Christians dropping scriptural traditions — like the woman's veiling, and accepting an unscriptural tradition — like the gold ring. That is not the way He instructed us to tell Him we love Him. We tell Him how much we love Him by our sacrifice of worldly patterns.

How should we tell God we love Him? Shout, scream, groan, or weep? Do what Jesus said. That is how to say it. And that means the followers of Jesus take one way, run one track, while the unsaved take another way. The Christian takes the Jesus way. That is how he says, "I love You, God."

Obedience, discipleship, loyalty, self-sacrifice — that is the fine print. That is how we tell God we love Him. "Remember Lot's wife." Remember the result of taking another way? What will the result be if we select another way of showing love to God?

Do you really believe in Jesus Christ as God's Son and Lord of your life? He will know by the fine print, with which He checks to see if you love Him. 

Revealed

by Irene Horst

"Lord, make him miserable until he gets right with You," Twila* prayed. She was concerned about an unsaved friend.

But I reacted to that prayer. Why pray that he'll be miserable? Pity the people who would have to live with that miserable young man. Doesn't he need to know that God loves him? Many that are living far from God are miserable enough already, so why add to their misery?

I had an urge to correct Twila for praying this way. But, I reasoned, I may be wrong. How does one know?

So I prayed (silently, of course).

"Lord," I prayed, "You have sent the Holy Spirit and He convicts. Twila is a child of Thine and she is led by

Your Spirit. If she is wrong, reveal it to her. If I am wrong, show me."

I said not a word concerning this to anyone.

After several months passed Twila and I met again at another meeting.

"I used to pray," she told the group, "that God would make a person miserable until he repented of his sins. But God told me that is not the way to pray."

Discussion followed of God's love for individuals and their need to know that as well as our need to show and tell them God does love them.

But for me it was the precious thought that God does love us and will reveal Himself to us.

Why should I be quick to defend my point of view on a matter and cause strife between that Christian and myself? Is it not better to pray about it and let God decide who is right and who is wrong?

He said in His Word, "If in any thing ye be other-wise minded, God shall reveal even this unto you" (Phil. 3:15b).

* Not real name.

Wit and Wisdom

Five most common bugs — June, tumble, lady, bed, and hum.

. . .

A donkey and a Volkswagen are said to have met on the highway.

"And what might you be?" asked the donkey.

"An automobile," answered the Volkswagen. "And you?"

"I'm a horse," replied the donkey.

And they both laughed.

. . .

When a worried-looking man applied for settlement of a claim for fire insurance the agent asked, "Much damage?"

"Not much," the man said, "just a door."

"What would a door cost?" "About five dollars." "When did the fire happen?"

The man hesitated a moment and then replied, "About thirty years ago."

"Thirty years ago and you waited all these years to report it?"

"Well you see," replied the man, "my wife has been at me to do something about that door ever since it burned thirty years ago, and I couldn't stand it any longer."

. . .

Let's be honest about it. The good old days probably represent a time or a place you wouldn't move back to if you could.

. . .

Henry Ward Beecher once said, "Every tomorrow has two handles. We can take hold of it with the handle of anxiety or the handle of faith. We should live for the future, and yet should find our life in the fidelities of the present; the last is the only method of the first."

Jacobs Visits President Nyerere

Don Jacobs, director of the East Africa Area office, described a visit he had with President Julius Nyerere, president of Tanzania, in a recent letter to Eastern Board. Jacobs, at the request of president Nyerere, met with him to discuss the choice of location for a hospital, originally to be built at Bunda.

"The president expressed a deep desire to have the hospital site transferred to Mugumu," said Jacobs. President Nyerere had earlier determined that the headquarters for the local district should not be at Bunda, as had first been planned, but rather at Mugumu an underdeveloped area. The president wanted the hospital also to be located at the district headquarters.

The location of the hospital was officially decided to be at Mugumu and as soon as can be arranged, local officials together with the architect and Bishop Kisare will choose an appropriate site.

Jacobs was much impressed with the president. He said, "I found the visit with the president one of the most refreshing experiences I have had for a while. President Nyerere tries to enter into the problems of the peasant, an exercise at which he is so very good. He

tries to spend a portion of each day out in the field digging, and I gather that anyone who comes to be his houseguest simply gets a hoe and goes out with him."

Jacobs continued, "When we arrived, there were at least thirty peasants sitting in a waiting room. These were people who had been denied simple justice by the local magistrate, and they had come to appeal to the president. He was very disturbed by the corruption of the local judges and already had fired three of them recently. I was deeply impressed with President Nyerere's sensitive care for the needs of the common man who has borne the brunt of injustices."

Jacobs also reported that President Nyerere gave a little speech which offered thanks to the missionaries. Said Jacobs, "The president talked about the Catholic sisters in his church who to him were genuine expressions of dedication. His preaching of the gospel of dedication is very powerful, because he exemplifies this in his own life."

Jacobs described President Nyerere's house, which underscores his call to dedication. It contains a bedroom, another room, and a sitting room, and is very simple.

Goods Report Renewal in France

"Four months have slipped by since our return to France," wrote Glen and Elizabeth Good, missionaries in France, recently. "We were happy to see our French friends again and to rejoice with them for what the Lord has done."

The Goods described how the Spirit of the Lord was continuing to move in the hearts of people. "Our hearts were saddened to see spiritual indifference among some of our young folks when we left, but how we praised the Lord on our return when these very same ones came to us asking for forgiveness and prayer," said Glen and Elizabeth.

"And the Lord has been at work in the hearts of the unbelieving too," they continued. "Marc and his girlfriend, who had accepted Christ but then compromised with the world, were very cold toward the gospel. But the Lord was at work convicting of sin and showing them their need of Jesus. And then the floodgates opened. On Dec. 24, the two of them

were led to repentance by Marc's mother where they found forgiveness and new life. Praise God, for their lives are radiant with peace and joy. And their change has brought a change in their respective homes. Broken or nearly broken relationships have been healed."

Since the Goods' return they have organized a weekly prayer meeting at the young people's request. The meeting has been tremendously helpful to all who attend. Elizabeth has begun a women's Bible study group that meets biweekly in the home of one of the members. "Besides the ladies of the church who attend, four other ladies are coming and are opening their hearts to the truth," rejoiced the Goods.

Also since their return the Goods have started a children's Bible Club which meets every Wednesday afternoon. Twelve children attend the club, which is directed by Elizabeth and two girls from the congregation.

Sudan, Kenya, New Involvements -- Eastern Board

Eastern Mennonite Board of Missions and Charities, Salunga, Pa., adopted a total program budget of \$1,827,725 for the year 1973 at its Jan. 17 Board meeting. This represents an increase of 8 percent or \$135,386 over the budget of 1972; however, this is only 4 percent above receipts in 1972. In addition to covering costs of inflation, this increase will allow for some expansion of program.

Harold Stauffer, Overseas Ministries secretary commented, "While the budget does not reflect this in specific figures, we would hope to be able to respond to potential new involvements in Sudan and the Garissa, Kenya area."

Chester Wenger, Home Ministries secretary, listed various programs which will be operating for the first time. Some of them will be only partially supported. The Staten Island Girls' Home, the Miami Spanish Ministry, Christmas International Homes, pastoral leadership for the Birmingham Mennonite Fellowship, and the Mennonite Disaster Service-Home Ministries follow-up in Corning-Elmira, N.Y., were named.

Reconstruction in Vietnam

Paul Longacre, assistant executive secretary of Mennonite Central Committee (MCC), left for South Vietnam, Feb. 14, to obtain firsthand information on the Vietnamese political situation as it relates to MCC's present and future program activity. Longacre visited Laos and Cambodia to assess possibilities for MCC assistance there.

During his ten-day trip to South Vietnam, Longacre contacted Vietnamese church leaders, MCC personnel, and Mennonite missionaries for their suggestions about reconstruction programs in Vietnam. Tentative ideas for action included a food-for-work program to help resettling villagers in preparing their land and irrigation facilities for production, helping secure seeds and livestock for resettlers, and assistance for those with physical handicaps resulting from the war and for individual prisoners who are being released and their families.

Longacre investigated possibilities for assisting Vietnamese people in areas controlled by the Provisional Revolutionary Government (PRG) and discuss MCC planning for North Vietnam with Mennonite missionaries and workers.

The trip should facilitate the coordination of MCC reconstruction work with possible governmental programs, Vietnam Christian Service, and local church efforts.

Galatians Bible Study Released



Galatians Bible Study Materials

The Churchwide Youth Council took action to develop a special youth Bible study on the Book of Galatians and relate the 1973 Youth Convention theme to it. The vision was that local youth groups would study Galatians prior to the 1973 Youth Convention at Grand Rapids, Mich., Aug. 19-23. It is now anticipated that 5,000 or more youth will study this material before August.

Three types of resource material make up the study kit: *Freedom Through Christ*, a 34-page workbook; *The Galatian Free Press*, four newspapers; and a teaching methods sheet.

The idea for *The Galatian Free Press* originated with the Churchwide Youth Office, Goshen, Ind. They, with the VS office in Elkhart, believed that VSers who were studying Galatians could create material that would bring a contemporary focus to the Galatians study. VS units in New York, N.Y.; Los Angeles, Calif.; Johns Island, S.C.; Pittsburgh, Pa.; Aspen, Colo.; Walsenburg, Colo.; and Buckeye, Ariz. accepted the challenge. By last November they submitted news stories, editorials, original songs, crossword puzzles, cartoons, and free verse — enough to fill four four-page newspapers. These newspapers are correlated to the units of study, e.g., Vol. 1, No. 1 newspaper to Unit 1 of the workbook. In December advertisements from various agencies were incorporated into the newspapers. A teaching methods sheet was added that suggests a variety of approaches to make this study come alive.

The workbook exercises, crossword puzzles, matching exercises, multiple-choice questions, and good hard thinking about the Bible text will help youth dig out the facts and understand Galatians.

Randy Noe, composer of "Galatian Song" (*The Galatian Free Press*, Vol. 4), raises the fundamental question in Galatians, "When is one really free?" In the words of his song and his own experience, Randy feels that being free is a result of accepting God's forgiveness.

The Galatians Bible study materials are available from Mennonite Publishing House or Provident Bookstores.

Youth to Study Galatians

Paul Gingrich, on the church relations staff at Goshen College, was on the Hesston campus four days last week to provide orientation and training for college youth in a study of the Book of Galatians. A biblical study of Galatians will be one of the main features at the National MYF Convention next August at Calvin College in Grand Rapids, Mich. Paul Gingrich and Hubert Brown will lead the study of Galatians at the national convention.

Three student teams from Hesston College coordinated by Don Rheinheimer will present possible ways of studying Galatians to conference MYF sponsors and youth leaders in conferences west of the Mississippi. Student leaders of the teams are: Don Rheinheimer, Ned Wyse, and Don Clymer. Approximately 20 students will be involved. Gingrich spoke in chapels about the convention theme and provided background and orientation for the teams who will take this information to the churches.

Region V Coordinates Outreach

On Jan. 16, home mission staff persons and representatives of the various mission boards in Region V met at Salunga, Pa., to form the Region V Home Mission Coordinating Council.

The nature of home mission outreach in these conference areas that lie close to each other with sometimes undefined boundaries pointed to the following needs for the council to work at:

1. There are increasing opportunities for outreach and witness. This council will serve as a forum to share and dis-

cover outreach strategy places for developing witness and priorities for mission efforts and planning.

2. Persons and families move for reasons of employment or education and frequently unknowingly live close to other Mennonite families from other conferences or areas. They must be helped to find each other and fellowship with each other. This council will appreciate knowing of such persons who can be helped to find fellowship.

3. Persons have moved out into other areas from their home conferences with the purpose of establishing a church, but they maintained conference ties. This patchwork nature of outreach of conferences in the East has caused overlap of conference ties in such places as New York State, New York City, New England, Philadelphia, northern Pennsylvania, Washington, D.C., Florida.

4. The boards and agencies of Region V have already been involved in a variety of ministries and methods of evangelism in many settings. The council will plan strategy conferences and seminars to bring field personnel together for mutual stimulation and more systematic planning.

5. Because of the geographical proximity of the conferences, there are resources and specialized ministries that can be shared, such as deaf ministries, rehabilitation of drug addicts, prison work, Spanish work.

6. Region V is blessed with a number of Voluntary Service units administered by two boards. These units have been effective in building the church. The council anticipated that this coordination will utilize this resource more fully.

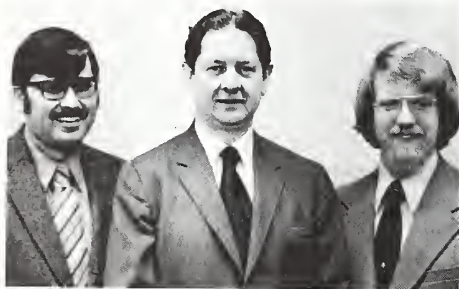
Members of the council are: Leonard Brunk, New York State Fellowship; John R. Hess, Conestoga-Maple Grove Mission Board; Martin Lehman, Southeast Convention; Norman R. Martin, Washington County-Franklin County Mission Com-



Mission representatives from Franconia, Lancaster, Virginia, and Washington-Franklin conferences in Region V meet together to coordinate work.

mittee; Chester Wenger, Eastern Mennonite Board of Missions; Henry P. Yoder, Mission Commission of Franconia Conference. Henry Yoder was elected chairman of the council; Robert Mast, vice-chairman; and Chester Wenger, secretary. The next meeting of the council is Apr. 23.

Exploring the Jesus Life Workshops to Begin



James Horsch, Paul M. Lederach, Richard H. Crockett.

Workshops for *Exploring the Jesus Life* will begin the first week in March. *Exploring the Jesus Life* is the new five-session multipurpose curriculum to be published this spring by Herald Press. The curriculum is the result of planning and hard work begun five years ago. As a five-session curriculum, it will be usable in five-day summer Bible schools, church camps, and Wednesday or Sunday evening meetings.

Herald Press, the publisher, has planned a series of ten bookstore workshops to be held in the month of March. The workshops will be hosted by local bookstores and are open to all pastors, SBS superintendents, Christian education workers, and teachers who wish to attend. The personnel for conducting the workshops provided by Herald Press include Paul M. Lederach, the developer of the curriculum; James Horsch, the editor; and Richard H. Crockett, marketing manager for Herald Press.

The workshops will be approximately 2 1/2 hours in length and will provide time for an introduction to the material, a demonstration using two of the grades, as well as time for audience response.

The workshop schedule and host stores are: Lancaster, Pa., Mar. 6, Provident Bookstore; Souderton, Pa., Mar. 7, Provident Bookstore; Kitchener, Ont., Mar. 13, Provident Bookstore; London, Ont., Mar. 14, Provident Bookstore; Scottdale, Pa., Mar. 17, Provident Bookstore; Goshen, Ind., Mar. 20, Provident Bookstore; Bloomington, Ill., Mar. 21, Provident Bookstore; Kalona, Iowa, Mar. 22, Greene Center Bookstore; Newton, Kan., Mar. 29, Faith and Life Bookstore; Orrville, Ohio, Mar. 29, Martin's.

Interested persons should contact one of these bookstores for time and place. Invitations to pastors and workers have been mailed. If you would like to attend and did not receive an invitation, call the bookstore in your area and let them know of your interest in attending.

Hammers, Saws, and Pipe Cutters -- Puerto Rico

Hammers, saws, and pipe cutters are not the usual traveler's companions. For a group of adults from the First Mennonite Church in Fort Wayne, Ind., however, such items found their way into their luggage for a trip to Puerto Rico.

The group traveled to Aibonito, P.R., Feb. 2, to assist in remodeling and construction of additional facilities at Betania Mennonite School.

The school, founded in 1947 by the Mennonite Church, has offered educational opportunities for children of all faiths in grades one to nine. The school's program is being broadened to include vocational training. Such training has been primarily available in the metropolitan area of San Juan.

Responsibility for planning the broadened vocational studies is carried by the school board under the executive committee of the Puerto Rico Mennonite Church. The transition to vocational school is made possible by grants of \$40,000 from the Puerto Rico Government and \$21,000 from Mennonite Board of Missions, Elkhart, Ind.

Plans called for three groups of volunteers from First Mennonite to work for periods of 10 to 24 days during the months of February and March. A fourth group may also be sent, according to John C. King, pastor of the congregation. Enthusiasm is running high among participants he says. Carol Glick, principal at Betania, is coordinating arrangements for the work groups. Another staff member is giving leadership to the project.

Planned activities for the volunteers include construction, remodeling, and maintenance. Wives accompanying their husbands will give general assistance to both the project and the existing program of the school. The group may also visit several other areas of interest on the island, as well as Mennonite General Hospital in Aibonito and the studio of *Luz y Verdad*, the Spanish-language radio office of Mennonite Broadcasts, the mass communications division of the Mennonite Board of Missions.

Those participating in the first group are Mr. and Mrs. Joe Hoover, Mr. and Mrs. Ed Reschly, Mr. and Mrs. Trennis Yoder, Mr. and Mrs. Henry Zehr, and Arlan King.

The pilot project is intended to encourage supporting congregations to be-

come creatively and personally involved in the mission program of the Mennonite Church, both at home and abroad, says James Kratz, associate secretary of overseas missions for Mennonite Board of Missions. The volunteers pay their own expenses for the trip although hospitality is provided on location. Some members of the congregation have given financial assistance for others to participate. "We are happy to plan for such an experience whereby the interests of participants and local community can be served," Kratz says.

Mennonite Board of Missions has been involved in various educational, health, evangelism, church planting, radio, and voluntary service ministries on the island, beginning in 1945. Since the Puerto Rico Mennonite Mission was officially terminated in 1961, the Puerto Rico Mennonite Church has assumed increasing responsibility for the various church-related activities. In 1971 the church reported 15 congregations with a membership of 672.

Child Feeding Centers Opened in Nicaragua

Eight hundred and forty Nicaraguan children were fed breakfasts of cereal and milk on Jan. 22 when the first child feeding center sponsored by the Evangelical Committee for helping Earthquake Victims (CEPAD) was opened. In its program of relief and reconstruction in Nicaragua, Mennonite Central Committee has been working closely with CEPAD, a local interdenominational church organization formed immediately after the December earthquake. MCC is channeling \$5,000 through CEPAD for emergency food supplies.



Galen Helmuth, Flint, Mich., helps in food distribution in Managua, Nicaragua.

CEPAD plans to set up 15-20 child feeding stations to operate for a period of six months. Three to four hundred children under nine years of age as well as expectant mothers and mothers with infants will be fed at each center. Some communities will need more than one center to handle needy quake victims.

In order to encourage community action, members of the community will help with

food preparation. CEPAD is hiring a dietitian to train local committees in preparing and serving the food.

MDS Officers Relive Experiences

More than 150 regional and unit officers from 20 states and five provinces gathered at the First Mennonite Church, Morton, Ill., on Feb. 9 and 10 for the Annual All-Unit Meeting of Mennonite Disaster Service (MDS).

These officers with their wives and other interested persons came to share and to hear reports from locations whose names have already become part of MDS history—Buffalo Creek, W. Va.; Rapid City, S.D.; Corning and Elmira, N.Y.; Wilkes-Barre and Harrisburg, Pa. This was the year of the floods resulting in great loss of life and property at all of these major sites of disasters. The shovel and the bucket competed with the hammer and saw as symbols of ministry.

Nelson Hostetter, executive coordinator for MDS, states that more than 48,000 volunteer days were given to victims of disaster in 1972. This total was 50 percent more than the volunteer days given in the four previous years.

MDS is a grass-roots ministry started in 1951. It now involves nine Mennonite and Brethren in Christ groups. MDS is oriented to a ministry of reconstruction and rehabilitation following disasters. It is organized in five regional areas (four in the United States and one in Canada) and 42 state, provincial, and area units.

The theme of the All-Unit Meeting, "Pass It On," was the key phrase at the Annual Banquet where 300 participants heard James Burkholder, Evanston, Ill., call upon MDS to "pass on your creativity, your compassion, and your Christ."

Churches Reconstruct in Southern Sudan

Harold Miller, missionary in Khartoum, Sudan, is filling an important gap for the Commission for Relief and Rehabilitation of the Sudan Council of Churches, according to Hershey Leaman, Eastern Mennonite Board Associate Overseas secretary. Harold is serving as project officer and deputy director, and has been responsible for logistics, budget, personnel, and general administration.

The emphasis of the Relief and Rehabilitation Commission has shifted from direct relief to that of reconstruction work. Building teams, operating from three provincial centers of the Southern Region, are putting up reception centers for the Sudanese returnees, and also repairing damage to schools and dispensaries.

This is being done in cooperation with the Sudanese. Other plans include the drilling of water holes and construction of bridges and ferries in outlying areas to ease the movement of supplies. The Commission will also become more involved in village resettlement and agricultural work.

A recent tour by an African Anglican bishop in Southern Sudan revealed congregations which have carried on faithfully during the years of isolation from wider Christian contact. They are requesting help to rebuild their churches, and it is anticipated that a special church assistance program will be developed in cooperation with the local church groups.

Biblical Nonresistance or Political Action?

In Santpoort-Zuid, the Netherlands, Jan Gleijsteen, Sr., 77, a retired Mennonite bookseller has established a new Mennonite peace group. Gleijsteen, who spent some time in jail as the first Mennonite conscientious objector in Holland, was cofounder of one Doopsgezinde Vredesgroep (Mennonite Peace Group) following World War I. Recently he withdrew his membership from that organization because it had become a political pressure group, closely cooperating with secular organizations, and therefore, as Gleijsteen sees it, unfaithful to the Anabaptist tradition. The discussion between Gleijsteen and many of the D.V.G. members has gone on for quite some time, with most of them contending that the difference between nonresistance and nonviolence is just a matter of semantics. To Gleijsteen, biblical nonresistance is essentially different and in itself part of a total Christian life-style in which the fruits of our obedience are evident.

For the benefit of those who share his views, Gleijsteen has begun to organize a "Work Group for the Promotion of Faithfulness to the Principle of Nonresistance" through fellowship meetings in a number of congregations and through the use of mimeographed study materials on Mennonite history. He also plans to publish Dutch translations of two important early Anabaptist documents: the Schleithem *Brotherly Agreement* of 1527 and Clement Adler's tract on *Nonresistance*. Some of Jan Gleijsteen's earlier reprints in Dutch include Hans Denck's *Concerning True Love* and H. S. Bender's *Anabaptist Vision*, both of them in 1948.

Gleijsteen is the father of Jan Gleysteen, Mennonite artist, of Scottsdale, Pa.



Jan Gleijsteen, Sr.

Mexico Broadcasters Accept MBI Programs

Three years ago free radio time for religious programs was almost unheard of in Mexico. In late 1968 the office of *Servicios Culturales Internacionales* (SCI) in Mexico City produced *The Greatest Week in History* in Spanish for Mennonite Broadcasts, Inc., Harrisonburg, Va. In 1969 this Easter week series of newscasts was offered to a few stations who agreed to air the series without charging for the time.

During that year Paul Godshall returned to SCI, after a year in the U.S., to take the position of marketing director in Mexico for Mennonite Broadcasts' Latin-American programs. A large-scale promotion of the Easter special was planned for 1970 and brochures and personal letters were sent to 300 of the approximately 500 stations in Mexico. The return of 104 requests "... was, at that stage, a fabulous success," says Godshall.

During the Easter seasons of the next two years the same kind of promotional material was sent, but to 400 stations instead of 300. There were 136 requests each year, not all from the same stations. Godshall believes that part of the reason so many stations have been willing to give free time is that "the Easter season in Mexico is the most 'religious' part of the year. During that time most stations adapt their programming somewhat to fit the mood of their audiences and are more open to religious broadcasting."

In early 1971 a Mexican-Spanish version of *Heart to Heart*, called *De Corazon a Corazon*, was ready for sending to stations. Like its English counterpart it is aimed primarily at an audience of wives and mothers, but with the difference that some dramatization is used in its production. That year when the Easter series was sent to stations requesting it they were also given an opportunity to ask for this new program. By this means and through personal contacts the program was placed in several locations and at present is being released by 25 stations throughout the Mexican Republic. Furthermore, every one of these stations is airing the program free of charge.

Development Projects Get Priority in Jordan

Fewer blankets, Christmas bundles, clothing, and shoes will be shipped to Jordan in 1973. Instead Mennonite Central Committee (MCC) in Jordan, under the direction of Urbane Peachey, will place more emphasis on development and agricultural extension projects. MCC's increased emphasis on development coincides with Jordan's new Three-Year

Development Plan.

The new national plan replaced a seven-year plan which was almost completely disrupted by the 1967 war and the 1970 civil conflict. Because the country is largely desert, the comprehensive plan emphasizes development of water resources, land reclamation, road construction, and planting of trees in the Ghor Valley, the fertile western strip of the country along the Jordan River. National effort is being made to increase industrial output of such items as ceramic and building tile, bricks, pottery, and glass. The plan also calls for more public services including school construction, expansion of water systems to local communities, electricity, sewage, roads, and streets in rural areas.

But a grand plan means nothing without money for implementation. To carry out the Three-Year plan Jordan must lean heavily on foreign aid and the work of voluntary agencies, like MCC.

"One of the problems the Jordan Government has with a large-scale development plan is how to implement it at the grass-roots level," explained Robert Miller, MCC Asia and Middle East director. "I think it is here that agencies like MCC have a contribution to make."

Urbane Peachey, who attended the Jordan Development Conference in Amman, Nov. 11-13, feels that MCC in Jordan "should give priority to projects which have real, direct, and continuous economic benefit for the communities served, because the national economy and the spirit of the people is at the stage where people will become increasingly self-functioning." The MCC executive committee approved \$40,000 for development work in Jordan in 1973.

Seminar on Indian Americans Planned for Early May

An inter-Mennonite Seminar on Indian Americans will be held at the Mennonite Central Committee Peace Section Washington Office, Apr. 30-May 2. The seminar is planned for 50 participants from Mennonite agencies and conferences who are already involved in or are seriously interested in Indian problems. Indian leaders will serve as resource persons for the seminar.

At a seminar planning meeting in Newton, Kan., Feb. 8, Lawrence Hart, Cheyenne Indian chief and pastor of the Koinonia Mennonite Church, Clinton, Okla., emphasized the importance of having the seminar in Washington, D.C., so Mennonites can have a better understanding of the involvement of the United States Government with Indians.

Delton Franz from the MCC Peace Section Washington Office is planning the

seminar. Program projections for consideration at the seminar include economic development, cooperative credit unions,



Planning for the May Seminar on Indian Americans are (left to right): unidentified, John Powell, Menno Wiebe (hidden), Lawrence Hart, Delton Franz, Paul Leatherman, Palmer Becker, and Angie Old Bear. The planning meeting was held in Newton, Kan., Feb. 8.

legal aid, and the involvement of Mennonite voluntary service workers in long-term teaching in Indian schools.

Kanekos Report Busy Radio Ministry

Most of the 4,000 some listeners responding to HCJB's Japanese-language release in 1972 were not Christians, according to the Hiroshi Kanekos, Mennonite missionaries stationed at HCJB Radio, Quito, Ecuador.

And these 4,000 are no more than a part of the iceberg, the Kanekos report, referring to the listeners who don't write.

For every one that does write there are 30 to 50 who don't write, the Kanekos estimate.

The Kanekos work in the Japanese-language division at HCJB. They were sent by the Mennonite Church in Japan, which is contributing to their support along with Mennonite Board of Missions, Elkhart, Ind.

"Chieko and I are busy keeping up the work for the Japanese division," Hiroshi says, referring to the nearly 400 letters he and his wife answer each month.

Last August 20 the Kanekos became the parents of their fourth child, Sayoko. She weighed 6 pounds, 2 ounces. Sayoko means "a lovely lamb of God."

The Kanekos report that about 100 Mennonites visited HCJB on their way to or from Mennonite World Conference in Brazil last summer.

Among the visitors were Mr. and Mrs. Samuel E. Miller, former missionaries in Argentina. Mrs. Miller is now speaker on *Heart to Heart*, a radio program for homemakers produced by Mennonite Broadcasts. *Heart to Heart* is currently released on HCJB.

HCJB (Heralding Christ Jesus Blessings) is a missionary endeavor sponsored by World Radio Missionary Fellowship.

Music Festival to Be Held in Goshen

Bethany Christian High School will serve as host to the Eleventh Annual Mennonite High School Music Festival to be held on the Goshen College campus on Apr. 8. Choirs from the following Mennonite high schools will be involved in the festival: Belleville Mennonite, Belleville, Pa.; Bethany Christian, Goshen, Ind.; Central Christian, Kidron, Ohio; Christopher Dock, Lansdale, Pa.; Eastern Mennonite, Harrisonburg, Va.; Iowa Mennonite, Kalona, Iowa; Lancaster Mennonite, Lancaster, Pa.; Rockway Mennonite, Kitchener, Ont.; and United Mennonite Educational Institute, Leamington, Ont.

Each choir will sing in a worship service in a local congregation on Sunday morning. The music festival programs will be held in the Goshen College Union Auditorium at 3:00 p.m. and 7:00 p.m. Each of the individual choirs will sing two selections and all the choirs will join together to form a 350-voice choir under the direction of George Wiebe of Indiana University, who is the guest conductor for this year's festival.

Education to Attain Visibility

A first in Mennonite education occurred on Feb. 10, at Lancaster Mennonite High School (LMHS). Mennonite secondary school administrators, board members, students, and faculty met together with the directors of the Mennonite Board of Education.

The LMHS campus served as the setting for the regular quarterly meeting of the Mennonite Board of Education. The special session with the high school representatives was planned to provide information for the Board of Education in carrying out its responsibilities for the education program of the Mennonite Church.

The work of the Board of Education has generally been viewed in connection with Mennonite higher education. Relationship of the Board to the Mennonite high schools has been maintained over the years through the Secondary Education Council. Nine of the 13 Mennonite schools with grades 9-12 are members of the Council. The fall, 1972, enrollment of Mennonite students at our high schools was 1,667. The full-time enrollment of Mennonite students at our colleges was 1,666 last fall.

During the past 18 months, Roy Hartzler of the Board of Education staff, has been providing coordination and consultation services for Mennonite high schools.

Each of the seven high schools repre-

sented at the Lancaster meeting presented a report of current issues and concerns. Administrators, board members, and students reported on curricula features, student activities, admissions policies and procedures, spiritual life and activity, relation to High-Aim program, financial issues, and constituency relationships.

Also reporting was Keith Yoder, school consultant for the Elementary School Committee of Lancaster Conference and its member schools.

After the special session, the Board of Education and the Secondary Education Council met in a joint session to review progress on the long-range planning currently being done by each of the high schools. This work is expected to provide a clearer understanding of the Mennonite Church's commitment to secondary education. The instrument being used requires a review of past performance and the development of specific assumptions as the basis for projecting ahead.

Plans for a churchwide thrust on education were reviewed by the Board and Council. The high schools, colleges, and seminaries are planning a coordinated effort in giving visibility to the church's involvement in education.

The Secondary Education Council met on Feb. 9. Plans for the Eleventh Annual Mennonite High School Music Festival on Apr. 8, were reviewed. The festival will be hosted by Bethany Christian High School, Goshen, Ind. The 1974 music festival is scheduled for Apr. 21, 1974, at Eastern Mennonite High School, Harrisonburg, Va.

The Council finalized plans for the Secondary Teachers Convention to be held at Laurelville Church Center on Oct. 4-7. The convention theme is "Discipline in the Mennonite Secondary School."

J. Lester Brubaker reported to the Council the action of Lancaster Mennonite High School Board of Trustees to join the Secondary Education Council. Brubaker, principal of Lancaster Mennonite, was elected secretary of the Council for a two-year term.

The Council meets again on Apr. 7 in Goshen. This meeting will include a discussion with the High-Aim Board, former students, and staff.

The Mennonite Board of Education in its sessions, among other items of business, noted the increased contributions from Mennonite congregations and individuals for our colleges and seminaries and reviewed the askings schedule for the 1974-75 biennium. The Board entertained former treasurer, Melvin H. Lauver, and former financial agent, A. P. Hallman, at a dinner on Friday evening, Feb. 9.

The next meeting of the Board is scheduled for May 11 and 12 at Rosemont, Ill.

mennoscope

Because of a critical labor shortage in Elkhart Co., Goshen College is inviting new students to move to campus as soon as possible to enter its Student and Work (SAW) program. The student may work in area business and industry now through September or even December when they will become full-time students. The work arrangement offers students competitive wages (presently the average is over \$3.00 per hour) to keep their college borrowing low. High school seniors may enter the summer SAW program immediately upon graduation. More information is available by writing the Office of Admissions at Goshen College, Goshen, Ind., or phoning 219 533-3161.

The Illinois Mennonite Annual Conference will meet Apr. 6-8 at the Freeport Mennonite Church. The theme is: "God's People Working Together." Howard Zehr, secretary of evangelism for the Mennonite Church, will be speaking at the Friday afternoon and evening meetings. Paul Gingrich, who has been appointed to lead Bible study at the National MYF Convention, will speak to the Saturday evening state youth meeting. Sunday morning, Don Augsburg, moderator of General Assembly, will have the message. Business sessions will be held Saturday.

The Marvin Miller Family from Obihiro, Japan, arrived in Elkhart, Ind., Feb. 7 for a visit. Their address: c/o Jason O. Miller, Holiday Court, R. 6, Box 300, Elkhart, Ind. 46514.

Nelson and Ada Litwiller left Feb. 10 for the Middle East and Africa. They are going in response to various invitations to serve in retreats and conferences. Stops are planned for Greece, Israel, Ethiopia, Kenya, Tanzania, Nigeria, and Ghana, with other possibilities under consideration.

During 1972, Dr. Mark Kniss saw 24,966 patients in the clinic, had 1,714 admissions, did 326 major operations, and had 175 deliveries. The highest registration so far has been 115 on one day, and a total of 1,274 patients have been seen.

Ella May Miller, speaker on the *Heart to Heart* broadcast for homemakers, will address a women's meeting on Mar. 8, at 8 p.m., at the Portage Mennonite Church in Winnipeg, Man. Her theme is: "The Spirit-Filled Woman." She will also participate in a series of meetings scheduled for Mar. 9 to 11 in Abbotsford, B.C.

If you don't have it all together yet for this coming summer, consider two months' service as a medical guinea pig, a carpenter, an ecologist, a recreation

counselor, or in some other service role. The Summer Service program of the Mennonite Central Committee is challenging those who know how to "talk the talk" to see if they can "walk the walk." Projects will be open for participation June 11 to Aug. 18. For information on anticipated Summer Service projects, application procedures, program policy and philosophy write to: MCC Summer Service, 21 South 12th Street, Akron, Pa. 17501.

Dave Miller, Elkhart, Ind., has been appointed assistant director of Voluntary Service by Mennonite Board of Missions, Elkhart. A regional director for VS since Sept. 1, 1971, Miller will maintain administrative responsibilities for VS units in Region III and Puerto Rico.

Peter Knapp, Voluntary Service worker in Pittsburgh, Pa., has organized a 12-session "probe into some of the unsettling questions facing a disciple of Jesus Christ in today's madcap world." The sessions, on such subjects as "Reasons to Believe," "Prophecy," and "Problems about God," are being held every Wednesday evening from Jan. 25 to Apr. 18 at the Pittsburgh Power and Light Company, an interdenominational coffeehouse of which Knapp is manager. He and his wife, Leslie, are serving a two-year term of service with Mennonite Board of Missions.

Miriam Eberly was scheduled to leave for her second term of service as a nurse in British Honduras on Feb. 22.

Bible School in the Atmore Prison Farm and the Holman Unit, Atmore, Ala., reopened on Jan. 22. Daytime classes are being held five days a week.

Martin Weber, Atmore prison chaplain, Alabama, was recently honored and greatly surprised by a gift from the inmates—a four-foot long ship made from 40,000 matchsticks. The ship has six portholes and three masts that are 3-4 feet high.

Nine hundred and seventy-nine Home Bible Study courses were sold in 1972, in contrast to 573 in 1971, according to Arlene Mellinger, secretary for Home Ministries office, Eastern Board. The number of courses offered increased from eight to nine in 1972. Each course includes 12 lessons and one source book. Arlene attributes the growth of sales to brochures sent to the churches, to the Mennonite Information Center, and to the Meadowbrook Farmers' Market.

Members of the Gia Dinh Church, Vietnam, gather every Thursday evening to talk about living the Christian life and to pray for each other. At least 35 adults plus children sit in a circle, with various

laymen and laywomen leading the Bible discussions. "The steadily increasing attendance and increased participation by lay members are causes for joy," wrote Paul Bucher, missionary in Vietnam. Pastor Quang, pastor of the Gia Dinh Church, recently quit his part-time job at VNCS as director of relief in order to help Don Sensenig write a new series of Bible correspondence lessons. Also Pastor Quang will help translate some books on Anabaptist beliefs and assist in leadership training. In addition, he works part time as director of the Gia Dinh social service center which is a large responsibility with its two MCC sponsorship programs, a sewing school, clinic, bookroom, and primary school.

Paul and Esther Bucher, missionaries in Vietnam, reported an exciting time recently during a trip to Can Tho. On the road they met a student who had just had his Honda motorcycle stolen. Paul helped the student chase the thieves on an old scooter. A one-way bridge stopped the thieves long enough for them to catch up with the robbers, and Paul and the grateful student were able to repossess the Honda.

Mr. Trung, one of the Vietnamese lay evangelists, is now working full time with the church, correcting and sending out Vietnamese Bible correspondence lessons. It is hoped he will be able to help organize monthly or weekly meetings with the students from the Saigon area to answer their questions, to develop Bible study, and to fellowship with other Christians. About 50 students attended such a meeting in December.

Eastern Mennonite College has delivered 114 tons of newspaper to the Federal Paper Board Company in Richmond since the project began last June. Miriam E. Martin, recycling coordinator, reported this week. "For every ton of newspaper recycled, 17 trees are saved from pulp mills," Miss Martin said.

James Metzler, missionary in the Philippines had been serving as instructor for a Bible study group in Quezon City during January and February. About 25-30 persons ranging in belief from Pentecostal to Catholic met every Thursday evening in a member's home. Students, business persons, an attorney, engineer, doctor, professor, and a priest joined in a half hour of singing, an hour of study, and then a half hour of fellowship with a lap lunch. James used the Home Bible Studies course, "The Mature Person," one lesson each evening. The group was enthusiastic about the course and the hour passed quickly.

Luke Martin, associate overseas secretary for Eastern Mennonite Board, reported that there is continued interest in English Bible studies in Vietnam. Thirty students regularly attend the Sunday

Bible classes at the Saigon student center. A few have confessed Christ in the Phu Tho area. Luke and Dorothy Beidler, missionaries in Can Tho, reported strong student participation in Bible classes. A youth organization of evangelical Christians has been helped to open a student hostel there.

Four pastors of Missions Now, an independent missions group in the Philippines, spent three weeks at the National Rural Life Farm for agricultural training in poultry and hog production. James Metzler, missionary in the Philippines, was with the group those three Sundays to hold Bible seminars. They worked through the Home Bible Studies course on the church.

Wilmer J. Hartman, Rittman, Ohio, has been elected a trustee of Eastern Mennonite College for a four-year term. The 32-member self-governing board, representing seven Mennonite district conferences in the Eastern United States, meets quarterly to formulate administrative policies at EMC. Hartman, pastor of the Crown Hill Mennonite Church, Rittman, serves as secretary of the Ohio and Eastern Conference of the Mennonite Church and is a member of the arrangements committee for Assembly 73, a churchwide conference to be held in August on the EMC campus.

VSers in Guatemala report that they have begun a reading project in Cojaj, a small community of 600 persons. A class of six or seven older men is meeting in the evenings several times a week. The VSers and missionaries had been holding Sunday afternoon services in Cojaj for a year, and the believer group had grown to thirty. Realizing the value of reading and writing abilities to emerging national church leaders, the VSers set up the classes. After two weeks they reported that the men show a desire to learn and come regularly. They are displaying considerable progress with the lessons.

Lester Janzen, director of stewardship and communication for the General Conference, will join the staff of Mennonite Biblical Seminary, Elkhart, Ind., beginning July 1. He will serve half time as General Conference director of the seminary's capital fund drive for library expansion. He will remain half time in his present position and work from Newton, Kan.

"A real presence of the Spirit," "A lot of confession of sin and hard feelings," "Genuine openness." These were a few of the phrases used by David Kniss, pastor of the Ashton Mennonite Church, Fla., as he quietly and joyfully recounted the penetrating revival which deeply moved the 45 persons attending a Project Timothy Seminar, and later his own congregation in a Sunday evening service.

The seminar was held at Lakewood Retreat, Brookville, Fla., from Jan. 12 to 14.

Adriel School is happy to welcome to the West Liberty, Ohio, community and to the school, Jorg and Renate Pfeifer of Wesenerweg, Germany. The young couple is participating in the Mennonite Central Committee training program. At home in Germany, Pfeifer is associated with the federal railroad in an official capacity. Mrs. Pfeifer has earned her teacher's certificate and has done post-graduate work at the Pedagogical Institute. During the Pfeifer's six-month stay in this country, they will be residing in the home of Mr. and Mrs. J. Warren Yoder, West Liberty, Ohio, and working with the students at Adriel School.

Ralph and Francis Sommer, Pandora, Ohio, had begun an eight-month term of service with Mennonite Central Committee. They are exploring possibilities for MCC and Mennonite Disaster Service action in the flood-stricken Buffalo Creek valley. The Sommers will also coordinate the work of a summer MCC Voluntary Service unit in the area. The Sommers previously served with MCC in China and in Paraguay. They are members of the Grace Mennonite Church, Pandora.

An annual spring retreat for women will be held at the Salford Mennonite Church, Harleysville, Pa., Wednesday, Apr. 11. Registration for the one-day retreat will begin promptly at 9:00 a.m. The morning session begins at 9:30 a.m., with the meeting to close at 2:30 p.m. Mrs. Mari Ann Fischer from Willow Grove, Pa., will be the guest speaker. She will be sharing her life story of how God safely led her through persecution in World War II. Having come from Budapest, Hungary, she is a Hebrew Christian, wife, mother of four, grandmother of one, and a photographer.

The Goshen College Women's House Government Association (WHGA) is planning a mothers' weekend for Mar. 10 and 11. The women's organization has sent out invitations and are expecting between 150 and 175 mothers for the fifth annual event. On Saturday morning a mother-daughter brunch will be held in the Church Chapel fellowship hall. The women will discuss housing, campus issues, and what the mothers would like to see accomplished. In the afternoon the mothers and daughters will have free time to go shopping or talk. A banquet is being planned for Saturday evening in the dining hall and at 8:00 p.m. the women can attend the all-school musical, *Fiddler on the Roof*. Many mothers will stay overnight in the residence halls with their daughters.

Special Meetings: Charles Gogel, Phoenixville, Pa., at Salem Ridge, Greencastle, Pa., Mar. 4-11, and at Marion, Pa., Mar. 18-25.

readers say

Submissions to Readers Say column should comment on printed articles.

The article entitled "The Christian Ministry" by Richard A. Showalter in the Feb. 6 issue of the *Gospel Herald* caused me to "consider with him" conditions and traditions of the past and of the present. I also did appreciate his unbiased exposition of this timely article.

It would be folly for me to try to believe that any person possessing average intelligence will not respond to reason, being that our experiences of past years have proven to us that both pastoral and plural ministries have been effective and accepted in various communities as circumstances and needs required.

As to the thought of farmer-preachers not equalling theologically with educated preachers, this, in some areas has been and still is true. This however of necessity need not be so. It is evident that hither and yon there are those "so-called" farmer-preachers whom God has chosen "because of their gift" who are determined to studiously make full proof of their ministry in their study at home and other opportunities such as correspondence courses and minister's institutes.

The opposite to this is also evident by putting forth little or no effort in further preparation and study. The result being inexperienced leadership and unwise administration with little or no numerical and much less spiritual growth.

My observation over the years has been that the plural ministry has been instrumental in providing a greater variety of answers to present-day personal and congregational needs.

In conclusion, as Christian ministers confronted with circumstances and responsibilities unlike those of any former years, we are without question duty bound to study to show ourselves approved unto God — workmen that need not be ashamed but rather be able to satisfactorily answer the peculiar and acute need and quest of the multitude. Yes, we do need both the plural and pastoral ministry as the Lord would call. "That is what I think." — Val-entine Nofziger, Millbank, Ont.

Walt Hackman's article, "Pursue What Makes for Peace," in the Feb. 6, 1973, issue of *Gospel Herald* brought civil religion into focus for me. It's really amazing how we blindly support national policies, believing that ultimately the government is doing what is pleasing in the eyes of the Lord! What has happened in the Mennonite Church during this generation of growth of civil religion? Is separation of church and state still viable? Is it practiced? Is our theology and practice swallowed up in our allegiance to government? Is Richard the King instead of Jesus?

It would be interesting, maybe alarming, to see to what extent civil religion has invaded our brotherhood. Criticism and dissent of Americanism certainly are not looked on with favor!

Second, Richard Showalter's consideration of "farmer-preacher" in the Feb. 6 issue of *Gospel Herald* needs to be underlined. The nonprofessional plural ministry chosen from among the brothers certainly tends to give life to the organism, according to our congregational experience.

Finally, much appreciation to you, Brother John, for your labors in the kingdom as editor of *Gospel Herald*. You have not been middle of the road between left and right! You have reflected where we are as a people and permitted voices of all sorts to be heard. Blessings on you for your vision, prophesy, and love of the church. — Larry W. Newswanger, Landisville, Pa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Birky, Marlon and Norma (Schrock), Vanderhoof, B.C., second daughter, Janette Diane, Feb. 2, 1973.

Gingerich, Ura and Helen (Stalter), Denver, Colo., first child, Anita Dawn, Feb. 5, 1973.

Graber, Mr. and Mrs. Gary, Mt. Pleasant, Iowa, first child, Brent Michael, Feb. 7, 1973.

Groff, Earl S. and Edith (Leaman), Bird In Hand, Pa., first child, Starla Fawn, Jan. 3, 1973.

Hurst, Paul and Louetta (Weaver), Kinzers, Pa., first child, Chad Gregory, Feb. 11, 1973.

Kandel, Keith L. and Freida (Lambright), Mount Dora, Fla., first child, Sherry Lynn, Feb. 7, 1973.

Lambright, Weldon and Mary Jane (Davidhizer), Lagrange, Ind., Ind., second child, first daughter, Stephanie Jane, Jan. 29, 1973.

Leichty, Dwight and Joyce (Gerry), Mt. Pleasant, Iowa, second son, Brian Keith, Feb. 8, 1973.

Manson, Robert and Emma (Oesch), Zurich, Ont., first child, Wayne Robert, Feb. 9, 1973.

Martin, Ernest and Nancy (Zimmerman), Cressona, Pa., second son, Chad Eric, Feb. 8, 1973.

Moyer, Abram and Glenda (Alderfer), Harrisonburg, Va., fourth child, second living son, Shawn David, Feb. 2, 1973.

Pletcher, Keith and Carol (Cross), Goshen, Ind., third child, second daughter, Feb. 3, 1973.

Rush, Raymond and Shirley (Rosenberger), Perkasio, Pa., third child, second daughter, Charlene Fawn, Feb. 7, 1973.

Shantz, Gerald and Catherine (Gingerich), Zurich, Ont., second child, first son, Steven Gerald, Dec. 17, 1972.

Smoker, Calvin L. and Mabel (Zook), Honey Brook, Pa., fifth child, second daughter, Mona Lu, Feb. 1, 1973.

Stoltzfus, George and Ruth (Ressler), Kayenta, Ariz., second son, Gary Lynn, Dec. 30, 1972.

Stutzman, David and Kathleen (Troyer), Seward, Neb., first child, Kristina Kay, Feb. 6, 1973.

Troyer, Robert and Marcia (Stutzman), Milford, Neb., third child, second son, Shawn Michael, Jan. 2, 1973.

Yoder, David and Ruby (Shenk), Morgantown, W.Va., second son, Robert Elliott, Jan. 22, 1973.

Yoder, Wilbur and Helen (Horst), East Cleveland, Ohio, first daughter, Melanie Dawn, June 11, 1972; received for adoption, Feb. 9, 1973.

Zehr, Glenn and Mary Ellen (Lebold), Woodstock, Ont., sixth child, second son, Peter Glenn, Feb. 7, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Baker — Beachy. — John Baker, Canton, Ohio, and Barbara Beachy, North Canton, Ohio, both from the Hartville cong., by Richard F. Ross, Feb. 10, 1973.

Collier — Lehman. — Arthur Collier III, Chapel Hill, N.C., and Phyllis Lehman, Johnstown, Pa., First Mennonite cong., by Paul H. Martin, Oct. 15, 1972.

Crisenberry — Swartzentruber. — Jay Crisenberry and Donna Swartzentruber, both from Montgomery, Ind., Bethel cong., by James Knepp and David J. Graber, Feb. 3, 1973.

Gingerich — Swartzentruber. — Donald Gin-

gerich, Oden, Ind., and Cheryl Swartzentruber, Montgomery, Ind., both from Bethel cong., by James Knepp and Ralph Yoder (both uncles of the bride), Feb. 10, 1973.

Parker — Troyer. — Roger Parker, Crown Hill cong., Rittman, Ohio, and Teresa Troyer, Smithville, Ohio, Orrville cong., by J. Lester Graybill and Wilmer Hartman, Feb. 3, 1973.

Wallace — Richer. — Jeffrey Wallace, Elmore, Ohio, United Methodist Church, and Shirley Richer, Wauseon, Ohio, Tedrow cong., by Carl V. Yoder, Feb. 3, 1973.

Yoder — Ehrlinspiel. — Titus Yoder, Hartville, Ohio, Hartville cong., and Carla Ehrlinspiel, Louisville, Ohio, Catholic Church, by Leo J. Pleban, Feb. 10, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Buckwalter, J. Quentin, son of David W. and Amelia (Reist) Buckwalter, was born in Warwick Twp., Pa., Mar. 14, 1905; died of heart failure at the Lancaster General Hospital, Lancaster, Pa., Oct. 18, 1972; aged 67 y. 7 m. 14 d. On Feb. 8, 1927, he was married to Alta McDonald, who survives. Also surviving are 8 children (J. Quentin, Jr., Wilbur, Harold, Frances — Mrs. Roy E. Sauder, Mary Lou — Mrs. Mervin Sauder, Eugene, Susan — Mrs. Marlin Cassel, and John), 27 grandchildren, 2 sisters (Mrs. Hayden Brubaker and Mrs. Clement Hooper), and one brother (David R.). He was a member of the East Petersburg Mennonite Church, where funeral services were held on Oct. 21, in charge of Irvin Kreider and Raymond Charles; interment in the church cemetery.

Detweiler, Emma M., daughter of Samuel and Maria (Moyer) Godshall, was born in Bucks Co., Pa., Sept. 30, 1887; died at the Eastern Mennonite Home, Souderston, Pa., Feb. 14, 1973; aged 85 y. 4 m. 13 d. On Sept. 17, 1910, she was married to Valentine R. Detweiler, who preceded her in death in November 1963. Surviving are 3 sons (Harold G., Harleigh, and Willard), 2 daughters (Estella Myers and Marguerite — Mrs. George Wismer), 13 grandchildren, and one great-grandchild. One son (Garwood) and one grandchild preceded her in death. She was a member of the Blooming Glen Mennonite Church. Funeral services were held at the Eastern Mennonite Home Chapel, Souderston, Pa., in charge of David F. Destine, Jr.; interment in the Blooming Glen Mennonite Church Cemetery.

Detweiler, Florence H., daughter of Henry E. and Salome (Slabaugh) Hostetler, was born at Harper, Kan., Jan. 13, 1910; died in an automobile-semitruck accident at Clonmel, Kan., Jan. 31, 1973; aged 63 y. 18 d. On Aug. 11, 1935, she was married to Norman Ernest Detweiler, who died in the same automobile accident. Surviving are 3 sons (Clinton, Jerry, and Karl), one daughter (Marjorie), 7 grandchildren, 6 brothers (Oliver, Ura, Titus, Amra, Leo, Pius), and 3 sisters (Ida — Mrs. Harold Sommerfeld, Stella — Mrs. Gideon Yoder, and Juanita — Mrs. Titus Ramer). She was a member of the Pleasant Valley Mennonite Church, where funeral services were held on Feb. 3, in charge of James Detweiler and Robert Zehr; interment in the Pleasant Valley Cemetery.

Detweiler, Norman Ernest, son of William and Emma (Shepp) Detweiler, was born at Harper, Kan., Sept. 4, 1909; died in an automobile-semitruck accident at Clonmel, Kan., Jan. 31, 1973; aged 62 y. 4 m. 27 d. On Aug. 11, 1935, he was married to Florence H. Hostetler, who died in the same automobile accident. Surviving are 3 sons (Clinton, Jerry, and Karl), one daughter (Marjorie), 7 grand-

children, and 4 sisters (Bertha — Mrs. Arami King, Pearl, Velma — Mrs. Howard Dunbar, and Emily — Mrs. John Diller). He was a member of the Pleasant Valley Mennonite Church, where funeral services were held on Feb. 3, in charge of James Detweiler, and Robert Zehr; interment in the Pleasant Valley Cemetery.

Detwiler, Elmer B., son of Henry and Catherine (Bergey), was born in Bucks Co., Pa., Oct. 12, 1888; died of a heart attack resulting from the flu at Grand View Hospital, Sellersville, Pa., Feb. 7, 1973; aged 84 y. 3 m. 26 d. He was married in 1913. His wife preceded him in death on July 14, 1961. Surviving are 2 daughters (Grace — Mrs. Paul Souder and Esther — Mrs. Earl Gehman), 4 grandchildren, 3 great-grandchildren, and one sister (Mrs. George Hockman). One son (Linford) and one grandchild preceded him in death. He was a member of the Blooming Glen Mennonite Church. Funeral services were held at the Eastern Mennonite Home, Souderton, Pa., Feb. 11, in charge of David F. Derstine, Jr.; interment in the Blooming Glen Mennonite Church Cemetery.

Ehret, Grace E., daughter of Samuel and Magdalene (Eby) Weaver, was born Oct. 14, 1894; died at the Pine Rest Hospital, Grand Rapids, Mich., Jan. 13, 1973; aged 78 y. 2 m. 29 d. On June 29, 1916, she was married to Dwight Ehret, who preceded her in death on Oct. 31, 1969. Surviving are one son (Robert), 3 grandchildren, and one brother (Merrill). She was a member of the Aibonito (P.R.) Mennonite Church. She held associate membership with the Prairie Street Mennonite Church, Elkhart, Ind., where funeral services were held on Jan. 16, in charge of Russell Krabill; interment in the Olive Cemetery.

Gamber, Paul K., son of Benjamin and Martha (Kliewer) Gamber, was born at Scottdale, Pa., June 29, 1934; died at Kalamazoo, Mich., Feb. 5, 1973; aged 38 y. 7 m. 7 d. On June 18, 1955, he was married to Gayle Millsagle, who survives. Also surviving are 3 sons (Paul Eugene, David, and Jonathan), one daughter (Carol), one brother (Henry), and 2 sisters (Esther and Ruth Gamber). He was a member of the Kalamazoo Mennonite Church. Funeral services were held at the Langeland Memorial Chapel, Kalamazoo, on Feb. 7, in charge of Glen A. Horner; interment in the Alamo Cemetery.

Gerber, Mervin L., son of Jacob and Fanny (Moose) Gerber, was born at Mercer, Pa., Apr. 5, 1906; died of a heart attack at Orrville, Ohio, Feb. 5, 1973; aged 66 y. 10 m. On Jan. 12, 1928, he was married to Laura Troyer, who survives. Also surviving are 4 sons (Myron, Thurman, Leonard, and Garry), 3 daughters (Pearl, June, and Elsie), 18 grandchildren, one brother (Frank), and 3 sisters (Geneva, Mrs. Melva Miller, and Mrs. Mary Thelken). He was a member of the Orrville Mennonite Church, where funeral services were held on Feb. 9, in charge of J. Lester Graybill; interment in the Sherwood Memorial Gardens, Madisonburg.

Good, Martha E., was born in Franklin, Pa., Apr. 4, 1874; died at the West View Manor, Wooster, Ohio, Feb. 3, 1973; aged 98 y. 9 m. 30 d. She was married to Solomon R. Good, who preceded her in death in 1933. Surviving are 3 sons (Harold C., Lester H., and Robert S.), 3 grandchildren, and 7 great-grandchildren. She was a member of the Science Ridge Mennonite Church, Sterling, Ill., where funeral services were held on Feb. 5, in charge of Edwin J. Stalter; interment in the Science Ridge Mennonite Church Cemetery.

Hartman, Ruth, daughter of Daniel and Lydia (Lehman) Leinbach, was born in Harrison Twp., Nov. 17, 1903; died at the Elkhart General Hospital, Elkhart, Ind., Feb. 6, 1973; aged 69 y. 2 m. 20 d. On Nov. 26, 1931, she was married to Harold Hartman, who survives. Also surviving are 3 sons (Dean, Keith, and Max), 7

grandchildren, 4 brothers (John, Paul, Oscar, and Earl), and 2 sisters (Mrs. Laura Miller and Mrs. Nelson Stauffer). She was a member of the Olive Mennonite Church, where funeral services were held on Feb. 9, in charge of Richard Hostetler and Willard Conrad; interment in the Olive Cemetery.

Horning, Sarah M., daughter of Elam and Lavina (Gingrich) Martin, was born in Iowa, July 21, 1903; died at her home, Jan. 27, 1973; aged 69 y. 6 m. 6 d. She was married to Alvin Horning, who survives. Also surviving are 6 sons (Melvin, Elton, Leonard, Kenneth, Alvin, Jr., and Philip), 7 daughters (Mildred — Mrs. Daniel E. Mast, Eleanor Snyder — Mrs. Richard Kauffman, Florence — Mrs. John S. Stoltzfus, Helen — Mrs. Nelson Lehman, Doris — Mrs. Dale Stoltzfus, Janet — Mrs. Kenneth Hartzler, and Eileen — Mrs. Reuben Byler), 39 grandchildren, 6 great-grandchildren, 2 brothers (Ivan and Ezra Martin), and 7 sisters (Anna — Mrs. Aaron Zimmerman, Mrs. Rachel Martin, Leah — Mrs. Paul Sauder, Lavina — Mrs. Charles Martin, Ellen — Mrs. Henry Fox, Irene, and Vera Martin).

Kaufman, Jonas E., son of Jacob J. and Sarah (Troyer) Kaufman, was born in Kokomo, Ind., July 31, 1882; died at the New Lincoln Hospital, Lincoln City, Ore., Feb. 7, 1973; aged 90 y. 6 m. 7 d. On June 9, 1921, he was married to Frances —, who survives. Also surviving are 2 sons (Verlin and LaDelle) one daughter (Mrs. Eileen Engle), 10 grandchildren, one great-grandchild, 5 sisters (Mrs. Emma Slater, Mrs. Clara Slater, Mrs. Sarah Step, Mrs. Edna Musser, and Mrs. Lena Weaver). He was a member of the Logsdan Mennonite Church. Interment in the Fairview Mennonite Church Cemetery, Albany, Ore.

Miller, Ernest H., son of Elias and Elizabeth (Hartzler) Miller, was born in Cass Co., Mo., Aug. 18, 1889; died at Norfolk, Va., Feb. 12, 1973; aged 83 y. 5 m. 25 d. He was married to Etta Wenger, who survives. Also surviving are one son (Harvey), 5 grandchildren, and one sister (Maude — Mrs. Clayton Bergey). He was preceded in death by 3 brothers (Dwight, J. Clarence, and Marvin). He was a member of the Mt. Pleasant Mennonite Church, Chesapeake, Va., where funeral services were held on Feb. 15, in charge of Amos Wenger and Philip Miller; interment in the church cemetery.

Miller, Leona, daughter of Samuel F. and Mary (Weaver) Cockley, was born at Peabody, Kan., Feb. 22, 1906; died at the Elkhart General Hospital, Elkhart, Ind., Feb. 3, 1973; aged 66 y. 11 m. 11 d. On Dec. 24, 1930, she was married to Jason O. Miller, who survives. Also surviving are 2 sons (Marvin J. and David A.), 2 daughters (Mary Alice Miller and Velda — Mrs. John Click), 9 grandchildren, 6 half sisters (Mrs. Bessie Ebersole, Mrs. Tess Beavers, Mrs. Fannie Brown, Mrs. Laura Detweiler, Esther — Mrs. Lee Bauslin, and Mrs. Sadie Snyder). She was a member of the Prairie Street Mennonite Church, where funeral services were held on Feb. 6, in charge of Russell Krabill and Cleo Mann; interment in the Prairie Street Cemetery.

Peifer, Martin S., son of Christian K. and Amy Peifer, was born at Lancaster, Pa., Oct. 15, 1900; died of a heart attack at Lancaster, Pa., Jan. 17, 1973; aged 72 y. 3 m. 2 d. On June 4, 1925, he was married to Mary Witmer, who survives. Also surviving are 2 daughters (Erma — Mrs. Werner Schwebbach and Arlene — Mrs. Ted Walter), 2 sons (Eugene W. and Martin E.), one sister (Mary — Mrs. Mowery Frey), and 2 brothers (Irvin S. and Daniel R.). He was a member of the Monterey Mennonite Church, where funeral services were held on Jan. 20, in charge of Gordon D. Zook and Dwight V. Yoder; interment in Eby Cemetery, Leola, Pa.

Stoll, Henry G., son of John and Amanda (Gingrich) Stoll, was born in Daviess Co., Ind., died of a heart attack at Odon, Ind., Dec. 6, 1972; aged 66 y. 6 d. On July 13, 1940, he was

married to Katie Kemp, who survives. Also surviving are one daughter (Mrs. Cheryl Gilbert), one son (Paul Dale), one grandchild, 3 sisters (Mrs. Henry Knepp, Mrs. Jacob Graber, and Mrs. Joe Miller), and 4 brothers (Jacob, Lewis, Homer, and Raymond Stoll). Three brothers preceded him in death. He was a member of the Bethel Mennonite Church, where funeral services were held on Dec. 8, in charge of James Knepp; interment in the church cemetery.

Szuck, John, was born on May 19, 1908; died at Breslau, Ont., Jan. 8, 1973; aged 64 y. 7 m. 20 d. On Dec. 23, 1930, he was married to Priscilla Woolner, who survives. Also surviving are 2 daughters (Mrs. Alice Roeder and Maryanne) and one son (John N.). He was a member of the Breslau Mennonite Church, where funeral services were held on Jan. 10, in charge of Donovan E. Smucker; interment in Breslau Cemetery.

Witmer, Verna, daughter of Ira and Emma Petersheim, was born in Berks Co., Pa., Nov. 14, 1925; died after a two-month illness at Lancaster, Pa., Feb. 6, 1973; aged 47 y. 2 m. 23 d. On Jan. 15, 1949, she was married to Leon H. Witmer, who survives. Also surviving are 3 daughters (Carol — Mrs. Emerson Arment, Linda, and Judy), one granddaughter, 2 sisters (Irene — Mrs. Joseph Carmelo and Pearl — Mrs. Leon Good), and 4 brothers (Ivan, Lester, Earl, and Calvin Petersheim). She was a member of the Monterey Mennonite Church, where funeral services were held on Feb. 9, in charge of Gordon D. Zook; interment in the Eby Cemetery, Leola, Pa.

Yancey, Christopher E., was born near Croghan, N.Y., Aug. 2, 1888; died at Sarasota Memorial Hospital, Sarasota, Fla., Dec. 10, 1972; aged 84 y. 4 m. 8 d. On Jan. 15, 1914, he was married to Veronica Zehr, who preceded him in death on Jan. 8, 1966. Surviving are 2 daughters (Arletha Knechtel and Beulah Widrick), 2 sons (Clyde and Lester), 23 grandchildren, 26 great-grandchildren, 2 brothers (Edward and Benjamin), and one sister (Mrs. Elsie Raymond). He was a member of the Conservative Mennonite Church, Lowville, N.Y. Funeral services were held at the Bayshore Mennonite Church, Sarasota, Fla., in charge of Noah D. Miller; interment in the Palms Memorial Cemetery.

Zehr, Albert H., son of Emmanuel and Barbara (Sutter) Zehr, was born near Hopedale, Ill., Oct. 12, 1901; died at his home in Hopedale, Feb. 12, 1973; aged 71 y. 4 m. On Sept. 2, 1925, he was married to Agnes Zehr, who survives. Also surviving are 2 daughters (Loretta — Mrs. Gene Simmons and Marcella — Mrs. Melvin Zehr), 3 grandchildren, 4 sisters (Mrs. Lena Guth, Mrs. C. C. Litwiller, Mrs. Alma Schrock, and Mrs. Vernon Ripper). One sister preceded him in death. He was a member of the Hopedale Mennonite Church, where funeral services were held on Feb. 15, in charge of Lee J. Miller; interment in the church cemetery.

Cover photo by H. Armstrong Roberts

calendar

Seventy-fifth Annual Commencement, Goshen College, Goshen, Ind., Apr. 15.
Rocky Mountain Conference Annual Meeting, First Mennonite Church, Denver, Colo., May 4-6.
Festival of the Holy Spirit, Goshen College, Goshen, Ind., May 11-13.
Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

readers say

Submissions to Readers Say column should comment on printed articles.

Regarding your editorial on "Bombing, Law and Order, and the Press" — your remarks are beneath criticism. — John O. Yoder II, Quarryville, Pa.

In response to your editorial, "Bombing, Law and Order, and the Press" in the Jan. 16 issue, we want to shout "Amen!"

Mennonites have too long been indistinguishable from Nixon's "silent majority." We have not heeded Paul's words in 2 Corinthians 6:17: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."

Because the Mennonite churches were often not true to their heritage, Nixon felt free to continue the slaughter until it was politically expedient to end it. Except for the John Dreschers, Nixon never heard about God's coming judgment. Certainly, the Mennonite tax dollars have been less than effective as a peace witness, to say the least. Peaceful cooperation with the draft also gave little opportunity for confrontation.

Once-radical Mennonites were still dealing with 20-year-old issues instead of seeking creative ways to speak to the vicious destruction of this decade.

As two students who recently completed a study tour in Europe, we realize how committed the Anabaptists were in speaking truth to power. They were more concerned with being faithful than with being respectable. "We have bought respectability with a price," says modern-day Anabaptist Solomon Yoder. Being the "quiet in the land" is being conformed to the world!

For the Anabaptists, nonconformity meant alienation, persecution, and death. For today's Mennonites it would mean sacrificing prosperity, popularity, and respectability.

One of our most tragic departures from Anabaptism is our inability to make corporate decisions. We have lost the meaning of brotherhood. If only we could speak with one voice to the vital issues of war, racism, poverty, and of our environment. This kind of brotherhood gives joy and support in the midst of suffering! "Let judgment run down as waters, and righteousness as a mighty stream" (Amos 5:24).

There must come a separation between the religious veneer that covers the sins of our society and true discipleship. That veneer is the American civic religion that blessed the bombing.

As the government turns to domestic issues, can we learn to live in economic simplicity in contrast to the world? Our most powerful witness will be the life-style Jesus describes in the Sermon on the Mount, demonstrated within a closeknit brotherhood. This is the kind of nonconformity those caught in the American way will notice.

Brother Drescher, thanks for reminding us that Jesus is Lord! — John Sharp, Glenda Yoder, Hesston College, Hesston, Kan.

I'm getting the impression the Mennonite Church is more peace-centered than Christ-centered, there is so much criticism of our government and its leaders. Are we praying for our leaders as much as criticizing them? Are we as Christians appointed to sit in judgment of the government? I'm convinced if government leaders are corrupt it is because the people under the government are corrupt.

In the *Gospel Herald* we read so much about the social sins of war, etc. Let's put the emphasis on personal sin. I think that would take care of a lot of social sins.

Also after reading the article, "Woman's Place" I'm wondering how long it will be until we see an article entitled "Alternatives to the Traditional Marriage." — Elizabeth Buckwalter, Ephrata, Pa.

Your editorial, "Eroding of Conscience," *Gospel Herald*, Jan. 30, 1973, is well worth one's serious thought and consideration. No doubt Satan is "laughing up his sleeve" for all the havoc he has accomplished in churches and individuals under the assumption of progress and liberation from "the yoke of our fathers."

It used to be that even the immature Christian pretty well knew where the "fences" were even though he didn't always understand them and at times even seemed to be in his way, yet they provided him with a boundary line and a sense of where home base was.

Granted, that in the past the setting of boundary lines and the hand of discipline probably were misused at times, but this is no basis to count them unscriptural or outdated for our time.

There are many areas where erosion appears to be at work. I would like to comment on several which I think are woefully neglected today.

No. 1 — It used to be that the Mennonite Church had a dress standard but for "logical" reasons we felt uncomfortable and restricted with it, so little by little this is the way erosion works — we got into more "practical" clothes and today the world stands in wonder and amazement — maybe amusement too — at our freedom of dress and, or undress.

In the *Gospel Herald* of yesteryear, Nov. 23, 1971, Robert W. McIntyre, writing on the above subject, asks a sobering question, "When will this insanity end?" My reply is that it won't end till the church recognizes it for what it is (immorality) and deals with it as Paul instructs in 1 Corinthians 5. True, if the goddess of fashion decrees, conditions may improve somewhat outwardly but the heart is still corrupt and unchanged.

No. 2 — A second instance of erosion at work is the subtle explaining away of 1 Corinthians 11:2-16. If the latter part of the chapter, which deals with communion, is applicable for our day, why isn't the first part?

No. 3 — The third item that I would like to mention is the growing acceptance of the wedding ring for "protection" and whatever else it is supposed to signify. And along with this came a host of similar ornamentations.

One hears and reads much today about peace and unity but where is the emphasis on holiness of life? Unless our efforts for peace and unity include this third dimension they will never accomplish anything for God. According to James 3:17 it would appear as though God's formula is, first pure then peaceable.

To sum this all up, it seems to me that this total erosion process is fast conditioning the church for the ecumenical amalgamation and the end-time church, headed by the Antichrist. — Albert Eberly, Bay Port, Mich.

It seemed a bit ironic to have Ruth Yoder's "Progress Report . . ." followed by the article, "Reflections on Pastoral Support: A Layman's Point of View" in the Jan. 23 issue of *Gospel Herald*. In the first article, a comparison is made between our economically overprivileged congregations and the almost desperate needs of millions around the world. In the second, the point is made that a pastor deserves to earn more than the average member of his congregation. "Placing the pastor in the top quarter of a congregation's income scale would not be unreasonable," according to that article.

As a pastor of seven years, I have appreciated my congregation's efforts at seeing that my needs were more than adequately met. That emphasis in the article may be needed in

many congregations. But placing pastors in the top quarter of their congregation's income scale would be, in my opinion, not only an unwise use of the church's resources but in many middle-class American Mennonite congregations, would be a sin. At best, it would only serve to reinforce and "bless" the tragic gap between the incomes of rich Mennonites and the Lazaruses of our world.

In many cases, it is not the pastor's income that may need reevaluating as much as his congregation's standard of living. Equality, not only among members of a given congregation, but among God's people everywhere, is the principle taught in 2 Corinthians 8 and elsewhere in the Scriptures. — Harvey Yoder, Salem, Ore.

Tax time and the *Gospel Herald* Index for 1972 quickly facilitated my refreshing about two tax pieces in the *GH* of June 27. They are the letter of Marvin and Rachel Miller to the president, and the incisive editorial, "Taxes for War." A current news item about the president's budgeting of 81 billion dollars for so-called national defense keeps before would-be peacemakers the challenge to close that insanity gap.

Federal income tax time presents useful opportunities to reduce or withhold the money required for warmaking. This is something all earners can do. And everyone's effort is meaningful. The proverbial first step necessary for taking a 1,000-mile journey is also an incapable exercise for bridging an insanity gap.

Bread is made for laughter, and wine gladdens life, and money answers everything." That is a reminder from Ecclesiastes 10:19, RSV.

I may not have accomplished the enviable achievement of the Millers, of reducing their war tax contribution to \$243, but as a full-time wage earner without dependents I have cut the war tax part (64%) of my 1972 tax to \$221. It may be equally important for us to TALK ABOUT our tax-cutting accomplishments as to cut the tax, because of the value for prodding stragglers. We herewith give them something to shoot at. So shoot! And remember, any tax still owed should in no case be paid before the deadline. — Titus Lehman, Lancaster, Pa.

I very much agree with and appreciate Richard A. Showalter's article, "The Christian Ministry," in the Feb. 6, *Gospel Herald*, when he says "farmer-preacher" does not necessarily mean "uneducated preacher" but is equivalent to "lay-preacher."

We need more of the businessman-preachers, carpenter-preachers, etc., in our congregations, as well as those with seminary training.

The nonprofessional ministry should continue to be a plural ministry. There is a much better distribution of natural gifts when there are several leaders within the congregation. If several persons within the congregation emerge as leaders, no one, in most cases, will need to be supported full time and each leader can pursue his profession at least to a limited degree. And the temptation of identifying the church with its leadership is curbed too.

I agree that we should develop the better type of leadership in the Mennonite Church by following New Testament teaching and thus avoid a professional-type ministry. To reach these goals, we need spiritual, dedicated brethren who are students of the Word of God, and congregations who support their leaders through prayer, obedience, encouragement, and with material gifts.

God called me to serve in the roles of businessman-deacon, minister, and bishop. I know He does bless if one is willing to give his life wholly to the Lord Jesus, realizing that one is a servant of the church, responsible and dependent on the Lord as He leads. — Clarence E. Lutz, Elizabethtown, Pa.

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Unpleasant Truth

"The unacceptability of unpleasant truth is enormous." So the speaker said. And his phrase sticks with me. It is true. We are not accepting of truth which is unpleasant. Jesus got Himself into a lot of difficulty because He told the truth. He was able, better than any of us, of course, to see what was in man and to tell it like it is. But it was at an awful cost.

How awful for Jesus to point out that some religious leaders of His day were like whited sepulchers full of dead men's bones. They looked righteous to men outwardly but inwardly they were full of hypocrisy, hate, envy, and lawlessness. Matthew 23:27, 28.

To come in contact with a dead body or tomb meant to a person of that time to become unclean. So the tombs were whitewashed in the month of Adar so that no pilgrim might accidentally touch a tomb and be unclean. But, even though the tombs glistened white on the outside, they still had dead, decaying bodies within. And that, said Jesus, was the precise picture of what a false religious expression is like in outward activities intensely religious but inward thoughts and heart foul and putrid with sin.

So, as Shakespeare said, a man may smile and smile and be a villain. Or a person can walk with humbly folded hands and bowed head, while looking down in contempt on others. The unpleasant truth that our pretended humility is a form of the worst pride is unacceptable. The important truth that pride of opinion is one of the worst forms of worldliness is often unacceptable. Or the unpleasant truth that things are not what we supposed in any area of life is usually unacceptable.

Another unacceptable truth is the fact of poverty all around us and our unwillingness to really do anything about it. We justify our actions by telling how we made it and others could also if they would work like we did. We will not face the truth that many have almost no chance of improvement in any area because of prejudice, because of an economic system which is more and more oppressive the poorer one becomes, and because we have a government where surface matters, which get votes, take precedence over dealing with the basic human needs.

So people write stating *Gospel Herald* uses too many poverty photos. Is this an example of the unacceptability of unpleasant truth? Considering the percentage of hungry

and poor in our world and in our own land our percentage of such pictures is all too low. Considering that more than half of the canned dog food in the United States is eaten by people, is a photo once in a while picturing the poor too often? Or should half the photos used be of the poor?

Isn't it true that the less we allow ourselves to help the needy around us and the more elegant our own homes and cars and clothes, the more unacceptable the unpleasant truth of the poor becomes? There are those who serve on committees and organizations which serve the needs of poor people far, far away, who will not lift a finger for the poor in their own neighborhood and further speak in a derogatory way concerning such.

Many in our nation are unwilling to accept the unpleasant truth about the wrongs we have committed in Southeast Asia. Persons who seek to point out the truth are labeled subversive, anti-American and communist. To criticize what a nation does seems more dangerous than to denounce God.

History says, however, that those who risk the wrath of even the religious patriots and warn concerning the sins of the nation and its leaders, in the long run, love the nation most and turn out to be the best patriots. The future of any nation is bleak indeed when the people applaud any action of the nation, right or wrong, and do not call leaders to answer for their actions.

The unpleasant truth is that we like to believe that our side is right regardless and in spite of what anyone may say to the contrary. During the discussion of the Vietnam War it was interesting to note that people wrote this editor quoting what Bob Hope, Secretary of War Melvin Laird, and a host of other war supporters had to say regarding the righteous cause we were engaged in. Words from our own missionaries, who served in Vietnam previous to and all during the war, were considered less reliable and even at times subversive. Strange how unacceptable unpleasant truth really is.

Now this phrase can, no doubt, be applied in about any area. It tests the very fiber of our inner selves. It tests whether we are really honest at the heart or whether we accept truth only when we find it pleasant. It is still the truth which makes us free, no matter how unpleasant at the time. — D.



GOSPEL HERALD

March 13, 1973



Presidential Inaugurations National Piety, and the God of Christianity

by Grant M. Stoltzfus

Chapel Address, January 15, 1973

Who is God? "God," says the political glossary, "is a word which appears in the closing paragraph of a politician's speech." These are words, not by a cynic or a secular journalist. They were written by the late Methodist Minister, Paul Hutchinson, who as a preacher and journalist for over a generation commented with deep insight on religion in American society.

Nowhere is religion in American society more conspicuous than in the inaugural addresses of all our presidents since Washington. If on this coming Saturday (January 20, 1973) President Nixon does not refer to God he will be the first president in our country's history to omit a reference to the Deity as he begins his term of office. One may safely predict this will not happen.

While we live in a nation which from its beginning declared that religion and the political order should be independent, we also live in a nation where the political order has a religious dimension. A religious dimension to the nation state is, of course, as old as history. However, in America the relation of religion to the state is of a different hue. This difference is due to an attempt to balance a free church with a free society. It has been called "the lively experiment" and lively it is. As another presidential inauguration comes on we will have a chance to witness what is another exciting paragraph in this experiment.

What shall be said about religious rituals and references to God as a president is inaugurated?

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First of all, as noted, God has been referred to in all the inaugural addresses. However, the word "God" was not used by the first four presidents. Washington, a Deist, referred to God in such lofty terms as "Invisible Hand," "the Great Author of every public and private good." John Adams, a Unitarian, referred to "Providence," or "the Fountain of Justice."

Jefferson, not a church member but an intellectual Unitarian, spoke of "that Infinite Power which rules the destinies of the universe." Madison referred to "Providence." Not until President Monroe did the word "God" appear in an inaugural address and this in his second inaugural of 1821. Perhaps these first presidents set the tone for referring to God at this high moment in our nation's life.

No References to Christ

The references to God are especially noteworthy when we see that no president in his inaugural address ever referred to the name of Christ. Even the devout Woodrow Wilson, son of a Presbyterian manse, avoided such a reference. John F. Kennedy, a practicing Roman Catholic, referred to God in three places in his inaugural address but not once to Jesus Christ.

This absence of references to Christ can probably be explained. For one thing, the earliest presidents, being Deistic and Unitarian, could hardly be expected to mention the name of Christ, though one of them at least had a high view of Christ's moral code. I refer to Thomas Jefferson, who compiled a book on Christ's ethical sayings and life, ending with the burial of Christ in a tomb.

Another reason for omitting Christ could be that only a small minority of the nation (and this comes as a surprise to many people) were members of a Christian church when our country began. The figure was less than 10 percent and possibly as low as 7 or 8 percent. I have even seen the figure of 5 percent. In the time of Lincoln only a minority of Americans claimed to be nominally Christian.

By avoiding references to Christ the chances of offending nonchurch members was thereby reduced. With the growth of religious diversity in America by 1973 it seems less and less likely that Christ, at least as the Son of God, will be referred to by presidents when they address the nation at the beginning of their term of office.

This omission, of course, reveals something about the religion and the God of the inaugural addresses. God means many different things to many different people. Yet He is, as it were, the common denominator of the American nation's religion. Presidents, in referring to God, even if their private faith included certain Christian tenets, thereby fit in with this broad, rather vague nationalistic religion.

President Eisenhower, a president who promoted na-

tionalistic religion, is quoted as saying, "Our government makes no sense unless it is founded in a deeply felt religious faith—and I don't care what it is." Robert N. Bellah, the Harvard sociologist, says about this American national religion, "Though much is selectively derived from Christianity, this religion is clearly not itself Christianity."

A Prophetic Note in One Inaugural

Most of the references to God that the presidents make are, as one would expect, somewhat platitudinous and do not interpret God beyond that of a providential Being. There is one inaugural address, however, which looms above all others like the Matterhorn rises over the Alps. I refer to President Lincoln's second inaugural.

As he put his hands to the plow for a second term, President Lincoln felt compelled to comment on the problem posed by the belief that God was the God of America. The nation had just come through the tragic Civil War, the bloodiest in all history and a most unnecessary war. Each side claimed that God was on its side. Certainly the North was doing God's will; certainly the South was doing God's will. Said Lincoln: "Both read the same Bible, and pray to the same God; and each invokes His aid against the other."

It was obvious to Lincoln and everyone else that "the prayers of both could not be answered." God was not on both sides. What was Lincoln to say? To a crowd, where for the first time former Negro slaves mingled with white men in an inaugural ceremony, the war-weary president must have unburdened himself when he said, "The Almighty has His purposes . . . the judgments of the Lord are true and righteous altogether."

Thus on one occasion at least a presidential inaugural address caught something of the majesty and grandeur of the Hebrew prophets and for a transient moment in our history the nation was lifted by its chief executive to see the processes of history in a manner similar to Isaiah, Amos, and Jeremiah.

But this was an exception in inaugural addresses, as will be easily seen by anyone who reads them. Lincoln knew that such a view—that God is on neither side but

GOSPEL HERALD

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John M. Drescher, Editor

David E. Hostetler, News Editor

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Grant M. Stoltzfus, professor of church history, gave this chapel address at Eastern Mennonite College, Harrisonburg, Va., Jan. 15, 1973.

judges both — would not agree with the view that God was on the side of the North, or that God was on the side of the South.

It was a wonder that Lincoln took the risk to say what he did and no one knew it better than he, for in a letter to a friend a few days after the inaugural address he wrote: "Men are not flattered by being shown that there has been a difference of purpose between the Almighty and them. To deny it, however, in this case is to deny that there is a God governing the world."

It is a matter of deep regret that our nation did not follow this interpretation of God's working in history. Had it done so there would have been less bitterness in the reconstruction period and a hundred years would not have gone by with so little progress in human rights for the former slaves.

Much Praying?

A brief word about the inaugural prayers. These were once only invocations at the beginning and benedictions at the end. They have increased in number and length since the first brief ones were recorded in the *Congressional Record* in 1937. As may be expected these prayers are strongly nationalistic; they refer to the nation's past with gratitude; they reflect a faith that the national destiny is under God; they consecrate the president to his task and ask divine blessings on him.

Most of the prayers at inauguration have been offered by Protestant and Catholic clergy. Jewish rabbis now also pray and their prayers fit well into the national religion or what is broadly called the American way of life. The increase in the number of prayers at inauguration from two to five reflects, it would seem, the vitality of America's religious pluralism.

We are no longer the predominantly Protestant country that we were when the nation was founded in 1776. In fact Winthrop Hudson, a Baptist historian, considers America to be in the post-Protestant era, since the Catholic population has grown to about fifty million.

A study of the *Congressional Record* shows no prayers recorded at the inauguration of President Harding in 1921, of President Coolidge in 1925, of Hoover in 1929, of Franklin D. Roosevelt in 1933. In 1937 at President Roosevelt's second inauguration there were two brief prayers, an invocation by a Protestant and a benediction by a Catholic. Since that date prayers at inauguration have increased in number and length and in recent years have been offered by Protestant, Catholic, Jewish, and Greek Orthodox clergymen.

Some of their prayers are quite lengthy. In 1961 Archbishop Cardinal Cushing's prayer alone came to 12 inches in the *Congressional Record*. The total space for all the prayers in 1961 was about 24 inches, the exact length of President Kennedy's address. In 1969 there were five prayers, the most ever pronounced at an inauguration, and the total space in inches in the *Congressional*

Record comes to 37 1/2 inches which was the exact length of the inaugural address of President Nixon.

Delusion About Deity

While the references to Deity which season the inaugural ceremonies keep alive some sense of an overruling Providence and of a power beyond that of the nation state, there is also a real chance that these references to God will foster a wrong idea. I refer to the deep-set delusion that we are a Christian nation — a modern Israel of God and so are God's chosen people above other nations.

Instead of seeing ourselves as a Christian nation, it is more true to the facts to say that we are a nation with Christian people in it; we are a nation deeply influenced by Christian values, a nation that has gradually grown to be tolerant to a variety of faiths, in which Christians are the most numerous.

Whatever in the providence of God the president of the United States may be, he is not any more chosen of God than the head of Mexico, Tanzania, or Timbuktu. Of all the myths that die a slow death, none dies harder than the myth that the United States of America is the "darling of divine Providence."

This brief survey of religion at a high point in our national life shows that in addition to America's many Christian, Jewish, cultic, sectarian, and nonreligious groups, there is, in the words of Bellah, "an elaborate and well-institutionalized civil religion in America." It is this civil religion which is now becoming the subject of intense study, if one can judge by the appearance of the recent *Daedalus* issue on "Religion in America"; the book by Charles Henderson, chaplain of Princeton University, entitled *Nixon Theology*; and the conference on civil religion that is planned by Drew University and which will be attended by several faculty members of EMC. I believe we will all be instructed by either attending the inauguration in Washington or watching the ceremony on television.

The Christian whose greatest loyalty is to a God over all nations and who belongs to a fellowship of people from all nations may most appropriately pray at such a time as this not only for his own country but for the powers that be of all nations. The New Testament mandate to pray for the powers that be was for a government that ruled the world, not just Syria or Greece. Whereas nationalistic prayers are addressed to a tribal god, the Christian addresses a God of all nations.


Tribal God and the God of Christianity

And so on inauguration day of 1973 we may expect to witness again the rituals and symbols of the religion of the American way of life. Unfortunately, I cannot attend in person but I plan to observe the telecast. I shall likely do what I did four years ago — send for a copy of the *Congressional Record* for the day and file it with my bulging files on American civil religion. I do this, not

because I believe there is personal or national salvation in America's civil religion. I do this because I believe we must take America's civil religion seriously. The civil religion of all nations must be taken seriously.

But as I do this I will take even more seriously the religion which I find revealed in the Old and New Testaments. Much as I appreciate the insights — let us say of Jefferson and Lincoln, who were two presidents who showed unusual perception in the issues of church and

state and in the role of God as sovereign of the nations — I still prefer a religion that is not tribal, a religion that is not nationalistic. This I find in Christianity.

I gladly identify myself, therefore, with that stream of history whose greatest heroes are not George Washington, Abraham Lincoln, Woodrow Wilson, or Franklin D. Roosevelt, but whose real heroes are Abraham, Moses, Amos, Isaiah, Jeremiah, and Paul, and above all Jesus Christ the Lord of history whose kingdom is forever. 

The Gospel—Good News?

by Nelson E. Kauffman

The church is under orders from her Lord to make the "gospel" known to all people on earth. It seems as if many, if not most church members would have real difficulty if called upon to explain what they really mean by "the gospel." They would likely say, "It's good news," but then be unable to say what they mean by that phrase.

I have asked many people this question, and it troubles me that with all our preaching and Sunday school teaching, the heart of what the church has to say to the world is so unclear to church members, and consequently they feel unable to share it with anyone.

The Meaning of "Good News"

What do we really mean by calling the gospel "good news"? Is it good news to everyone or only to those who are willing to receive it? Will nonchurch people agree that the gospel is good news if they are made aware of what it really is? I have discovered after asking many persons, "Do you know what church people mean by the word 'gospel'?" that most of them say, "I don't believe I do," and some say, "I guess it's the Ten Commandments."

It may be that some would contend that what we mean by that word is not significant, because it can mean many different things to different people. If that is true then, it makes communicating God's message to men almost impossible. We need to define the words we use, else we merely add to religious confusion. We at least need to know what Jesus meant when He asked us to preach the gospel in all the world. Did He mean some ambiguous something?

It is possible to be too narrow in our explanation or definition of the gospel, to make it merely a subjective or experiential matter. Or, one can try to explain it only in objective, historical, technical, or theoretical terms as if it were a philosophical system, or a legalistic way of life. If it is presented to a person, as Paul would present it, would the hearer agree, "That is really good news," or "That is surely wonderful truth"? I believe he would.

The Gospel Meets Man's Deepest Need

It is my understanding, and my experience as well,

that when I present the really "good news" as revealed in the Scriptures, any normal human being agrees that what God offers us in Jesus Christ is good news, for it meets man's basic, deep, and fundamental need. Man is suffering from alienation in families, communities, and nations. He is plagued by loneliness. He is depressed by guilt. People in our society want someone near who cares and understands, who accepts them, forgives, and appreciates them.

Every normal human being experiences a sense of guilt and condemnation because in his best moments he knows he has done wrong, has been hateful, proud, jealous, and envious. He often feels alienated from his fellows and from God. He thinks God is far off and delights in punishing man.

Persons feel helpless and defensive when they think of God. They dislike His administration of the world. So when talking about God's actions they feel more like condemning Him or finding fault with Him and His Word than like responding to His love. It may be that in our efforts to witness, we add to this feeling, rather than present God's forgiving love, His abundant mercy, and great kindness.

Presenting "Good News"

There is nothing remarkable about God loving and caring for "good people." Plenty of people appreciate and are willing to sacrifice for good persons who appreciate what one does for them. But our God loves and cares for bad, sinful, mean people who are friendless, and that's something "out of this world," especially for people who feel they have been failures, and these are found in all levels of society. That's "good news"!

Too often we church people give the impression that God loves only the lovable, good decent people like we are. God, like Jesus, reaches out in love and understanding and acceptance of people wherever they are. Luke 15:1, 2. I have not found any person who, when asked if that is not good news about God, did not agree.

One man said recently after I had emphasized God's love for sinful man, "But, look, don't say that or you will

encourage them in their evil." I hasten to add that God loves sinners but He is just and intolerant of sin. His hatred of sin never cools. Punishment of evil and wrong is irreversible. He has never changed His decree, "The soul that sins shall die," unless there is repentance. To answer this problem Christ Jesus came into history.

God dealt with justice against sin through Jesus. The gospel includes the historical facts about Jesus, His life of kindness and love to men, His ignominious death on the cross, His resurrection and present intercession for us.

But the gospel is more than just these objective facts. It is the explanation of the meaning of these facts for us that brings the response, "Yes, that really is good news." When it is explained that by His death He took away our wrongs, our sins, removed them, covered them, never to be remembered or held against us forever (2 Corinthians 5:17-21; Hebrews 10:16-19), if and when we agree to receive Him as one who took our place, invariably the person will say, "Yes, that is good news."

One man recently said, "I never heard that before." What normal person wouldn't like to have all his past misdeeds and wrongs removed from his record, forgotten and never held against him?

But that's not all of the gospel. He not only removes our debt, what was on the record against us, leaving us without anything in our favor or to our credit. No, He places to our credit, to our account, all the infinite righteousness, goodness, perfection of Jesus Christ Himself. 2 Corinthians 5:21. Glory to God! He then owns and claims as His own all those who receive, claim, and own Him as their own. John 10:27-29; Matthew 10:32, 33.

Isn't it wonderful and glorious to know that Christ claims and owns as His children all those of us who claim and own Him! Man, I like to really belong, don't you? I say that's "good news," don't you? and I have never found anyone to disagree. Maybe you have.

The Meaning of Christ's Coming into History


Yes, it's true that the "gospel truth" is anchored in history. The experiences described above are possible because of the facts of Christ coming into history. To receive Jesus involves one in obligation to Him. He said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (Jn. 14:23). The full impact of this truth is not realized unless one responds and really says from his heart, "Yes, Jesus, I love You and I will turn away from my selfish ways and obey You, as Your love slave, out of appreciation for what You did for me."

Obedience and holy living is a response to God's love in Christ but not as a means of merit to obligate God to do us favors. Those who claim to be His and then reject His commandments to love and serve their fellowmen will be rejected by Him in the end. Matthew 7:21-23.

Unless we know the meaning of Christ's coming into history, we will have real difficulty in knowing and explaining what the "good news" is. Cold historical facts

do not often inspire or appeal to people. It is not only a matter of intellectual understanding but also of personal experience. Reception and personal experience of the meaning of the gospel is really essential.

If those outside the church are unclear on what we are trying to say as a church, the fault likely lies with us. We undoubtedly do not and cannot really understand and appreciate the good news until we have shared it with another person so that he can understand it.

There's more in the Bible than the "good news," the gospel. There is history that is sad. There are warnings that are fearful. There are awe-full judgments and the wrath of God against sin. There are commandments to be obeyed. We are commanded to teach all things Jesus told us. It may be that we are more familiar with the commandments and judgments than we are with the good news. We need the admonition of Paul following his statements of the glorious gospel "good news" in 2 Corinthians 5:14-21, when he said, "As God's partners we beg you not to toss aside this marvelous message of God's great kindness" (2 Cor. 6:1, *Living Letters*). 

Delegates —

Who and How Chosen

The new church structure assumes that the official business sessions of the General Assembly can be best facilitated by an appointed representative body. Such persons are called delegates. The first full General Assembly session to be held at Harrisonburg, Va., Aug. 7-12, has the potential of approximately 300 delegates. These will be men and women chosen by the church at large to represent their concerns at General Assembly. These delegates will also be expected to carry back to the region or district from where they came concerns of the General Assembly.

The approximately 300 delegates are selected by the five regions of the Mennonite Church. In the absence of a regional assembly, districts (conferences or other organized groups) may share in an allocation of delegates to the General Assembly.

A formula has been established and is being used by the appropriate bodies for the selection of delegates.

The list was to have been finalized by late February.

Delegates begin their term of service at the time of the biennial General Assembly and continue during the interim until the next Assembly.

Pray for the delegates from your region as they deal with issues of great significance in relation to the life and mission of the church.

You may not be appointed as a delegate but your attendance and participation at General Assembly is greatly needed. Put General Assembly in your summer schedule. — A. Don Augsburger, moderator of Mennonite General Assembly

What We Think of the Bible

Inspired by a growing sense of need to strengthen the churches as Christian communities capable of fulfilling their historic mission, Conrad Grebel College, affiliated with the University of Waterloo, Ontario, has recently organized a School of Adult Studies. This program is designed to enrich the leadership of the church and to equip the congregation successfully to minister to the needs and problems of society.

John Miller, associate professor of Religious Studies, was given the responsibility to organize and direct this program. Under his leadership, the School has expanded its course offerings from a Seminar for Ministers, which meets monthly for an entire day throughout the regular academic year, to a variety of workshops dealing with current issues that confront the congregation.

Registration is open to any interested adult, regardless of educational background or experience. Many have availed themselves of the opportunity to expand their awareness of issues and problems facing the church and to improve their ability to provide effective leadership within the context of the congregation. The cost to the participant is nominal; costs are largely covered by the college and conference subsidies.

The seminar for ministers is presently enjoying its fourth season of successful operation. This seminar has been well attended and much appreciated by pastors of the Ontario, Western Ontario, United Mennonite, and Mennonite Brethren conferences. Topics discussed were: "The Sermon on the Mount," "The Historical Jesus," "The Origin and Development of Religious Faith in the Judaeo Tradition," and a variety of other practical issues facing the present-day pastor and the congregation.

The focus of the seminar for ministers the past fall was "The Authority of the Bible and Its Use in the Congregation." After three all-day sessions of prepared presentations by a variety of individuals and intense discussion, the following "Statement on the Bible" was drafted and unanimously accepted by the seminar. It is presented here for further consideration with the hope of bringing to the Mennonite Church a realistic and wholesome understanding of the authority and use of the Bible.

Statement on the Bible

The Old Testament witnesses to God revealing Himself, acting and speaking in events of history to call and preserve Israel as a people for Himself. The New Testament

witnesses to God revealing Himself most clearly in the words and deeds of Jesus, who is confessed in the church to be Christ and Lord. The promise and preparation of the old covenant is being fulfilled in the new era begun with the event of Jesus Christ and the earliest church.

In the absence of the first generation of Christians, the church brought together the Bible as the indispensable and primary witness to the events through which God founded His people. We hold that God was at work in the process through which the books of the Bible were formed, collected, and eventually recognized as authoritative in the church, and therefore their interpretation depends upon the continued work of God; we also hold that the books were written by persons utilizing the languages and cultures of the times and must therefore be studied with all the available tools of the historical disciplines if they are to be taken seriously.

"The Word of God" is God in all His dynamic self-revealing activity and this encompasses much more than the Scriptures. The Scriptures invite the testing of what is written. As generations of Christians participate in the event of Christ, the Holy Spirit continues His work of enabling discernment of God's will and action in the church.

This heritage of interpretations gives orientation to the study of the Bible. The life and worship of the church keep alive interest in God's revelation. The church is a people who have been brought into existence by the Christ event. Our understanding of the Scriptures is controlled by the life and teachings of Christ and the New Testament. The individual's inner conviction of the truth is also a work of the Holy Spirit.

In the interplay and cross-checking of the Bible, Christian tradition, and the present voice of the Spirit expressed through individuals and confirmed in the church we come nearest the will of God for us. In the assemblies of the saints binding and loosing can take place as through free discussion the Holy Spirit leads toward consensus and unity in obedience.

This gives us enough truth on which to live; we cannot know God fully until His kingdom is fully come. We therefore turn away from arrogance, always listening for God to speak to us (sometimes from unexpected quarters) again and again to illuminate His action in making a people for Himself and bringing the world to the fulfillment of His purposes.

— Bible Seminar, Conrad Grebel College, November 21, 1972



A Perspective on Key 73

by Howard Zehr

The Key 73 movement is having varied reactions on the North American continent. Even though the large majority of professing Christians are cooperating in some way, there is increasing polarization on the part of some. Those of a more liberal theological persuasion are fearful that Key 73 is too liberal. The Jewish leaders are fearful of proselytizing.

Working together in evangelism is not as simple as many well-meaning Christians would like to think it should be. Some Christian leaders who at one time were bemoaning the fact that Christians weren't working together in giving a united witness are now denouncing the current attempt at working together.

But Key 73 does have positive values. It has brought Christian leaders together for conversation, prayer, and searching as never before. There has been a quality of interaction that has been heartwarming. The movement provides a context which gives new stimulus and support for Christian witness. The sincere effort of working together will leave an added impact upon our communities. There is a new dimension of love and respect for each other being demonstrated. Jesus said long ago to His disciples, "By this shall men know that ye are my disciples, if ye have love one to another."

The movement seems to be working in the direction for which our Lord prayed when He asked the Father that they might all be one and that the world might know that the Father sent Him. The movement is providing settings that bring together Christians who share common concerns.

A wide variety of resources are being made available. Some of these may be found helpful. Christians will be led to a new self-identity as they relate to many other kinds of people. It is my prediction that the year 1973 will help us as Mennonites to have a new appreciation of our heritage of a Christ-centered faith.

Phase II of Key 73 Now in Progress


The evangelistic thrust on the North American continent is now in its second phase. The emphasis is upon the Scriptures. This includes both distribution and study. It is

hoped that a portion of Scripture can be distributed to every home on the North American continent. This is a high ideal. The achievement will be dependent upon our participation.

Scripture Distribution

Mennonites are encouraged to participate with other churches in this mass distribution of the Scriptures. Communities may organize themselves by city blocks or county roads and make specific assignments to certain congregations or groups for this distribution. Special Key 73 editions of the New Testament, the Gospel of Luke, or other portions may be secured through the American Bible Society, 1865 Broadway, New York, New York 10023.

Group Bible Studies

Small Bible study groups are encouraged. It could be enriching to meet with persons of other denominations or of non-Christian background to talk about the Scriptures. This could provide a very natural setting for one to share his own faith and experience in Christ. Even though there may not be very satisfactory materials at hand for these Bible study groups, I think it would be profitable for small groups to get together to simply read New Testament portions from a modern translation. Each member of the group could then share impressions and what meaning it has to them in particular. This would be a much better approach than to have something too highly sophisticated for use among nonchurch people. Consider starting a Bible study group in your home or community. 

New Friendship

*Take me, if you will, to secret places,
Forgotten rooms, neglected now, and still
To treasures stored up in the attic spaces
The dreams left fading on the windowsill.*

— Phyllis Rogers

Beechy, Hostetter, Contact North Vietnamese Leaders

Atlee Beechy, Mennonite Central Committee (MCC) Executive Committee, and Douglas Hostetter, member of MCC Peace Section, left for Paris on Feb. 17 to contact representatives of the Democratic Republic of Vietnam (DRV) and the Provisional Revolution Government (PRG), the government established by the National Liberation Front.

Implementing the Indochina resolution passed by the 1973 MCC Annual Meeting, Jan. 19-20, Beechy and Hostetter are exploring possibilities for assisting war victims in areas not controlled by the South Vietnam Government.

Many voluntary agencies from Europe

NBC Schedules Film on Amnesty

Duty Bound, a 60-minute drama dealing with amnesty was scheduled to be shown on NBC television, Sunday, Mar. 11 at 2:00 p.m., EST.

The film written by Allan Sloane, centers around a young American who comes home from Canada hoping for amnesty and turns himself in for draft evasion. The essence of the play—the call to duty and its complexity in a free society—is revealed in the course of his hearing. There is no jury, except the viewing audience, which is invited to participate in the verdict by phoning in votes.

Mennonite Central Committee (MCC) Peace Section is a participating member of the Interfaith Committee on Draft and Military Information which originated the idea for *Duty Bound*.

"The Interfaith Committee began planning a film on the draft to replace *Alternatives*, a film produced by the Historic Peace Churches and the National Inter-religious Service Board for Conscientious Objectors," explained Walton Hackman, associate executive secretary of MCC Peace Section who served as chairman of the film subcommittee. "As the active draft came to an end we realized that a film only on the draft would have limited use so we switched the focus of the film to amnesty. The idea was presented to NBC who picked it up, making the film available to a much larger audience. Because of the controversy surrounding amnesty, the film has not been scheduled by some NBC affiliate stations. Persons wishing to see the film may want to contact the program directors of local NBC stations to encourage its use."

and North America are now seeing North Vietnamese representatives hoping to establish channels for assistance. Because the effectiveness of the cease-fire is still questionable, it is unlikely that the DRV or PRG will accept foreign workers into unstable areas.

"Since it is not clear that we can be immediately represented in DRV or PRG controlled areas, we are looking for responsible channels to help," explained William Snyder, MCC executive secretary. "MCC feels constrained to see that aid is used to help innocent war victims, and not for military or political purposes."

Nutrition Center Opened in Bangladesh

Mennonite Central Committee (MCC) and three other sponsoring agencies opened an intensive nutrition center for children at Mirpur, Bangladesh, in December. The nutrition program will aid malnourished infants and small children seriously ill and unlikely to recover on the minimum rations their families can give them.

The Mirpur nutrition center, ten miles north of Dacca, is designed for 30 children. The estimated rehabilitation time is three months. Children will spend the day in the center and night with their families so they can be restored to health in a family rather than an institutional setting.

The rehabilitation center is near a camp of 160,000 Biharis and a large number of relatively poor Bengalis. The Bihari people, of Indian origin, considered themselves Pakistani and sided with the West Pakistanis during the conflict between East and West Pakistan last year. When the new nation of Bangladesh was established and the Bengalis took positions of power, many fearful Biharis left their homes and shops and gathered in camps. Half a million Biharis are now living in camps in Bangladesh.

The Mirpur center will care for children from both the Bihari and Bengali communities. The sponsoring agencies hope that such action will contribute to the reintegration of the two groups.

The project is a joint effort of MCC, the Southern Baptists, Missionaries of Charity, and the International Committee of the Red Cross (ICRC). Medical personnel from ICRC with assistance from



Mark Blosser holds three children being cared for in the nutrition center, Bangladesh.

a doctor from the Mirpur colony will prescribe the needed medical care. Two trained sisters from Missionaries of Charity will be in charge of the selection and care of the children. Marge Bennet, a Southern Baptist, and Leona DeFehr from MCC will assist in the administration of the center. The building is provided by the Southern Baptists and cash expenditures will be covered by MCC. The program is planned to continue until June 1973 when it will be reviewed for possible extension.

Foundation Gift Assets Up 35 Percent

The Mennonite Foundation enjoyed another year of progress during 1972, according to a report from John H. Rudy, director of financial services.

Gift assets increased more than \$1,300,000. An additional \$600,000 was distributed to many church institutions, and no less than \$1,000,000 was designated for the work of the church in new and revised wills.

At the end of 1972, gift assets being managed for eventual distribution totaled \$5,304,000. This was up from \$3,980,000 the year before, an increase of 35 percent. These assets have increased more than ten times during the past five years.

A new Foundation office has been opened in Lancaster, Pa. Luke R. Bomberger is the recently appointed Eastern regional manager. Harold P. Dyck continues as Western regional manager and Harry E. Martens as Central regional manager. Delmar K. King is assistant investment manager and Robert I. Baker is financial services assistant.

Investment guidelines, which attempt to define Christian, ethical, and social criteria for the Foundation's investment program, were further developed and refined during the year.

Noticeable progress is being made in negotiating the sale of various real estate holdings which the Foundation acquired through charitable gift plans.

Foundation programs and services now are administered from the three regional offices at 1110 North Main Street, Co-

shen, Ind.; Box 597, Hesston, Kan.; and 12 Greenfield Road, Lancaster, Pa.

No Word on Captured Workers

Many Mennonites have been concerned about the fate of Daniel Gerber, Mennonite Central Committee Paxman from Dalton, Ohio, who was captured along with two missionaries, Ardel Vietti and Archie Mitchell, in 1962 by the National Liberation Front at Ban Me Thuot, Vietnam.

No direct word has been received from the three since their capture at a Christian and Missionary Alliance leprosy hospital over ten years ago. A 1968 rumor stated that the three were alive and well. Subsequent rumors have not been confirmed.

With the release of lists of prisoners of war and with inquiries of returning prisoners of war, it is hoped that definite information will be secured. So far the United States State Department has not received listings for Vietti, Mitchell, or Gerber from the North Vietnamese and therefore presumes their decease. A possible reason for receiving no definite information from the North Vietnamese may stem from their capture by the National Liberation Front in South Vietnam. Thus far no lists of prisoners or of those missing in action precede 1964.

MCC in cooperation with the Christian and Missionary Alliance is seeking information about the captives.

"Our hopes are that these three workers will return, but the factual information is not encouraging," said William T. Snyder, MCC executive secretary. Everything possible will be done to find out what has happened to them. We are watching and waiting."

Mission Board Rejoices

Contributions to Mennonite Board of Missions, Elkhart, Ind., for the 1972-73 fiscal period increased by 17.4 percent. David C. Leatherman, treasurer, in preliminary figures, reports an increase of \$266,440 over the 1971-72 fiscal year.

Disbursements increased 1.1 percent for the same period, Apr. 1, 1972, to Jan. 31, 1973. Contributions amounted to \$1,799,519 toward a budget of \$1,858,222.

With approved estate fund allocations and other transfers "we expect to meet our total budget for the year," Leatherman says. On the basis of the early months' experience, last fall we feared that we might end up the period with as much as \$325,000 short of our contributions goal. "Instead, we are rejoicing in thanksgiving to God and to our brotherhood for this generous and heartening

response," says Boyd Nelson, secretary of information services.

We are grateful also to our field and staff personnel and to the members of our Board of Directors and other administrative committees for their participation in what we called Mission Privilege, Nelson says. We had challenged ourselves to give the first 10 percent of the needed \$325,000. In the end we have record of more than \$21,000 committed in Mission Privilege with one third coming from overseas missionaries and another third coming from Elkhart and Harrisonburg staff.

"Our faith in the Lord and our faith in the brotherhood has been strengthened by this experience," comments Nelson.

Church of Good Shepherd Reports

The Spanish Mennonite Church of the Good Shepherd, Lancaster, Pa., had three special activities during February.

On Feb. 10 a service was held on behalf of the earthquake victims in Managua, Nicaragua, at the Assembly of God Spanish Church with two evangelists from Chicago, Samuel Santos and Juan Figueroa.

Evangelist Josue Capellan participated in a weekend program, Feb. 16-18. The 1971 Chicago Crusade film was shown, in which Yiye Avila was the evangelist. Seven persons made decisions. Others were healed and gave testimony.

From Cumberland, Md., came the Jubilators Quartet, Sunday morning Feb. 18, for a program of sacred music.

Mar. 23-25, Isabelo de Jesus will hold a weekend of evangelistic services at the Church of the Good Shepherd.

These programs were coordinated with the national Key 73 thrust. — Jose A. Santiago.

Gifts of the Elderly to Be Used in Congregations

Delegates from Mennonite and Brethren in Christ congregations in the Goshen-Middlebury-Elkhart, Ind., area considered "The Aged in Our Local Congregations" in a conference Feb. 4.

Held at the Pleasant Oaks Mennonite Church in Middlebury, participants explored methods whereby congregations can (1) determine needs of their aged, (2) explore the general resources of their aged, and (3) help younger persons, particularly middle-aged, make meaningful plans for retirement.

Tilman R. Smith, Goshen, director of Studies and Programs for the Aged under the auspices of the Health and Welfare Committee of the Mennonite Church, chaired the conference, intended as a pilot project for getting information and ideas

which can be adapted to the needs of local congregations, he says.

Delegates were asked to compile information for their congregations on the number, gifts and needs of the aged, and services provided by the congregation. Smith pointed out that many members of local congregations 65 and over are getting along very well and have no special needs beyond other members, "but let's get the facts," he said.

Schwartzentruber Reports on Brazil Program

Finding leadership for congregations in Brazil where there is no missionary is one of the major needs facing the Brazil Mennonite Church, says Kenneth Schwartzentruber. Kenneth and his wife, Grace (Bender), and family are on a one-year furlough in North America.

Although the earlier missions' emphasis on developing congregations remains a primary focus in Brazil, says James Kratz, associate secretary of overseas missions for Mennonite Board of Missions, Elkhart, Ind., with whom the Schwartzentrubers serve, "leadership training is a priority."

The Brazil Mennonite Church is searching out new leadership patterns in contrast to the older concepts of a one-man, fully-supported ministry, Kratz says. Seven congregations have been planted by missionaries in Sao Paulo state in the last eight years. In a number of congregations a team leadership is developing.

Extension courses in leadership training are being offered by missionaries Harvey Graber, Cecil Ashley, and in northern Brazil by Bob Gerber.

The economic picture in Brazil has improved during the eight years the Schwartzentrubers have spent in Brazil, Kenneth indicates. "The pretzel man drives a Volkswagen; the plywood people drive Dodges and Fords," he says. "Cars are available to many more people than eight years ago."

Kenneth served as manager of the Livraria Crista Unida (United Christian Bookstore) at Campinas since going to Brazil. During their furlough a former assistant at the bookstore and pastor in northern Brazil, Teo Penner, is managing the store.

In recent years Kenneth has also carried responsibility for literature publication and distribution of the Brazil Mennonite Conference. In the past five years business at the four LCU Bookstores in Brazil increased by 40 percent. The bookstores provide a vital and appreciated service to the larger evangelical community in Brazil, notes James Kratz.

The Schwartzentrubers have also assisted in leadership at the Jardim Nova

Europa congregation in Campinas.

Virginia Ann (19), eldest daughter in the Schwartzentruber family, completed translation of the book, *The Secret Church* by Louise Vernon, into Portuguese just prior to their furlough. A book of historical fiction about Anabaptists during the Reformation, it provides an insight into the commitment, challenge, and danger of becoming an Anabaptist Christian during the days of the Reformation. The book was first published in English by Herald Press, Scottsdale, Pa., in 1967.

The Schwartzentrubers are living with their four children — Virginia, Wilda, Michele, and K. Daniel — in Tavistock, Ont. Virginia has specialized in languages and plans to attend Eastern Mennonite College in Harrisonburg, Va. Kenneth is completing studies for the M.Div. degree from Associated Mennonite Biblical Seminaries, Elkhart Ind., during their furlough.

TV Programs of General Interest

Television is too liberal for some people. Too conservative for others. And too middle-of-the-road for another group.

Paradoxical, yes. But a national poll indicates that a majority of Americans say TV is fair in presenting different points of view in its programming.

The following upcoming programs may interest you:

America. The Huddled Masses; The Promise Fulfilled and the Promise Broken. Tuesdays, Mar. 13, 20 (10:00-11:00 p.m.).

The Singing Whales. Study of whale species that communicates musically. Wednesday, Mar. 14 (8:30-9:30 p.m.).

NBC Children's Theatre. A Picture of U.S. Saturday, Mar. 17 (12:00 noon-1:00 p.m.).

The Red Pony. Adaptation of Steinbeck novel with Henry Fonda, Maureen O'Hara. Sunday, Mar. 18 (8:30-10:30 p.m.).

Tom Sawyer. Mark Twain story starring Jane Wyatt, Buddy Ebsen, Vic Morrow. Friday, Mar. 23 (8:00-9:30 p.m.).

Keep U.S. Beautiful. Entertainment with an ecological theme. Tuesday, Mar. 27 (8:00-9:00 p.m.).

Dr. Seuss. The Lorax, Wednesday, Mar. 28 (8:00-8:30 p.m.).

The Selfish Giant. Based on story of Oscar Wilde. Wednesday, Mar. 28 (8:30 to 9:00 p.m.).

Peary's Dash to the North Pole. Appointment with Destiny — Re-creation of historic expedition. Wednesday, Mar. 28 (10:00-11:00 p.m.).

Pueblo. ABC Theatre — Dramatization of true story of the "Pueblo Incident,"

starring Hal Holbrook. Thursday, Mar. 29 (9:00-11:00 p.m.).

(Reprinted by permission of the Television Information Office of New York.)

Intentional Communities, Directions

Eleven representatives of six different intentional community groups met Jan. 16 with staff persons of Mennonite Board of Missions, Elkhart, Ind., and the Board of Congregational Ministries, Goshen, Ind., at the Mission Board for exploratory discussions.

Michael Friedmann, member of the Fellowship of Hope, Elkhart, commented that the meeting was a "preliminary conversation in which most of the groups represented expressed a desire to have more contact with church organizations and conferences." Friedmann indicated that the primary purpose of the session was to "more clearly outline alternatives" — not to come to any conclusions.

Bonnie Hackel, member of a fellowship group in Goshen, felt that intentional community groups are at different places in their development and perspective — and hence "some are more ready than others to move in the direction of identifying with organizational church structures."

About 30 groups from the United States and Canada were invited by Reba Place Fellowship, Evanston, Ill., to a get-together held on Feb. 22-25 in northern Illinois. According to Friedmann, one of the agenda items at the gathering was the question of relationships to the larger church.

Homecoming Plans Feature Gleysteen

Jan Gleysteen, Mennonite artist from Scottsdale, Pa., will address alumni at the 1973 homecoming banquet on Apr. 28 at Eastern Mennonite College. He will speak on the topic, "Phase Three of the Anabaptist Movement."

During the Apr. 27-29 weekend the Mennonite Publishing House illustrator will also present his well-known slide collection, "Faith of Our Fathers," which combines Western Europe scenery with a history of the Reformation period from the 1500s to 1800.

According to the homecoming planning committee, the selection of Mr. Gleysteen was made in line with plans to employ an international theme for homecoming weekend. The 25th anniversary of the international students program at EMC will be observed during this time, the committee said.

Reunions, beginning Saturday morning, will be held by the college classes of 1943, 1948, 1953, 1958, 1963, and 1968. The Eastern Mennonite High School classes of 1923, 1928, 1933, 1938, 1943, 1948, and 1958 will also meet.

Twelve departmental reunions are scheduled: Bible, business, education, English, history, home economics, modern languages, music, nursing, psychology, sociology, and the annual meeting of the Mennonite Medical Association.

Other homecoming activities will include a comic opera performed by the music department on Friday evening, a baseball tournament, announcement of the seventh "alumnus-of-the-year" award, and an alumni worship service.

In addition, persons arriving early may attend a Lecture-Music Series program by the West Virginia Percussion Ensemble at 8:00 p.m., April 26, as well as visit classes and a special alumni chapel the following day.

Tuition Hike Slated for EMC

Eastern Mennonite College will raise tuition by \$150 for the 1973-74 academic year. The rate hike brings tuition to \$1,866 a year, with room and board remaining at \$930, Myron S. Augsburg reported in a memo to students. The cost increase was decided after consultation with a number of member institutions in the Council of Mennonite Colleges. An advance payment of \$75 for day students and \$100 for dormitory students must be made at the business office prior to July 15. Payments after August 15 are subject to a \$10 late charge, he added.

In light of numerous student requests this year for off-campus living privileges, the college administration reaffirmed its position that "residence living helps to cultivate community, personality development, and self-discipline."

"Living in dormitory units enhances this process as relational sensitivity is developed," college officials stated. "This togetherness in the varied experiences of routine daily living helps one to develop supportive and caring attitudes toward his fellow students."

In line with this philosophy, all students except those who are married and those who live with their parents will be required to receive administrative approval before registering as a day student, the college reported.

If all residences are filled, off-campus lodging requests will be considered from seniors, juniors over 21 years of age, and persons who desire to live with members of the immediate family other than parents, EMC said.

EMC's fall term begins on Sept. 11.

mennoscope

Service Personnel Urgently Needed

The Voluntary Service program of Mennonite Board of Missions, Elkhart, Ind., currently has an extremely urgent need for an experienced construction worker in Philadelphia, Pa., and an assistant host or hostess at the International Guest House in Washington, D.C. If interested, please contact John Lehman immediately at Box 370, Elkhart, Ind. 46514, or phone 219 522-2630.

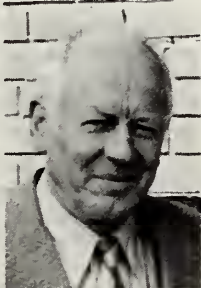
Clarence Lutz, Elizabethtown, Pa., died suddenly of a heart attack, Mar. 5. Funeral services were held Thursday, Mar. 8, at the Elizabethtown Mennonite Church. Clarence has been a member of the Publication Board for 23 years. He served as vice-president from 1953 to 1971. Clarence participated vigorously in the discussions at the last meeting of the Board on Feb. 22. Sunday, Mar. 4, he preached in a morning service, visited in the afternoon, and participated in a meeting in Lancaster in the evening.

Black Rock Retreat has opening for semiretired couple. Write: Black Rock Retreat Association, R. D. 1, Kirkwood, Pa. 17536.

The Riverside Hospital Professional Nurses Alumni Association, Newport News, Va., is having a homecoming May 19, 9:00 a.m.-3:00 p.m. There will be a program, luncheon, and tour of the hospital. Class reunions can be held in the afternoon. Alumni please get in touch with the Association even if you can't come to give current address and news. Write to: Riverside Alumni, 153 Nicewood Drive, Newport News, Va. 23602.

Big Grassy Indian Mission, R. 1, Sleeman, Ont., is looking for used hymnals. Up to fifty are needed. The mission is interested in the old *Church Hymnal*, *Life Songs*, or other. Please write to B. Hershberger at the above address.

John Koppenhaver on the faculty at Hesston College was elected chairman of the Overseas Committee of Mennonite Board of Missions, Elkhart, Ind., a group of resource persons who provide counsel for the Board of Missions at Elkhart, Ind., on such



John Koppenhaver

items as appointment of missionaries, new programs, new outreaches, budget, interviewing returned missionaries, and many other items. Other members of the committee are Lois Amstutz (also on the

staff of Hesston College), Paul Miller, Emerson McDowell, Calvin King, David E. Hostetler, Glenn Miller, and Doris Lehman.

A Married Couples' Retreat with George and Shirley Jefferson will be held Mar. 23, 24, at Harvest Drive Farm Motel, near Gordonville, Pa. Jefferson is active in his own church and is chief psychologist at the Philhaven Hospital. The Jeffersons are the parents of adolescents. For reservation and information write to Mrs. Rohrer Hershey, 109 Brusen Drive, Lititz, Pa. 17543, or phone 626-5549. Advance registration is required.

Anna Lutz, a nurse who left Somalia in December, arrived in the United States on Feb. 14. Her address is c/o Velve Reifsnyder, 224 N. Barbara Street, Mount Joy, Pa. 17552.

The Elam K. Stauffer family left British Honduras for furlough on Feb. 17. Their address until Apr. 13 is Route 2, Box 40A, Harrisburg, Ore. 97446, after which they will spend two months in the Lancaster area.

David Kniss, pastor of the Ashton Mennonite Church, reported that he and several other Mennonite ministers are planning to work together in sponsoring Sunday morning services at Myakka State Park. The park is about 18 miles from Sarasota, Fla. "There is an open door to begin this ministry," said Kniss.

An Institute and Literature Committee was named at the January meeting of the Executive Committee of the Honduras Mennonite Church. Members are Nering Huete, Amzie Yoder, Efrain Padilla, and James Sauder. They will give direction to the Extension Institute courses and serve as a consultation resource for the total Institute program. They will also help to orient the whole church in selecting literature.

Maynard and Hilda Kurtz, missionaries in Swaziland reported that with the arrival of Paul and Becky Christophel they are now assisting in the Swaziland Conference of Churches' youth project in Mbabane.

Goshen College students and Goshen Jaycees are working together on Project Terremoto (earthquake) in an effort to raise funds to help victims of the December earthquake in Managua, Nicaragua. The goal of the project is to raise \$50,000 in cash and materials. Funds will be used to rebuild homes of Nicaraguans who have been parents to SST students; rebuild the Alpalit building, a Protestant literacy program headquarters; rebuild the Providencio headquarters, a social service agency; assist

in rebuilding the Nicaraguan portion of the Nicaraguan-American school; and provide other programs and needed supplies. Funds will be channeled through Mennonite Central Committee.

An African congregational meeting was held in Nairobi, Kenya, on Feb. 11. Approximately forty persons met in a hall contributed by the Avon Tire Company. The location is in a neighborhood inhabited mainly by rural people from South Nyanza. This is only a mile or two from where consideration is being given to establishing a Mennonite community center among the Somali population. The group is looking initially to Dave Shenk to give pastoral guidance until African leadership can emerge. Nairobi has a population of half a million.

Millard and Priscilla Garrett, missionaries in Guatemala, reported they are considering beginning a new witness in an area 100 miles from Carcha. It requires a six-hour drive followed by a three-hour walk. "Although it is far," wrote the Garretts, "we have an entrance into the community through the schoolteacher. There is no evangelical witness, and the people seem interested."

Eastern Mennonite College board of trustees at the quarterly meeting reported that special attention is being given to the need for minority group and women representation on the board; announced the annual meeting of the Associates in Discipleship, a supportive group of business and professional persons, to be held on May 18, 19 in conjunction with commencement activities at EMC; and reported that over \$360,000 in five- and ten-year bonds has been sold to date. The trustees reelected Samuel O. Weaver to another two-year term as principal of Eastern Mennonite High School and reelected George R. Brunk seminary dean for two years.

Homecoming and dedication services for the new church building will be held at the Cedar Grove Mennonite Church, Greencastle, Pa., on Mar. 24, 25. Saturday evening at 7:30 the Free Men's Quartet will be featured. Sunday afternoon at 2:00 the dedication service with Willis Breckbill, Louisville, Ohio, will be held. The evening service, featuring musical numbers by the former Mennonite Gospel Team and other musical groups and a message by Willis Breckbill, will begin at 7:00 p.m. Former members are invited to attend.

Nelson Hostetter, executive coordinator of Mennonite Disaster Service (MDS), joined with representatives from 46 agencies on Jan. 17 at Camp Hill, Pa., to discuss needs of elderly victims of Hurricane Agnes. Three or four of the agencies were religious or humanitarian, the rest were government agen-

cies with legal responsibilities to flood victims. The purposes of the conference were to assess problems of activating voluntary organizations to aid elderly flood victims, to develop a strategy for meeting needs of elderly flood victims throughout the winter months, and to make recommendations to the Bureau for the Aging to implement better services for elderly flood victims.

Doreen Harms, administrative assistant in the Mennonite Central Committee (MCC) Europe and North Africa department, was enthusiastic about the midyear trainee retreat held at the Bloomington and Normal, Ill., area churches, Feb. 2-5. Forty-four MCC exchange visitors from Africa, Asia, Europe, and Latin America attended the retreat halfway through their yearlong stay in North America. Usually the young people are assigned to one host or sponsor for six months and then moved to a new location in order to provide a variety of experiences and contacts. Mennonites have hosted over 800 trainees in 23 years.

The second annual Old Folks' Hymn Sing was held at Good's Mennonite Church near Elizabethtown, Pa. on Sunday afternoon, Mar. 11, at 2:00 p.m. Guest song leader was Martin Ressler. *Life Songs No. 1* and *Church and Sunday School Hymnal* were used.

Mrs. Kathryn Troyer, who suffered a stroke while wintering in Florida, was returned to Goshen on Feb. 11, and is a patient at Goshen General Hospital. Though responding to treatment, her condition is serious. Home address: 3003 South Main, Goshen, Ind. 46526.

Richard Friesen, who served as an Overseas Mission Associate youth worker in Santa Rosa, Argentina, for two years and who returned to the U.S.A. in December, left on Feb. 18 for a three- to four-month tour of duty for MCC in Managua, Nicaragua. He is planning to work in the community development program.

Laurence Horst, Accra, Ghana: "Last week we had a special privilege. Marian and I, accompanied by one Ghanaian, motored to Jumasi, 170 miles from Accra in the heart of the Ashanti people. They are noted warriors of West African history. Now they have made Ghana the world's leading producer of cocoa. There was a conference there on "The Mission of the Church in Ghana Today—He Must Increase." The papers presented were excellent and all by Ghanaian scholars. We would then meet in discussion groups. I was a co-leader of the group on evangelism. My fellow is the moderator of the Presbyterian Church of Ghana. He is a Ghanaian. Two hundred and seventeen were enrolled and from many denominations. One of the speakers was Catholic. The Catholic

Church was much in evidence at the meeting and they did make an excellent contribution to the conference.

Ralph Buckwalter, Asahigawa, Japan: "Today the husband of one of the Christian ladies in the congregation called the pastor to let him know that he definitely wanted to prepare for baptism. This is really good news. Three other husbands are high up on our prayer list. The Spirit is working behind the scenes and you can imagine what rejoicing there is when this becomes visible. Praise the Lord!"

The 54th issue of the Russian language *New Way* leaflet published by Mennonite Broadcasts carried a small change. Readers are now asked to address their correspondence to Vasil Magal in La Louviere, Belgium, rather than to Harrisonburg, Va. Magal is speaker on the Russian language broadcast, *Voice of a Friend*, which is produced by Mennonite Broadcasts and beamed to Russia from Europe and the Far East. This change means that Magal will handle follow-up correspondence in Belgium. Formerly it was done in Harrisonburg by Gordon Shantz, director of the Russian language broadcast. Approximately 5,000 copies of the *New Way* were mailed in January to Russian-speaking persons, most of them living in the United States or Western Europe. Some were mailed to Canada, South America, and Australia where large colonies of Russians live.

The Pleasant Valley Mennonite Church of Harper, Kan., featured Mennonite Broadcasts' Russian-language ministry during a Sunday evening program on Jan. 28.

Eastern Mennonite College has recently released a 15-minute radio program of chapel addresses and music to provide a "weekly window into the college scene," according to Norman Derstine, director of church relations at EMC. Derstine said that "Moments at EMC" will include a variety of talks by college professors and administrators as well as a sampling of choice visiting speakers. Once a month the program will consist of selections produced and directed by EMC's music department. Mennonite Broadcasts, Inc., of Harrisonburg is helping to market the tapes in major EMC constituency areas in the Eastern United States. Persons interested in airing the program or auditioning tapes should call collect or write to Norman Derstine, Eastern Mennonite College, Harrisonburg, Va. 22801. Phone: 703 433-2771, ext. 345.

Writers' Fellowship at Mennonite Information Center, Lancaster, Pa., Mar. 18, 1:30 p.m.

"U.S. Minorities" is a new course offered second semester at Central Christian High School, Kidron, Ohio. The senior elective course surveys the history

and cultures of the black, Chicano, and Indian in the U.S. The instructor, Marion Bontrager, hopes the course will help balance out the usual "white" history textbooks. It should also help prepare students for more effective living in a multicultural society.

Otis Hochstetler, Brasilia, Brazil, reported on Feb. 12: "Last week Glenn Musselmans were here and administered a five-day Bible school in Gama. Record attendance was 124 in Manoel's house! Their visit was much appreciated as well as their inspiration to the church. We learned a lot of new choruses and have more on tape to learn."

Stanley Miller, Overseas Mission Associate teacher with Mennonite Board of Missions, Elkhart, Ind., in Asuncion, Paraguay, wrote in Feb.: "I spent the month of January in Brazil. . . . In Brasilia I spent time with Otis Hochstetlers and Keith Springers. Both couples were very busy but they still took time out for me. Bob Gerbers were down from Araguacema, so I visited one night. In Salvador I spent several days with Duane King. . . . In Sao Paulo I spent one evening with the Peter Sawatskys. . . . The more Board personnel I meet here in South America the more impressed I become. I find these people extremely genuine and extraordinary in other ways. Perhaps the most impressive thing is that their mission here is not temporary or artificial, it has become their lifestyle."

"Getting faithful and capable national pastors to succeed missionaries is our no. 1 problem. Missionaries have engaged in a lot of soul-searching, discussion, and revision of their ideas. I, for one, have completely set aside as a primary goal the one-man salaried pastor. . . . What we are trying now in several of our churches is getting together the prospective leaders in a congregation to study programmed texts while they continue to work at their secular jobs and serve in the church. It will probably take from six to ten years for a man to complete the entire program." From Harvey Graber, Ribeirao Preto, Brazil.

"Our second term (at Union Biblical Seminary) started on Nov. 13. We have the largest enrollment we have ever had—157. It is really a challenge to work with a group of young people who are dedicated to train themselves for service in the church."—Mr. and Mrs. S. Paul Miller, Yeotmal, India.

Eleven inmates at the Southampton (Va.) Farm correctional institution signed up to take Bible correspondence courses, reported Lovina Troyer, Home Bible Study assistant at Mennonite Broadcasts, Harrisonburg, Va. Troyer arranged for a quartet from Ridgeway Mennonite Church in Harrisonburg, Va., to partici-

pate with Paul M. Roth, Home Bible Studies counselor for Mennonite Broadcasts, Harrisonburg, in a chapel service at the institution on Feb. 18. Some 150 inmates attended the service. Roth spoke on the subject, "What Do You Think of Christ?" The average age of inmates at the institution is 16-23, according to Interim Chaplain, Dan Shenk. And most of them are first-time offenders, he added.

Special meetings: John I. Smucker, Bronx, N.Y., at Barrville, Reedsville, Pa., Mar. 11-14. William Miller, North Liberty, Ind., at Mt. Jackson, Va., Mar. 16-23. Duane Gingerich, Youngstown, Ohio, at Cottage City, Md., Mar. 21-25.

New members by baptism: two at Pin-to, Md.; six at Mt. Pisgah, Leonard, Mo.; one at Roselawn, Elkhart, Ind.

Change of address: Harvey Graber, C. P. 700, Ribeirao Preto, S.P. Brazil.

readers say

Submissions to Readers Say column should comment on printed articles.

In response to "Banga's Brother" (*Gospel Herald*, Feb. 13), a most moving and beautiful meditation as one reflects on the unfortunate circumstances that war inflicts on victims who are neither responsible or able to cope with death and destruction, wrought by the powers that be.

The past decade has demonstrated to us once again, that men, with the exception of a small minority, fail to see the significance of the message of reconciliation made possible through the Prince of Peace.

It is disappointing to see those within our brotherhood who align themselves with the

prevailing attitudes of our society and perhaps unwittingly attach their thinking to the political right, these groups becoming most militant in the evangelical Fundamental churches.

It is time that those with conviction that violence is wrong, no matter who engages in it, speak up with those brave souls — editors and others — who believe in the prophetic message of peacemaking as it applies to one individual and we believe all people of the world.

While society will never bend en masse to the Prince of Peace, a standard other than the one we espouse for ourselves, is both incredible and inconsistent to our witness of peace.

The message of reconciliation reaches out to all people, regardless of the political ideology we find ourselves under. The hopefully concluded war in Vietnam is but a power play between two superpowers — Vietnam is unfortunate enough to be one of its victims.

Seems we Mennonite Christians, who react to words spoken in opposition and violence in war, without regard to biblical implications of peace and nonresistance are expressing a kind of dual standard, that becomes a most outstanding contradiction. We are told to pray for those who have the rule over us. The imperative is prayer — not identify with.

How about Banga? my brother! — Walter Christner, Sarasota, Fla.

Your editorial in the February 6 issue of *Gospel Herald* titled "Building a Conscience" sounds a refreshing and much-needed note. Perhaps the most destructive mood in the church today is to consult the views and feelings of its members rather than the Word of God. It is quite surprising that sometimes when certain subjects are up for discussion, Scripture passages that are plain on that particular subject are either ignored or explained away so as to lose their clear meaning. It seems that we are so easily influenced by worldly thinking from various sources. But how can we build strong convictions on the Word of God unless we are well acquainted with it? Perhaps we need to take more time to search it and ask the Spirit to apply it to our hearts and lives. — Warren R. Kriebel, Souderton, Pa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Beachy, Howard and Leda (Stutzman), Albany, Ore., third child, second son, Darin Jay, Feb. 6, 1973.

Chupp, Verlin and Karen (Kuhns), Goshen, Ind., second son, Matthew Ryan, Jan. 29, 1973.

Derstein, Wallace G. and Ruth Ann (Godshall), Hatfield, Pa., third son, Cory Michael, Feb. 17, 1973.

Earl, Larry and Bonnie, Baden, Ont., second child, first daughter, Robin May, Feb. 2, 1973.

Gehman, Linford and Rebecca (Roeder), Bergton, Va., second child, first daughter, Kathleen Roeder, Feb. 14, 1973.

Good, Leon W. and Elaine (Wenger), second child, first daughter, Juanita Joy, Feb. 19, 1973.

Hendricks, Richard and Sue (Lantz), Wauseon, Ohio, second child, Phillip Anthony, Jan. 18, 1973.

Hochstetler, Jim and Anna (Freyenberger), Kalona, Iowa, third child, first daughter, Dana Jo, Feb. 2, 1973.

Lehman, Stanley and Janice (Wolfe), Creston, Ohio, second son, Michael Shawn, Jan. 9, 1973.

Mack, Lawrence and Beatrice (Gehman), Telford, Pa., fourth child, third daughter, Deana Merle, Jan. 6, 1973.

Mays, Larry and Jan (Schweitzer), Ontario, Calif., first child, Wesley Joe, Jan. 18, 1973.

Miller, Leroy and Joy (Kropf), Woodburn, Ore., second child, Deon Lynn (by adoption), Jan. 11, 1973.

Ortlip, Barry M. and Betty (Smoker), Glen Moore, Pa., second son, Barry Melvin, Jr., Jan. 22, 1973.

Riegsecker, Gary and Nadine (Yoder), Middlebury, Ind., second son, Brian Anthony, Jan. 24, 1973.

Reber, John and Kathryn (Zuercher), Apple Creek, Ohio, fourth child, third daughter, Jan Elizabeth, Jan. 25, 1973.

Schantz, Merle and Carolyn (Fly), Conestoga, Pa., first child, Tamara Renee, Feb. 12, 1973.

Schlabach, Dan and Sharon (Smucker), Wooster, Ohio, first child, Robert David, Feb. 4, 1973.

Shantz, Ion and Helen (Lichti), Millbank, Ont., fifth daughter, Christine Gail, Jan. 26, 1973.

Siegrist, J. Donald and Joanne (Hess), Lancaster, Pa., first child, Donald Brent, Dec. 27, 1972.

Snyder, Carl and Eileen (Lind), Salem, Ore., third child, first daughter, Karla Jean, Feb. 16, 1973.

Stuter, Robert and Alma (Hoover), Ontario, Calif., second daughter, Shawna Andrea, Feb. 5, 1973.

Wadel, Ray and Wilma (Lehman), Shippensburg, Pa., first child, Patti Jo, Jan. 18, 1973.

Yoder, Paul and Elnora (Troyer), Millersburg, Ind., second son, Anthony Gayle, Feb. 6, 1973.

Yoder, Sanford and Shirley (Metzler), Manassas, Va., first child, Sherwin Morris, Nov. 5, 1972.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Goldfus — Brenneman. — Joe Goldfus, Harrisonburg, Va., Argentine (S.A.) Conference, and Lois Brenneman, Goshen, Ind., College cong., by Virgil Brenneman (father of the bride), Jan. 27, 1973.

Kinney — Miller. — William Kinney, Jr., Canton, Ohio, and Ada Miller, Hartsville, Ohio, both of the Hartville cong., by Richard F. Ross, Feb. 17, 1973.



RING A DOZEN DOORBELLS

Helen Good Brenneman

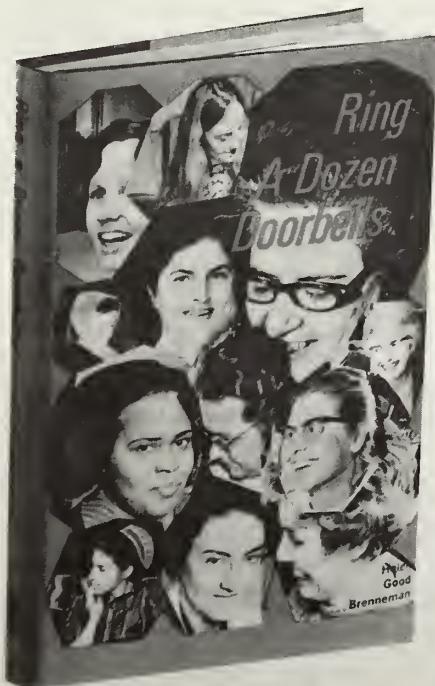
"Will you come along, as I make the rounds to twelve of my friends, ringing their doorbells and sitting down with them over a cup of tea? We can be grateful to these women who were willing to share their innermost thoughts, struggles, failures, successes, hopes, and dreams."

The women interviewed are from various walks of life, different parts of the country, and varying religious backgrounds. The reader is challenged to evaluate the fulfillment they are experiencing.

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Landis — Cartmell. — Charles Arden Landis, Line Lexington (Pa.) cong., and Caroline Florence Cartmell, Frederick (Pa.) cong., by Walter L. Alderfer, Feb. 10, 1973.

Shorter — Weaver. — Roland Shorter, Washington, D.C., and Esther Weaver, Akron, Pa., Metzler cong., by Lester Weaver, Feb. 3, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Boshart, Lucy, daughter of Benjamin and Catherine (Steinman) Slagel, was born in Gridley, Ill., Sept. 19, 1881; died at Parkview Menonite Home, Wayland, Iowa, Jan. 18, 1973; aged 91 y. 3 m. 30 d. On Dec. 1, 1908, she was married to Omar D. Boshart, who preceded her in death in 1945. Surviving are 2 children (Gerald D. and Blanche Wyse), 6 grandchildren, 11 great-grandchildren, one brother (Edward Slagel) and one sister (Mrs. Lydia Schlatter). She was preceded in death by 3 brothers (Elmer, Daniel, and Alvin) and 3 sisters (Mary, Anna, and Katie). She was a member of the Sugar Creek Menonite Church, Wayland, Iowa, where funeral services were held on Jan. 20, in charge of Orle L. Roth; interment in the church cemetery.

Charles, Edith, daughter of Christian H. and Susan (Stoner) Haverstick, was born near Mountville, Pa., May 7, 1886; died at the Lancaster Osteopathic Hospital, Jan. 23, 1973; aged 87 y. 8 m. 16 d. On Dec. 26, 1912, she was married to Amos B. Charles, who survives. Also surviving are 4 sons (C. Earl, J. Harold, Amos J., and H. Melvin Charles), 3 daughters (Grace — Mrs. Jacob B. Landis, Florence — Mrs. John G. Brubaker, and Ethel E. Charles), 44 grandchildren, and 19 great-grandchildren. She was a member of Habecker Menonite Church, where funeral services were held on Jan. 26, in charge of Ivan D. Leaman, Christian B. Charles, and Landis Myer; interment in adjoining cemetery.

Eby, Goldie, daughter of Phillip and Margaret (Morris) Be Miller, was born Sept. 21, 1886; died of a stroke at Sarasota, Fla., Feb. 13, 1973; aged 86 y. 4 m. 23 d. On Dec. 7, 1905, she was married to —Eby, who preceded her in death on Mar. 4, 1971. Surviving are 2 daughters (Vada — Mrs. Harve Fink and Esther — Mrs. Russell Wenger), 3 sons (Russell, Everett, and Wayne), 13 grandchildren, and 24 great-grandchildren. She was a member of the Olive Menonite Church, where funeral services were held on Feb. 16, in charge of Richard Hostetler and Ivan Weaver; interment in the Olive Cemetery.

High, Howard J., son of Henry and Sue (Johnson) High, was born in Bucks Co., Pa., Dec. 22, 1891; died in the Doylestown, Pa., Hospital, Feb. 6, 1973; aged 81 y. 1 m. 14 d. He was married to Elsie Overholt, who preceded him in death in 1966. Surviving are 3 sons (Elmer, Norman, and Floyd), 3 daughters (Marcella, Grace Smith, and Miriam Johns), 7 grandchildren, 2 brothers (J. Delbert and J. Linford), and 2 sisters (Mrs. Ella Moyer and Mrs. Lester Wismer). He was a member of the Doylestown Menonite Church, where funeral services were held on Feb. 9, in charge of Roy Bucher, J. Silas Graybill, and Joseph Gross; interment in the adjoining cemetery.

Hunsberger, Ada J., daughter of J. Martin and Emma Jane (Jones) Hunsberger, was born near Skippack, Pa., Sept. 20, 1894; died at the Phoenixville, Pa., Hospital, Jan. 16, 1973; aged 78 y. 3 m. 27 d. Surviving are 3 brothers (George J., Abram J., and William J.) and 2 sisters (Susanna — Mrs. True Sheats and Elizabeth — Mrs. Abram Kriebel). She was a member of the Providence Menonite Church, where funeral

services were held Jan. 20, in charge of Norman Kolb and Jesse Mack; interment in the adjoining cemetery.

Landes, Henry M., son of Josiah S. and Mary (Moyer) Landes, was born in Franconia Twp., Pa., Dec. 11, 1885; died at the Grand View Hospital, Sellersville, Pa., Feb. 15, 1973; aged 87 y. 2 m. 4 d. On Feb. 8, 1908, he was married to Flora Freed, who survives. Also surviving are one daughter (Blanche F. — Mrs. Willis S. Musselman), 2 grandchildren, and 6 great-grandchildren. He was preceded in death by one daughter (Sallie F. Loeffler) on Apr. 7, 1963. He was a member of the Franconia Menonite Church, where funeral services were held on Feb. 19, in charge of Leroy Godshall, Floyd Hackman, and Curtis Bergey; interment in the adjoining cemetery.

Lantz, Florence E., daughter of Edward and Jennie (Schmidt) Shanks, was born in Harrison, N.J., July 27, 1904; died at Gap, Pa., Feb. 15, 1973; aged 68 y. 6 m. 19 d. On June 15, 1922, she was married to Jonathan S. Lantz, who survives. Also surviving are 4 children (Geneva — Mrs. Norman Stoltzfus, Fern DeFroschia, Margaret — Mrs. Donald Boyer, and Gerald Lantz), 18 grandchildren, 20 great-grandchildren, one sister (Agnes Bachman), one brother (Joseph Shanks), and 3 foster brothers (Elam, Edgar, and Ira Umble). She was a member of the Christiana Menonite Church. Funeral services were held at the Millwood Menonite Church on Feb. 19, in charge of Herman Glick and Clair Umble; interment in the Millwood Cemetery.

Metzler, Titus, son of Samuel and Phoebe Metzler, was born at Nappanee, Ind., June 13, 1915; died on Jan. 13, 1973; aged 57 y. 7 m. On Sept. 17, 1932, he was married to Esther Snyder, who survives. Also surviving are 3 daughters (Sharon — Mrs. Larry Erb, Pat — Mrs. Paul D. Stahly, and Margaret — Mrs. Ronald Wenger), and one son (Donald Metzler). He was a member of the Yellow Creek Menonite Church, where funeral services were conducted on Jan. 17, in charge of Mahlon D. Miller; interment in the adjoining cemetery.

Moyer, Mildred, daughter of Warren and Ida (Smith) Moyer, was born at Blooming Glen, Pa., Feb. 2, 1928; died at North Penn Hospital, Lansdale, Pa., of injuries received in an automobile accident, Feb. 18, 1973; aged 45 y. 16 d. Surviving are 2 children (Patricia — Mrs. Alan Hepler and Laura Jayne), one grandchild, 2 sisters, and one brother. Her parents preceded her in death. Funeral services were held at the Blooming Glen Menonite Church in charge of David F. Derstine, Jr., and Sheldon Burkhalter; interment in the Blooming Glen Menonite Cemetery.

Parker, Elton Ernest, was born at Snell, Iowa, June 24, 1890; died at Corvallis, Ore., Feb. 16, 1973; aged 82 y. 7 m. 23 d. On Nov. 26, 1914, he was married to Prudence Zeal, who survives. Also surviving are one son (Elton E.), one daughter (Eden — Mrs. Herbert Boots), 4 grandchildren, 11 great-grandchildren, one brother (I. D. Parker), and 2 sisters (Mrs. Florence McMulle and Mrs. Fern Clucas). He was a member of the Albany Menonite Church. Funeral services were held at the Aasum Funeral Home in charge of James M. Lapp; interment in Bethany Pioneer Cemetery, Silverton, Ore.

Risser, Carrie L., daughter of Amos N. and Emma B. (Lehman) Risser, was born in Lancaster Co., Pa., Feb. 15, 1885; died at the Oreville Home, Lancaster, Pa., Feb. 17, 1973; aged 88 y. 2 d. In Nov. 1903, she was married to Jacob H. Risser, who preceded her in death in Oct. 1949. Surviving are 2 daughters (Mrs. Almeda Mummau and Emma — Mrs. Charles Hershey), 11 grandchildren, 34 great-grandchildren, one great-great granddaughter, one sister (Ada — Mrs. J. Roy Greider), and one brother (Ira L. Risser). She was a member of the Risser

Menonite Church, where funeral services were held on Feb. 20, in charge of Clarence E. Lutz and Paul G. Ruhl; interment in Risser Menonite Church Cemetery.

Snyder, Melvin, son of Aaron K. and Mary Ann (Martin) Snyder, was born in Waterloo Co., Ont., Oct. 30, 1905; died of a heart attack at Glen Allan, Ont., Jan. 29, 1973; aged 67 y. 2 m. 30 d. On Jan. 26, 1932, he was married to Hannah Sittler, who survives. Also surviving are one son (Paul), 4 grandchildren, 4 brothers (Ferman, Aaron, Edward, and Oscar) and 3 sisters (Anna — Mrs. George Shoemaker, Lydiann — Mrs. Melvin Martin, and Violet — Mrs. Christian Weber). One son (Stanley) preceded him in death. He was a member of the Glen Allan Menonite Church, where funeral services were held on Jan. 31, in charge of Nelson Martin and Amsey Martin; interment in the Glen Allan Cemetery.

Stuckey, Peter, son of John P. and Anna (Lugbill) Stuckey, was born near Archbold, Ohio, Aug. 1, 1882; died at his home at Archbold, Ohio, Feb. 18, 1973; aged 90 y. 6 m. 17 d. On Feb. 10, 1903, he was married to Anna Short, who preceded him in death on Aug. 22, 1960. Surviving are 2 daughters (Alta — Mrs. Otto Nafziger and Mary Stuckey), 3 sons (John, Orville, and Chauncey), 15 grandchildren, 7 great-grandchildren, and one sister (Mrs. Priscella Stamm). He was preceded in death by 4 sons (Paul, Wayne, and 2 sons in infancy). He was a member of the Lockport Menonite Church, where funeral services were held on Feb. 20, in charge of Walter Stuckey; interment in the Lockport Cemetery.

Stucky, Anna K., daughter of Christ and Fannie (Schlatter) Stucky, was born in Allen Co., Ind., Sept. 5, 1891; died at the DeKalb Memorial Hospital, Auburn, Ind., Feb. 7, 1973; aged 81 y. 5 m. 2 d. On April 9, 1914, she was married to Albert Stucky, who survives. Also surviving are 2 sons (Paul and Verdan), 4 grandchildren, 6 great-grandchildren, one sister (Rosa Beck) and one brother (William Stucky). She was a member of the Leo Menonite Church, where funeral services were held on Feb. 10, in charge of Earl Hartman; interment in the Leo Cemetery.

Yancey, Christopher, son of Daniel and Lena (Rayn) Yancey, was born at Belfort, N.Y., Aug. 2, 1888; died as the result of a heart attack at Sarasota Memorial Hospital, Sarasota, Fla., Dec. 10, 1972; aged 84 y. 4 m. 8 d. On Jan. 15, 1914, he was married to Veronica Zehr, who preceded him in death on Jan. 8, 1966. Surviving are 2 daughters (Areltha — Mrs. Russell Knechtel and Beulah — Mrs. Clarence Widrick), 2 sons (Lester and Clyde), 23 grandchildren, 26 great-grandchildren, 2 brothers (Edward and Ben Yancey), and one sister (Elsie — Mrs. William Raymond). He was a member of the Lowville Conservative Menonite Church. Funeral services were held at the Bay Shore Menonite Church on Dec. 14, in charge of Noah Miller and Nelson Kanagy; interment in the Palms Memorial Park, Sarasota.

Cover photo by Eric L. Wheeler

calendar

Seventy-fifth Annual Commencement, Goshen College, Goshen, Ind., Apr. 15.
Rocky Mountain Conference Annual Meeting, First Menonite Church, Denver, Colo., May 4-6.
Festival of the Holy Spirit, Goshen College, Goshen, Ind., May 11-13.
Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

"Beware Misplaced Allegiance"

Sen. Mark O. Hatfield (R. Ore.), speaking as a representative of the Senate Prayer Group, made the following statement on Feb. 1, 1973, at the National Prayer Breakfast:

"As we gather today at this prayer breakfast, let us beware of the danger of misplaced allegiance, if not outright idolatry, to the extent that we fail to distinguish between the god of an American civil religion and the God who reveals Himself in the Holy Scriptures and in Jesus Christ.

"For if we as leaders appeal to the god of civil religion, our faith is in a small and exclusive deity, a loyal spiritual adviser to power and prestige, a defender of the American nation, the object of a national folk religion devoid of moral content. But if we pray to the biblical God of justice and righteousness, we fall under God's judgment for calling upon His name, but failing to obey His commands.

"Our Lord Jesus Christ confronts false petitioners who disobey the Word of God when He said:

"Why do you call me 'Lord, Lord,' and do not the things I say?' (Lk. 6:46).

"God tells us that acceptable worship and obedience are expected by specific acts of love and justice:

"Is not this what I require of you . . . to loose the fetters of injustice . . . to snap every yoke and set free those who have been crushed?

"Is it not sharing your food with the hungry, taking the homeless poor into your house, clothing the naked when you meet them and never evading a duty to your kinsfolk?' (Is. 58:6, 7, NEB°).

"We sit here today as the wealthy and the powerful. But let us not forget that those who follow Christ will more often find themselves not with comfortable majorities, but with miserable minorities.

"Today, our prayers must begin with repentance. Individually, we must seek forgiveness for the exile of love from our hearts. And corporately, as a people, we must turn in repentance from the sin that has scarred our national soul.

"If my people . . . shall humble themselves, and pray, and seek my face, and turn from their wicked ways . . . then will I . . . forgive their sin, and will heal their land' (2 Chron. 7:14).

"We need a 'confessing church' — a body of people who confess Jesus as Lord and are prepared to live by their confession. Lives lived under the lordship of Jesus Christ at this point in our history may well put us at odds with values of our

society, abuses of political power, and cultural conformity of our church. We need those who seek to honor the claim of their discipleship — those who live in active obedience to the call . . . 'do not be conformed to this world but be transformed by the renewal of your mind'" (Rom. 12:2).

Aid Parents of College Students

Legislation has been introduced in the Senate which would give tax relief to parents and students paying the costs of a college education at any institution, including those religiously affiliated.

Submitted by Sen. Abraham A. Ribicoff (D.-Conn.), the measure would provide an income tax credit of up to \$325 on the first \$1,500 of tuition, fees, books, and supplies.

The higher education tax credit would be based on this formula: credit is given for 100 percent of the first \$200 of expenses, 25 percent of the next \$300, and five percent of the next \$1,000. Expenses of no more than \$1,500, resulting in a maximum of \$325 in tax credit, could be claimed.

The credit would be reduced gradually as the taxpayer's adjusted gross income exceeds \$15,000 and no taxpayer with an annual income above \$31,250 would be eligible for a credit, Sen. Ribicoff explained.

"Direct" Election Is Demanded

Rep. Frank Thompson, Jr. (D.-N.J.) has again proposed a Constitutional amendment to abolish the electoral college and provide for direct election of the president and vice-president.

Under the proposed amendment, a presidential ticket would have to receive at least 40 percent of the vote to be elected. If no candidate received that percentage, a runoff election would be held between the two receiving the highest vote.

"Electors in the Electoral College are not required to cast their votes in accordance with the popular vote," Representative Thompson said in urging that the House make his amendment its first order of business in the new session."

Services Held for Dr. E. Stanley Jones

Memorial services were held at Baltimore for Dr. E. Stanley Jones, the famed missionary and author, who died in India in late January.

The body was cremated in India, where Dr. Jones first went in 1907. Ashes were

to be buried on Feb. 24, in Mt. Olivet Cemetery, Baltimore.

Bishop Matthews noted that Dr. Jones delivered 60,000 sermons, perhaps more than any person in history.

Sells Drinks in the Vestry

A "right royal row" is brewing in Bishops Stortford, England, north of London following the granting of a license to an Anglican vicar to sell drinks in his vestry.

Managers of nearby pubs are furious and say they will boycott future functions at the church.

The church is that of All Saints, whose vicar, the Rev. Geoffrey L. Edwards, 58, has been granted a license to sell alcoholic drinks in the vestry.

A few other churches have been granted liquor licenses for adjoining halls and, in one case, for a bar in the crypt, but this is believed to be the first granted for a bar actually in the vestry. The main altar is only five yards away.

Now about 80-100 people — the vestry cannot hold anymore — will be able to buy drinks when organized functions, dances, balls, and conferences are held.

One local pub operator said: "Churchgoers used to come to me for drinks after the Sunday service. I suppose they will nip into the vestry now if there is an organized function on."

Doubts Old Churches Will Survive

Many "Old First Churches" in central city business districts will "not survive the decade of the seventies," according to the conclusions of a Protestant team that studied 150 such churches in 130 cities.

Dr. Ezra E. Jones and Dr. Robert L. Wilson also fear that numerous "Second Churches" just outside downtown areas can project no "sure" futures.

The "Old First Churches," few of which have actually "died" to date, the team said, will not survive because contrary to some beliefs "financial resources alone" cannot keep a congregation going.

"A loyal supporting membership base that can provide leadership for the church's program is essential."

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Gibbon's Three Givens

Gibbon in his history of the rise and fall of the Roman Empire calls our attention to the condition in which the common people considered all religion equally true, the philosophers regarded all religion as equally false, and the magistrates considered all religion equally useful.

Doesn't this describe our day to a fearful degree?

A current attitude is that as long as God is mentioned, any occasion or setting suddenly becomes something sacred. So prayers in the name of God are invoked at ball games, political rallies, beauty contests, erection of war memorials, and chicken fights. Further, to many, all religions are equally good. What matters most is that a person is religious. We must be reminded that there is a tremendous difference between religion and the exclusive character of New Testament Christianity.

No doubt it is also true, as always, that philosophers look at all religion with skepticism. Both pagan and religious philosophers are inclined toward a relativism of values which leaves most of life in the gray at best. To take religion seriously is often out of keeping with the philosophical mind. This characterizes many of our time.

Where we are also caught, without most of the U.S. Christians being aware of it, is in the third category. Political leaders, like never before in our history, seem to be using religion for political gain. Notice the article by Grant Stoltzfus in this issue of *Gospel Herald*. Political candidates of all parties, particularly in the last election, repeatedly referred to God in their speeches and in their

parting words wished God's blessings upon us all.

What is frightening is that most people assume that any leader who links God's name with his program must be above reproach and that all his plans are beneficent. So mayors, governors, and presidents are quick to accept prayer breakfasts, special church services, and drop-ins at large religious attractions. While we do not want to put out any spark of spiritual fervor or faith, yet we cannot listen long at the things which are said at such dramatic occasions without a sense that at least some seem to regard all religion equally useful.

Of course, there are exceptions, such as Mark O. Hatfield at the February presidential prayer breakfast. He was clear regarding the difference between making religion useful and making Christ's lordship central. Notice his statements in "Items and Comments."

Can there be any doubt about this: that we are at the place in our land where Christians will need to decide where lordship is? In the medieval period, clergymen taught ordinary people to address both Jesus Christ and their feudal superiors as "Lord," thereby giving legitimacy to their oppressive political and social systems. Slave owners demanded the same of their slaves in our own country. Although we should not cast unfair reflection, and we should pray for leaderships continually, it is imperative as Christians that we realize politicians at present are not past claiming allegiance to themselves and their policies by playing up to the god idea. — D.

Paraphrases and Translations

A word needs to be said from time to time regarding our numerous paraphrases and translations of the Scripture. There is a great difference between a paraphrase and a translation. Yet many persons use a paraphrase and think of it as a translation.

If we want to know what the original language said we need to pick a good translation, not a paraphrase, of Scripture. A good translation seeks, as the word means, to put into the language we use the exact meaning of the origi-

nal. While a paraphrase may aim to do the same, yet in a paraphrase the personal interpretations and theological viewpoints of the person paraphrasing come through.

Paraphrases of the Bible are helpful and can make reading of the Bible more enjoyable. But when we want to do serious study and when we are interested in accuracy, let's keep a good translation nearby and not base our theological stance or doctrine on a paraphrase of Scripture. — D.



GOSPEL HERALD

March 20, 1973



Control TV Before TV Controls You

by Mel White

Along with the Rose Parade, various bowl games, and those choice year-end news specials came my annual resolution not to watch television so much. Since I hate to suffer alone, I thought I would stir up your guilt a little with a reminder that your family might take this opportunity to reexamine your television habits and set some goals for 1973.

First, my congratulations to the executives and creative personnel responsible for "the great American wasteland." I think it is time we shelved Minnow's label for television long enough to admit that 1972 has been a fairly good year. You have provided us an ample supply of choice, unforgettable moments: the Munich Olympics, Archie Bunker and Maude, Elizabeth Regina and Michelangelo, Vietnam and election coverage, and other quality entertainment and educational fare. Thank you from all of us who use the *TV Guide* and are amazed at the growing number of great programs and events you provide.

This article isn't aimed at the boob tube but at all us boobs who sit staring at it with no apparent discipline and very little sensitivity. But before you write me off as another snooty educator, let me confess my own guilt. We are in this thing together and only together will we find an adequate Christian position on media use.

Last year Gospel Films, Inc. released my film, *TV and Thee*, a 20-minute montage of questions and answers about television featuring comedy, satire, drama, interviews, historic and current television, and film footage. The film, produced to get Christian families thinking and talking about their television

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habits, has been out twelve months and the feedback has been fascinating. This article is in response to dozens of letters, calls, and comments.

Most Christian families have no idea how much time they spend watching television.

We claim the lordship of Christ over our daily lives yet, according to the research director of the St. Clement Film Society, "Churchmen join with the rest in spending more time looking at television than they do at any other activity aside from sleeping and working." Reputable surveys report that the average American spends twenty hours a week watching television, while the average set is on eight or nine hours every day. That amounts to approximately 1 1/2 months a year, at twenty-four hours a day, we spend watching television. A graduating senior has watched about 15,000 hours of TV programming in comparison to 10,800 hours in school. We don't dare compare that to the little time spent in church or church school classes, family worship, or play.

You are tired of polls and surveys, right? You don't believe you or your family spend anything like that much time watching TV, correct? Have you ever tried to determine how much time you or they actually do spend in the TV room? Try it. Put a note pad and pencil on the top of the set. Instruct the family to write down when it goes on, when it goes off, and how long each person watches it.

The question is, "What could be achieved in personal and family growth and development in even half the time we spend watching television?" Paul instructs us to "redeem the time, for the days are evil" (Eph. 5:16).

Too many Christian families are not really convinced that television influences their attitudes and behavior.

They maintain the illusion that what we watch has no effect on what we think or do. Exhaustive studies as far back as 1935 demonstrate conclusively that "the attitude toward any social value can be measurably changed by one exposure to a film, and the effects are cumulative and of substantial permanence."

It doesn't take reading all the data available to get insight into television's power as a person-bender. My two children (ages two and three) have proven more to me than all the studies combined. *Sesame Street*, *Mr. Rogers*, and *Captain Kangaroo* taught my children the alphabet, numbers, colors, songs about brotherhood, philosophical responses to emotions ("It's natural to feel like Oscar the grouch"), and how to handle childhood fears and inadequacies ("Parents make mistakes, why can't I?" "Monsters are only pretend," "I'm too big to go down the drain," and "Dark is nice"). The other day my two-year-old shocked my wife at dinner with, "It tastes so good you hate to put it down."

That television is a powerful teacher is no longer questioned and fortunately the programs mentioned have an army of educational consultants and quality control personnel. But what are my children (or what am I) picking up overtly and covertly from all the other programming without any moral, let alone educational, standards or sensitivities? Marshall McLuhan talks about the medium as message. It is not so much the results of one program on one night that we need fear, as the steady bombardment of ideas and acts contrary to God's dreams for man. A regular diet of unworthy inputs can set the whole human system off balance.

What are the general standards set by television on violence, sexuality, money use, and family relationships? What are the general views on crime, minority races, being poor, the church, war, and problem solving? Remember, I'm not criticizing television. There is no Burbank-based conspiracy to overthrow American morality. But writers and producers are out to snare the widest possible audience. They are not interested in moral truths or spiritual insights. They want viewers and will get them at almost any price. If we sit and lap it up like thirsty kittens, unwilling or unable to distinguish between fresh whole milk and poison, it is because we don't really believe that television can substantially and permanently influence our attitudes and behavior. If we don't monitor what we watch and help our children monitor what they watch, we are risking a great deal.

Most Christian families believe that commercials are harmless.

In my film *TV and Thee*, I juxtapose a fast montage of familiar commercials with scenes of poverty and despair to raise the question, "What can commercials do to us?" Most reply, "Nothing." But the fact that business lavishes so much money on television advertising is proof that it affects our behavior in no uncertain terms. We sit silently by while Madison Avenue directs some twelve billion dollars through media, especially television, as Stan Freberg says "to brainwash us into buying some — (pause) — today!"

Commercials have little to do with truth or information

GOSPEL HERALD

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John M. Drescher, Editor

David E. Hostetler, News Editor

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

or actual need. The brainwash principle causes us to reach blindly for products on the merchant's shelf because their names are familiar while other products may have better content. If you're not fussy about your health or you don't care about value or saving the budget, it may not matter; but today even senators and presidents are marketed like gasoline and soda pop. All the while the consumer gets less and less information and more and more dangerous, if not deceiving, jingles and slogans.

Madison Avenue ad men delight in raising our "necessity" level every year, convincing us that it is not only good for the economy to spend lavishly on ourselves but that we really need all those extras. No wonder we have lost track of the two billion starving and deprived peoples of the world. We are too busy spending our money to give any away. Jesus talked of "lilies of the field" and how hard it is for us to hear. Commercials, again in their cumulative power, are a significant noise factor in drowning out the still small voice of God. You may quiet them by discussing them with your family, by laughing at the obvious lies and stupid claims, or by comparing their absurdities one with another. But the best thing to do is stand up, walk over, and turn the television off. It may be the only exercise you get in the evening.

Most Christian families have no particular standards, goals or strategy for using their television set.

Apparently, television is not a Christian issue and few, if any of us, feel any tension about using it creatively as Christian stewards. Television is not evil, but our use of it requires a lot of prayerful consideration. Here are a few suggestions:

1. Get a portable TV that can be moved, not one of those huge, altarlike consoles. Then put it into a closet, anywhere away from the family's main living space.

2. Subscribe to a complete TV guide. Read and underline it weekly, well ahead of time. Plan what you want to see and set a time and standard limit on those spontaneous extra viewing sessions.

3. Roll out your television only when you plan to see something scheduled and return it immediately after that to its closet.

4. Whatever you watch, watch it actively, not passively. Be alert! Don't let anyone manipulate you. Keep asking yourself, "What is this program doing to me?"

5. Don't just stare at the commercials. Stretch and squelch.

6. Begin your own personal study of media and their power. Discuss television and its power with your family. Set standards, limits, goals together.

7. If your set is not equipped to receive the Public Broadcast Service (N.E.T.), get a set that does. You and your family are missing the finest and most consistent source of quality programs.

8. Get my film *TV and Thee* for your church and get

the whole church talking about this important medium. (That was a commercial I hope you didn't squelch.)

9. Practice turning the TV off to do something better! This last suggestion responds to the saddest thing I have learned about television and the Christian family. We *use free time badly*. We watch television as if we know of nothing else to do. We talk about being too tired or too poor or too disorganized to do anything else. In truth we are too lazy. This new year gives us all a chance to experience God's grace and to try again to control television before it controls us.



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Debut of Another Spring

*a jet draws a chalk line
across the blue expanse
and i know you are
and that you are great*

*the sun casts diamonds
on a rippling pond
and i know you are
and that you are love*

*a bird welcomes spring
with a song of joy
and i know you are
and that you are alive*

— Mil Miller

I Thank Thee

*For smell of lilies in the spring,
Cantatas that the robins sing,
The heartbeat of each living thing,
For these, my God, I thank Thee.*

*For songs to sing and prayers to pray,
For all the months that follow May,
The glory of a newborn day,
For these, my God, I thank Thee.*

*For giving life anew to me,
The joy of unknowns still to be
From now till ends eternity,
For these, my God, I thank Thee.*

— Patricia J. Lehman

"Father, Bless the Food We Take. . . ."

by LaVerna Klippenstein

"You should be ashamed to complain," bellowed Father. "Thousands of starving children in India would be glad for potato soup."

"Name *one*," countered Kenny, "and I'll believe you."

That incident is only half-funny. The truth behind it helps explain why North American Christians nonchalantly nibble snack foods they don't need, advertised by commercials they don't believe, putting on pounds they don't want.

We are not insensitive to need, but statistics leave us cold. Ten thousand persons die daily of starvation, but the hungry are far from us. One out of seven persons is suffering physically from undernourishment, but we can't invite Bengalis for Sunday dinner. Sermons on simplifying our eating habits make us feel guilty at best, and leave us justifying our purchases at worst.

We have not always recognized the possibilities of a distinctly Christian life-style where it concerns food purchasing and eating habits. There is nothing particularly Christian about omitting desserts to lose weight or cutting food costs to pay off the mortgage. The one is good sense and the other, good economy.

"The goal of thrift is *sharing*," writes Miriam Lind in her drama, "The Nameless Ones." Children and adults can be properly motivated to forgo pretzels and pop when they covenant to contribute the money saved to MCC Hunger Hurts funds.

"Although a family of four can eat very satisfactorily for 12 percent of the income at the \$6,000 level," writes Andrew Shelly in *How to Live Well and Give Liberally*, "they are apt to be spending 25 percent." Economy is furthered through bulk purchases, comparing prices, substituting cheaper foods, buying seasonal foods, finding uses for *all* leftovers, avoiding impulse buying, cultivating a taste for simple foods, and finding contentment with simple menus. Careful practice of these suggestions can release many dollars for poverty funds.

Eating habits, like speech, begin in early childhood and are not easily changed as weight watchers can verify. Every homemaker has her own pattern of meal planning. Moreover, most Mennonite women are conscientious in spending grocery dollars. They are less accountable for unchristian affluence on groaning tables than are husbands who are not as happy with stew as with steak.

Laborsaving appliances have given to the modern housewife hours of freedom which too often are channeled into

making more and fancier side dishes and desserts. Here too, the question facing the Christian homemaker is not what is good and bad, but what is better and best.

Food is the only commodity on which we regularly ask God's blessing, so it should not be difficult to implement a simple life-style in the kitchen. To the suggestions on economy I would add some which reflect more clearly a distinctly Christian way of life.

1. Eliminate completely alcoholic beverages. With medical, nutritional, and practical advice to the contrary, an increasing number of Mennonites are using them, ostensibly to add elegance to celebrations.

2. De-escalate the trend toward catered luncheons and committee meetings held in restaurant dining rooms. Take sack lunches instead.

3. Substitute "fellowship and fasting" for "fellowship and feasting" occasionally.

4. Adapt menus to current food savings. Invest in high-protein low-cost foods. Paul Hellyer tells Canadians that if the present rate of inflation continues, milk by the year 2000 will cost \$1.65 a quart. Our response to that is to use dry milk. Buy peanuts instead of pickles, eggs instead of olives.

Increasing interest in health foods and natural nutrients may not be peculiarly Christian, but, like the entire focus on ecology, there is a wholesomeness about boycotting Cokes and drinking water instead.

We coffee-break addicts must be reminded that personal sacrifice is essential to effective witness. "It is obvious," says C. J. Dyck in his lessons on Christian stewardship, "that we cannot buy and enjoy all the things our culture wants us to buy and at the same time be good stewards putting Christ first."

"Every woman must come to a personal definition of stewardship for herself," writes Helen Alderfer (*A Farthing in Her Hand*). "If she sees it only as responsibility, she will be tempted to wrap it in a napkin for safekeeping. But if she sees it also as opportunity, she will open her life to a singleness of purpose that becomes the dedication of a life, a new way of life."

Vernon Reimer, soon after his return from ten years with MCC in India, asked the blessing at a family picnic last summer. "Thank You, Father, for this 'too much' food," he prayed. "Help us not to misuse it."

Later he said to me, "I miss your husband. Pinch Larry for me when he gets back." That was one greeting I remembered to convey, and that was one table grace I didn't forget.

LaVerna Klippenstein is from Gretna, Manitoba.

Simple Shelter

by Lois Barrett Janzen

Books on household management and housing usually assume that a family will want the nicest housing it can afford. Advertisements offer more and more appliances.

In Great Britain and the United States, the average number of persons per room is 0.6. In South Korea, it is 2.5. In the Central African Republic there are 3.4 persons per room. The gap between rich and poor nations in adequacy of housing is steadily widening, says the United Nations Department of Economic and Social Affairs.

Most city building codes or climate would prevent living in the kind of housing common in the Central African Republic. However, there are some steps toward simpler shelter which North American Christians can take.

If one decides to build a new house, the house can be built according to real needs rather than social custom. Perhaps the size of the family does not demand a living room *and* a family room. Or how many bedrooms are really needed? What is the most efficient way of heating the house? What are the best, simplest materials?

There is a growing list of building materials made from industrial by-products that were formerly thrown away or incinerated. Particleboard is made out of wood chips and sawdust. Calcium sulfate from spent pickling liquor in the steel industry and from inorganic sludges in the pulp, paper, and fertilizer industries can be made into gypsum wallboard. Fly ash from power industry furnaces has found markets in precast and structural concrete and building blocks.

Newer, less traditional designs may also be more economical. The last *Whole Earth Catalog* lists several resources in this area, including *Shelter and Society* by Paul Oliver, which describes buildings constructed of local materials and in simple harmony with the surrounding landscape; *Domebook Two* (Random House) on geodesic domes; and *The Owner-Built Home* by Ken Kern, dealing with "low-cost building techniques from around the world—Africa, India, Israel, countries that cannot afford U.S. style waste." A recently published book, which supplements the *Whole Earth Catalog* is called *Source No. 2: Communities/Housing* (Swallow).

Another option—usually cheaper, probably more ecological—is to remodel an existing house to fit one's needs. Those who buck the exodus from the center city


can help save inner-city neighborhoods from physical deterioration often allowed by absentee landlords and can save farmlands from spreading suburbs.

A growing option is some form of cooperative living. Some families are banding together to buy land cooperatively and build houses around a common green area. Instead of a dozen separate small yards, each family has access to a larger area—with less waste of land. Such an arrangement also facilitates sharing of lawn mowers, freezers, and recreational equipment.

Another idea in operation is cooperative apartment living—each family shares in the ownership of an apartment building. In New York City, low-income tenants are cooperatively buying apartment buildings from the landlord as an alternative to public housing. The idea is not limited to the poor, but a savings is possible.

Other families share a common house. In this situation, not only can one share lawn mowers and freezers, but kitchen appliances, furniture, living rooms, house insurance, etc. Utility bills are lower per family.

Those who rent have less control over their environment, but they still have the choice of occupying no more space than they need and sharing costly items.

These are certainly not the only options for simple living; in fact, some could argue with good reason that not all these forms of housing are indeed simple. However, these options are possible in cities as well as rural areas and are small steps toward simple shelter. 

God's Gifts

*For You—the blessed Giver of my joys—
Let me give recognition to Your love
By handling all Your gifts so carefully,
Not as a greedy child with many toys
But as in Spirit-given—tenderly.*

*Let me not covet more than love had planned.
Let me not ask for more—or even less!
Give quick evaluations, or a guess,
But weigh all treasures put within my hand,
For trust, in equal weight of gift is given
And very delicate, the scales of heaven.*

—Phyllis Rogers

Lois Barrett Janzen is associate editor of *The Mennonite*, Newton, Kan.

Is It a Casket, Coffin . . . or Box?

by Melvin Schmidt

At the Lorraine Avenue Mennonite Church in Wichita, Kansas, several attempts have been made to cut through the typical mortuary etiquette and funeral commercialism.

It all began when Louise died. She had suffered for thirteen years from incurable cancer, and had been given ample time for deep reflection on the issues of life and death. She decided that her memorial services should reflect her life commitment. She requested cremation and a simple family burial service, followed by a memorial service for the entire church community. Louise was widely known and loved. The Wednesday evening memorial service found the church packed. Hundreds joined in singing "Joyful, Joyful, We Adore Thee." All who knew Louise were absolutely sure that the memorial service gave witness to what her life had stood for.

Not long after that, Al died. Al was a man of simple tastes, who had often said, "When I go, all I want is a dozen red roses on my box."

The idea took shape. Why not *make* the box ourselves as an expression of love and care for Al? Al's wife, Ruth, knew that he would appreciate the simplicity of a plain wooden box, and the children enthusiastically agreed to help make the box. Several people from the Lorraine Avenue congregation helped get the coffin ready. The pallbearers suddenly became functional, for it was their task to help place the body in the box and nail it shut before taking it out to the cemetery for the simple family burial.

A dozen red roses on the stained wood coffin seemed to reflect Al's simplicity. At the burial service during a time of sharing, one family member who had flown in from New York said, "I have never seen anything so lovingly done as the way Al's box was made by people from the church."

When Mary died, her children decided that helping make the coffin would be a fitting memorial to her life. The time spent sanding the wood and applying the stain provided good opportunity for sharing. One son decided, however, that he could not participate in making his mother's coffin. The matter was discussed with great sensitivity, and the family decided to abandon the already finished coffin rather than cause a rift in the family because of unresolved emotions. A commercial casket was purchased. The whole process of decision-making and working together on the

coffin had the result of bringing new bonds of closeness to the family. As one family member expressed it, "We didn't use the box, but the purposes for making it were already accomplished just by the process we went through in working on it together."

Marj died suddenly and unexpectedly. The shock of her sudden passing left the family in bewilderment. As the family gathered, they found that the concrete task of finishing the coffin gave them something to do together. A sense of participation in the event occurred for her children who came from some distances. Her son Dave said, "I wouldn't have missed this experience for anything. I didn't realize an occasion like this could be so powerful and positive. I had already signed off the church, but now I will have to take another look at it."

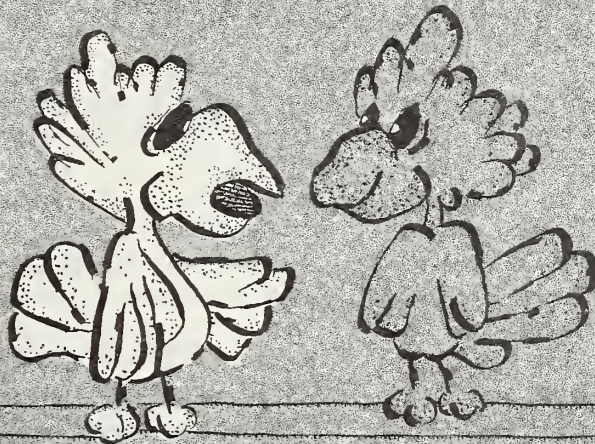
The memorial services have given the congregation a priceless opportunity to make affirmations about life and share them evangelically with people who do not frequent the church very often or who have no Christian commitment. The private burial service is held as quickly as feasible and the memorial service in the church follows whenever it is convenient. Church choirs have participated in all memorial services and since they are held in the evenings, there is better chance for more people to attend. A worship atmosphere instead of a funeral one pervades the sanctuary as the great hymns of the faith are shared by the congregation and choir. The family finds a memorial service less traumatizing than a funeral service which typically involves the solemn procession behind the casket. Since the burial has already taken place, there is greater freedom to participate in the act of memorializing and commemorating the life of the loved one.

Gone also is the ordeal of "choosing" the casket and the attendant pressures, however subtle or blatant they may be. The minister does all the negotiating with the funeral director. The family is spared the trauma of discussing "prices."

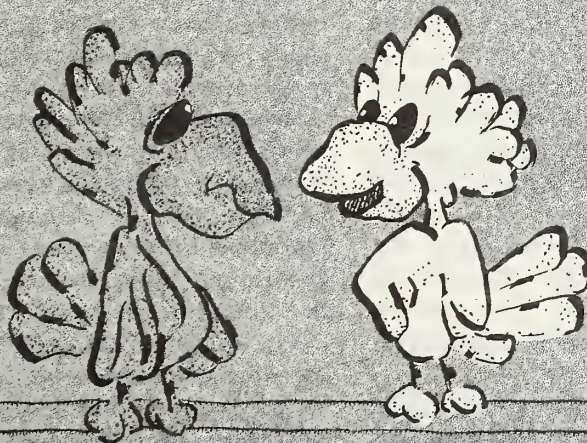
Perhaps one of the best witnesses to the redemptive possibilities available to us is the funeral director himself, Mr. Cochran. He has seen the positive, creative ways in which the family and the people from the congregation participate in the event. After Marj's memorial service Mr. Cochran stopped by for a chat. "I have directed thousands of funerals," he said, "but I don't ever remember working with a congregation that cares for its people like yours does."

Melvin Schmidt, Wichita, Kan., is pastor of the Lorraine Avenue Mennonite Church in Wichita.

"JUST THINK, MYRTLE, BUT FOR FATE WE COULD
BE PEOPLE AND OWN CARS AND STEREO'S AND
HOUSES, WEAR FLASHY CLOTHES, GO TO MOVIES,
EAT IN RESTAURANTS AND FLY ON JET PLANES...
IT'S REALLY NOT FAIR."



"YEAH, WHY SHOULD
WE BE THE LUCKY
ONES?"



Jesus said, "Don't worry about things — food, drink, and clothes. For you already have life and a body — and they are far more important than what to eat and wear. Look at the birds! They don't worry about what to eat — for your heavenly Father feeds them. And you are far more valuable to him than they are."

(Matthew 6:25,26 *The Living Bible*)

voluntary service
A CHANNEL FOR PUTTING FAITH INTO ACTION.

The Answer to Three Stewardship Questions

by Milo Kauffman

The author of a recent book on stewardship says there are three questions that most churches want answered in relation to stewardship. First, how budge the budget? Second, how get the "stew" out of stewardship? Third, how take the pain out of the financial campaign? Still playing on words, he says there is but one answer to those questions: "discipline the disciple," and "put Christ back in Christianity."

I tend to agree with the author. The answer is two-pronged. Each prong supplements the other, and each is vital to the answer. Neither prong is adequate in itself. The stewardship problems of our churches will never be satisfactorily solved by omitting the human or the divine element. The church is both human and divine.

The Apostle Paul's Answer

In the early church there was a serious financial problem. We see in Paul's second letter to the Corinthians, chapters 8 and 9, how he tackled the problem. In those chapters Paul is "disciplining the disciples" and "putting Christ into Christianity." He does not depend entirely on human incentives—duty, honor, need, and reward, neither does he ignore them. On the other hand, he does not depend wholly on divine grace, scriptural exhortations, spiritual rewards, and prayers, but neither does he omit them. His approach to the problem is balanced.

Paul adopted a financial plan which he presented to the churches. He solicited funds and promoted stewardship. He challenged his people by the example of other Christians. He reminded them of their unpaid pledge and urged them to meet that pledge. He commended them for their good intentions and appealed to the motive of reward.

But Paul also tried to make Christ real to them and helped them see the spiritual side of giving. He reminded them of the grace of Christ in giving, that it is more blessed to give than to receive, and that God loves a

cheerful giver. Also, he pointed out that one's giving was related to religious experience and to Christian faith.

Why the Shortage of Funds Today

In a period of unprecedented affluence why must churches keep begging for funds? Why are mission treasuries empty? Why must church institutions use high pressure methods of the world to keep running? If these causes are of God, who holds the wealth of the world in His hands, why are not their needs supplied? If these causes are of God and if Christians are true stewards of God, the treasuries of the church should be overflowing and Christian causes forced to enlarge and reach out. Where have we failed? Is there a solution? If so, what is it? Decades ago a prominent Christian leader declared that one more revival is needed—a revival of stewardship. Since then men have tried to promote that revival.

About two decades ago proponents of stewardship were saying that what is needed is a theology of stewardship. If stewardship could be rooted deeply in theology we would be on our way. A theology of stewardship has emerged, but pocketbooks have not opened significantly. Scores of stewardship books have been written. For years churches have promoted the Every Member Canvass.

Yet, in spite of the fact that Christians are handling and spending much more money than ever before, the increase in giving has barely kept pace with the increase in income and inflation. If it is true that the earth is the Lord's and the fullness thereof, if the silver and gold are His, why must His cause lag for lack of funds? Why? Why do the great purposes of God rank so low in our priorities?

Let's Face the Problem

It is time that we face seriously and honestly the reason for lack of funds for the Lord's work. The answer certainly cannot be that God's people lack the necessary funds for the work of the church. They have enough, and more than enough, to meet all the family needs and still give more than the present program of the church calls

Milo Kauffman, Hesston, Kan., is author of *The Challenge of Christian Stewardship*.

for. With dedication and a little sacrifice our people could give well above the tithe of their income. This would force expansion of the Lord's work.

Also, it would seem evident that the purposes of God are being served by the promotion of missions, the administration of relief to the needy and starving, the witness of peace and reconciliation, the sending of the gospel over the airwaves, caring for the sick and mentally ill, and the training of youth in our church schools. Surely these causes are according to the will of God and are promoting His interests in the world.

As stewards of God it is our commission to promote His cause by proper use of time, talents, and possessions. The problem must stem from our lack of love for God and His cause and from our lack of concern for others. We have not permitted the grace of God to redeem the economic area of our lives. Perhaps we have been more interested in raising money than in raising Christians.

Our problem is people, not money. Evidently the church has not done too well in "perfecting the saints," in developing people into the image of Christ. Christlikeness in character will result in Christlikeness in giving and sharing. Failure to respond to God's love and to the needs of the world is totally contrary to the Spirit of our Lord.

The Human Prong of Stewardship

How often one hears an expression like, "If people are really converted the race problem will take care of itself" or "Get people converted and the stewardship problem will be solved." The trouble with these statements is that they just are not true.

People may be converted yet be ignorant, uninformed, quite immature, and carnal. The Corinthians were converted yet were babies, quarreling among themselves and guilty of other inconsistencies. They were converted yet Paul had to write two chapters to set them straight on their stewardship responsibilities. They were "saints" yet were not good stewards in giving and sharing.

When one is converted he is justified by faith, but the process of sanctification has just begun. There is a great deal of growing and maturing yet to take place. Peter says, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby."² Paul tells the Ephesians that apostles, prophets, evangelists, pastors and teachers are given for the perfecting of the saints "till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."³


Part of the stewardship of pastors and teachers is to perfect persons — to help them develop into the stature of Christ and to conform to the image of God's Son. As they grow in the image of Christ, they grow in stewardship. As we help them develop in Christian stewardship we help them grow in the image of Christ.

We do not attain the fullness of Christ by the new birth alone, but by growing in grace, walking in the Spirit, and exercising the means of grace given us by our Lord.

The newborn babe in Christ was not born equipped with the whole armor of God, but progressively through the process of sanctification and spiritual maturation he puts on the armor.

Faithful stewardship is not only the result of the grace of God but is also a result of a disciplined life. We must keep ourselves from the idol of covetousness. We must see that we abound in this grace. We must practice being rich in good works, giving happily to those in need, always being ready to share with others. We must lay up treasures in heaven instead of on earth. We must seek first the kingdom of God and His righteousness. We must shun the lusts of the flesh and cultivate the fruit of the Spirit.

For effective stewardship we must practice these disciplines ourselves and promote them in our churches. Being saved is most important but that does not automatically make one a good steward anymore than it automatically makes one a good minister of the gospel. People may be excellent in other ways, yet slack in giving. Paul tells the Corinthians, "You are so excellent in every way — in your faith and speech and knowledge and eager desire to do right and in your love for us. Be first in this work of loving kindness."⁴ While so excellent in many ways, they fell far short in sharing and giving. They needed to be prodded and challenged by Paul.

In developing an effective stewardship program in our churches we need to avoid two evils — first, depending wholly on man-made programs and man's efforts; second, failing to use human abilities and means that God has entrusted to us. In our stewardship endeavors also "we are laborers together with God." God, through His Spirit, is working to produce good stewards, but He is depending upon His stewards to help promote this purpose. 

1. John M. McBain, *It is Required of Stewards*. Broadman Press, 1972.

2. 1 Peter 2:2.

3. Ephesians 4:11-13.

4. 2 Corinthians 8:7, Laubach.

Wit and Wisdom

To phone greetings to a neighbor, a couple dialed, then sang "Happy Birthday to You" into the phone. When they finished, they discovered they had reached a wrong number.

"Don't let it bother you," said the stranger. "You folks sure can use the practice." — *South Central Bell Notes*.

A Texan was telling about teaching his son to drive one of the family Cadillacs. "But, Tex," a friend interrupted, "your boy's only ten." "Shucks, I know that" came the reply, "that's why I only let him drive in the house."

The funny thing about doctors is that even though their prescriptions are hard to read — their bills are always very clear.

January 27, 1973; Will Peace Last?

by John W. Eby

It's over now. At least that's what the man says. More than one million, three hundred thousand dead by official statistics, but we've achieved a "peace with honor." Rhetoric can't erase the spot that remains any more than a prostitute can retire a virgin.

Though the bells toll and the sirens wail and the churches sing peace hymns, how can I sing? There *will* be "peace" for sixty days. The North Vietnamese want the American troops withdrawn. The Americans want the prisoners returned. But after that, who knows?

Will Thieu be able to stabilize the political situation? Maybe, but control by military force (and that is the only kind Thieu has) cannot last long in a society which is writhing with the need for a political and social revolution. Power, particularly American military power, no matter on which side of the border the planes are parked, cannot create the stability necessary for lasting peace. That must be built on social equality and justice.

Of course I rejoice that our country is withdrawing our troops. But we dare not forget that billions of dollars worth of equipment will remain and will be replaced when it has killed enough people and destroyed enough villages. It may well be that Vietnam's third major war in thirty years will begin when the troops leave and the prisoners return.

There are many lessons that could be learned from the past several years. But the calloused, arrogant way in which some boast of "a just and lasting peace" which we've brought about is clear indication that we have no intention of profiting from our mistakes. These past years have shown us a great deal about ourselves and about our country.

While many have learned to abhor the overt violence in Vietnam, very few were sensitive to the way in which the military expanded its dominance of American society. While the military establishment has grown in power and influence, the already feeble efforts of the government to use

public resources to reduce poverty have declined. The Office of Economic Opportunity has just been dismantled.

While the "War on Poverty" was never more than a skirmish, it now is the victim of a cease-fire. We can be sure that the rallying cry, "Do not ask what your country can do for you, but what you can do for yourself," was not meant for Litton Industries but for the poor and the powerless.

If we listened carefully, we also saw an increasing centralization of political power. Even Congress cannot guarantee that money it appropriates will be spent. Nor were the Joint Chiefs of Staff consulted before the December bombing. Big money speaks more loudly in the political process than ever before.

The spirit of America has been broken. People respond to the Watergate fiasco with a casual, "We always knew that politics was corrupt." People are deaf to moral leadership. They would rather have a pragmatic power broker in the White House than a leader who at least tried to point some humane directions. They respond to preachers whose consciences have been numbed by affluence and invitations to preach in high places, while they shut their ears to prophets sent from God.

So you see, it is difficult for me to sing peace hymns. I do rejoice that at last an agreement has been signed. I cry joyfully with the wife of a POW who will see her husband after six long years. But my joy is tempered by the realization that nothing has been solved in Vietnam and in this country we will be paying the moral cost of Vietnam for a long time to come.

May the God of steadfastness and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ. Romans 15:5, 6.

John W. Eby, Harrisonburg, Va., is professor of sociology at Eastern Mennonite College.

The Invisible Mennonite

by Katie Funk Wiebe

I was with a group of "mixed" Mennonites when in the discussion I mentioned that I was an "MB." For a moment I wasn't quite sure what happened. Across the room I felt the atmosphere chill a few degrees before the talk continued. For a fleeting second I understood why I am sometimes reluctant to identify myself among other Mennonites.

I was reminded of Ralph Ellison's novel, *The Invisible Man*, in which the narrator, a black man, learns that he is actually invisible to the white world as a person. They see only his black skin. They are busy with the "little man" who isn't there.

Similarly, at that moment I realized that some of those present were no longer seeing me as a person, but evaluating what I had to offer thereafter not according to its own merits, but according to whatever their particular understanding of the third member of the Mennonite triumvirate might be. I cringed inwardly as I realized how often I have exercised this subtle form of prejudice with other Mennonites as well.

Someone mutters, "He's a GC," and immediately a wall shoots up around the person, and he is no longer seen as an individual but by what his denominational label means to the listeners: perhaps a peacenik, who sees the end of the Vietnam War as the salvation of the world and who has little interest in the souls of men.

On the other hand, the term "MB" seems to arouse images of people who have reserved their eternal resting spot in God's private backyard patio, each with his own lounge chair with gold-plated nameplate attached.

Mennonites all about us are invisible because we have been blinded by the conception we have built up about them. We are not seeing them as individuals. We are looking only at their label.

Labeling or categorizing is an important function of the human mind, for when we are able to label something successfully, life immediately becomes less complex. If we can attach a name to something new in our environment, or categorize it by matching it with something we already know or understand, fear and tension is reduced at once.

For example, suppose I hear a noise outside the house. If I don't recognize it immediately, I sit uneasily until I

can label it and match it with a familiar noise: "It's only the neighbor's dog," or, "It's a branch rubbing against the roof." My mind is at ease when I can identify the noise, it remains fearful if I can't: "Does the unknown noise mean a prowler?"

In the world of ideas, our minds work much the same. When we are confronted by a new religious viewpoint we tend to feel uncomfortable until we can put the person who presents that idea into a slot or box in our mind with which we are familiar. "He says he is a Christian, but can I really have fellowship with him when I don't know if his denominational label is the same as mine?"

I recall one occasion when a speaker who leaned toward universalism packaged his beliefs in a strong evangelical presentation. Some young people listening to him became uneasy because they couldn't immediately label him. His language was like theirs, but they sensed something different in the content of his talk. Happiness for them would have been a big sign on his lapel stating his denominational affiliation and releasing them of the task of listening to him as a person.

Some people find life easiest if they have some ready-made categories to drop people into when they meet them. It saves them the effort of learning to know the person. "He's a GC" — Okay, he fits into this slot. "He's an OM" — then he has to be a nurture-nut. Such people forget that such prejudgment, unconscious though it may be, is the beginning of prejudice. Instead of reacting to a human being, they are responding only to a label. The person remains forever invisible.

MB, GC, OM, EMB, EMC, EMMC . . . put them all together, they certainly don't spell "mother" or even "brotherhood." And the reason may be that we keep making each other invisible — not by magic, but by prejudice.

We cannot cover up the fact that there are other Mennonites. Nor can we fail to agree that Mennonites don't like being categorized with other Mennonites. But we can bring each other into visibility by learning to know one another better as individuals and as groups and refusing to let past attitudes of fathers and forefathers determine present thinking.



God Bless You

by Merry Mary Yoder

I love to hear someone say, "May God Bless You." It makes me feel good inside. There is a cherished, comforting glow in a good-bye that has a blessing attached to it.

A friend of mine helped me to start the habit of giving this blessing, when I say good-bye. Every time I left her house she would say, "May His light shine upon you." This was such an unusual way of saying good-bye, that I gave it a lot of thought.

God is light. In Him there is no darkness, therefore to have His light shine on me is indeed a desired blessing. After that first remarkable good-bye of hers, I always gave her mine also, "And may God bless you too."

For years I've sent my husband and children off in the morning with a "may God bless you." I didn't realize how much they liked this until one morning we were a little late. I almost pushed the children out the front door to catch the school bus. My only good-bye was, "Hurry up or you'll miss the bus." The older two took off running but our youngest turned around, poked his head around the corner of the house, grinned, and said, "God bless you, Mamma." I returned the blessing. He went to school happy and I tried to send them away in the morning with God's blessing ringing in their ears ever since.

Others like to hear this blessing too. Last fall I worked at a booth in an auction sale for relief. There was a huge crowd with many out-of-state visitors who'd come for the homemade quilts, antiques, etc. I was selling homemade dolls. As I handed the dolls to the customers I gave them a thank you and may God bless you!

A few gave me a startled glance, some said, "Thank you," but most of them walked away with a smile. It gave them a nice warm glow. This is such an easy way to turn people's thoughts toward God. *May God bless you!*

Wit and Wisdom

A child returned home from her first day at an integrated school. She was eagerly questioned by her parents who had sent her off in the morning with much misgiving: "But were there any black children in your class?"

"Yes," said the child, "a black girl sat next to me and we were both so frightened we held hands all day." — James Holmes.

• • •

The following is a little girl's definition of marriage after

attending her first wedding: "It's when a man and woman love each other real nice and go to church to tell it."

• • •

The good news is that everything has been set straight, so I am reconciled to you, you are reconciled to me, and we are all reconciled to Chairman Mao, George Wallace, and Rap Brown. — *Will Campbell.*

• • •

The church that does not make demands and maintain standards of discipline has no respectable self-image. The church that announces standards knows her worth in society. The nonoffering church is useless to the community and a bore to her own membership. — *Carnegie S. Calian.*

• • •

Life was simple in the old days. We didn't need a serviceman to keep the kitchen operating.

• • •

The retiring president of a prestigious New England university reminded his successor, "Of course, you'll pay attention to your A and B students. Some of them may return to the campus later on as first rate professors. But don't ignore the C students either. Some day one of them may build you a \$5,000,000 science laboratory!"

• • •

He that will have none but a perfect brother must resign himself to remain brotherless — Christian Cynosure.

We Are Two

*If I project an image
And you project an image,
Then we are two
And two is four:
Two, and two more.*

*Whom do I meet when I meet you?
Is it the one you'd like to be,
The one that's open up to view?
I only hope that you can see
Behind my trembling image— me!*

*It would be simpler if I knew
We two were two!*

— Phyllis Rogers

book shelf

The Fruit of the Spirit, by John W. Sanderson. Zondervan. 1972. 128 pp. \$1.50, paper.

John W. Sanderson is a well-known evangelical writer. He is professor of Philosophy at Covenant College in Tennessee. He shows himself in this book to be a man of spiritual understanding, a competent expositor, and a clear and forceful writer.

The book is primarily a guide for the study of the fruit of the Spirit as described in Galatians 5. First the fruit is given a setting in the entire book: true Christian character is produced by God. The second chapter enlarges upon the figure of the tree and the fruit. The next chapter argues that, since the fruit of the Spirit is the character of Jesus Christ, it can be cultivated by attachment to Him. The fourth chapter compares the fruit to the weeds—which are the works of the flesh, also described in chapter 5 of Galatians.

A very helpful exposition, especially valuable in these days of renewed interest in the work of the Holy Spirit.
— Paul Erb.

. . .

True Spirituality, by Francis A. Schaeffer. Tyndale House. 1971. 180 pp. \$3.95.

True Spirituality explores a central question—what is the Christian life and how may it be lived in our contemporary age? This series of discussions centers on the nature of the Christian experience, its power to deliver from the bonds of sin, and the meaning of this new freedom for all aspects of man's moment-to-moment existence.

The book was born out of an agonizing struggle of a pastor who had become Christian from agnosticism many years before. After twelve years in the ministry he was perplexed because so many Christians seemed to reflect so little of what the Bible said they should be like and because he was aware that his own spiritual reality was less than it had been earlier. He searched the Scriptures with new intensity and asked God to help him examine openly his own motives and thinking. He was struck by the limited teaching he had received about the "meaning of the finished work of Christ for our present lives." "Gradually," he says, "the sun came out and the song came." This series of discussions came as a result of the experience. Later Dr. Schaeffer and his wife, Edith, established L'Abri, a spiritual

retreat center in Switzerland.

I found the book interesting, stimulating, and thought provoking. There is realism, joy, hope, and invitation here. The invitation is to break out of old forms and into new depths of spiritual awareness, to share that experience in the humanity in which we live out our daily lives. There is nothing drab nor easy about this. In its best form it can and should be a thing of beauty and joy. Excellent for church libraries. — Atlee Beechey.

. . .

People Who Care, by Heinz Vonhoff. Fortress. 1971. 292 pp. \$9.95.

This book represents a real contribution to the concern for more compassion. The author gives a historical account of the agencies of mercy which have come out of eras of tragedy and hardship. In twelve rather long chapters, packed full of information, he tells the story of "God's angels of mercy" who answered the pleas of those in need.

In our day, beset by materialistic values on every side, these examples prove to be a real inspiration. They teach us again the need for courage amidst the inhumanities of our age, the courage to care and act with compassion.

The book presents the Christian message—"I was sick . . . naked . . . hungry . . . and you, etc." The inspiration is always, what we do to the least, we do to Christ. Though the Christian stance for each story is different, the examples are unique in that each in his way sought to follow the words of Christ.

Each caring experience has left its imprint in history, each has turned the turmoil of man into some hope.

The book begins with mercies in ancient times, moves through the Christian era, days of reformation, and into modern settings. Every Christian should become better acquainted with the record of mercy. Excellent for church libraries. — Peter Wiebe.

Understanding Speaking in Tongues, by Watson Mills. Eerdmans, 1972. 83 pp. \$1.95, paper.

The author of this small book, a graduate of Southern Baptist Seminary and a contributor to theological journals, attempts to lead the tongue speaker and the non-Pentecostal to understand, respect, and accept each other. He goes briefly into the definition, origin, and history of the use of ecstatic speaking

from Old Testament times to the present. He then attempts to reconcile and relate Luke and Paul in their dealings with speaking in tongues. The author presents the principal interpretations on the experience at Pentecost. He is clear on his connection that the Holy Spirit was the mighty power in the Acts record, and that there was glossolalia as reported by Luke. He believes Paul recognized glossolalia as a gift, but not a primary one, and he feels many people today are blessed by the experience. But there needs to be more effort made on both sides to understand the other.

This book can be a help to prevent divisions in our churches over the issue of glossolalia. — Nelson E. Kauffman.

Pray: A Study of Distinctive Christian Praying, by Charles Whiston. Eerdmans. 1972. 154 pp. \$2.95.

"Too long has it been taken for granted that every Christian, clergy, and layman prays. Both clergy and laity know that this assumption does not hold true in their lives." In this fact Charles Whiston sees the need for **Pray: A Study of Distinctive Christian Praying**.

Direction for finding a vital and meaningful prayer life is found in a most refreshing use of the Lord's Prayer. Whiston writes on the foundation of prayer, the facets of prayer, the relevance of prayer, and a disciplined life of prayer.

This thesis is that all life needs to be seen in relation to Jesus Christ, and that prayer is necessary for this realization. Each responsibility must be seen as God's will and accepted as such in prayer. Each task is to be completed by a prayer of thanksgiving, thanking God for being able to serve Him in the task completed. The practical value and sacredness of this approach is seen when the author deals with sex. At this point he has some very wholesome words. The value of the book is increased by his many examples of appropriate prayers for various occasions and situations. You may not agree with all that you read, but you cannot read the book without profit.

The suggested prayer for each morning sets the tone of the volume, and hopefully will whet your appetite for its instruction. "O Lord Jesus Christ: in obedience to Thy holy claim upon me, I give myself anew to Thee this day; all that I am, all that I have; to be wholly and unconditionally Thine for Thy using. Take me away from myself, and use me up as Thou wilt, when Thou wilt, where Thou wilt, and with whom Thou wilt." An excellent book for the church library. — Richard Tschetter.

A Look at Christian Community

May 3-6 the St. Jacobs Mennonite Church at St. Jacobs, Ont., will be the site of a "Mennonite Conference on Christian Community" on the theme *Searching for Christian Community in the '70s*. As befits the theme, the purpose will be to bring together the people in the Mennonite brotherhood who are asking in a pointed way how we should be going about to translate our new life in Christ, and the human love and concern that flows out from that new life — how to translate these into the life patterns of our communities and congregations.

With the late-nineteenth and early-twentieth-century renewal of the Anabaptist-Mennonite insights into Jesus' call and teachings came the dynamic view that community life could become the expression of obedience and witness. An outgrowth of that renewal was the Mennonite Community Association, which from 1945 to the early 1960s sponsored a series of community conferences on topics ranging from "Following Christ in Our Work" to race relations to stewardship. The Mennonite Community Association is now sponsoring the St. Jacobs meeting, not particularly to revive the pattern of repeated conferences but, for one time at least, to bring "out of the woodwork" the current concerns of the brotherhood in this area.

Why a Conference in 1973?

The question of how witness and discipleship should shape the life patterns of the brotherhood is, of course, a constant one. But some present developments invite us to take an especially hard look at what the shapes of Christian community might be.

1. Interest in "intentional" community.
2. Cultural pluralism.
3. Concern for congregational renewal.
4. North American Christianity and North American society in general are ripe for a prophetic word from the church on how human beings should live together.

What Will the Conference Look Like?

The design of the conference is to share a variety of ideas and convictions, rather than promote any one point of view; hence the theme of "Searching." Main content input will be:

Thursday evening: Guy F. Hershberger

will give a bit of the background of the conference, and Willard Swartley will speak on "Searching for Christian Community: the Biblical Basis."

Friday morning: "Searching for Christian Community: Satan's Seduction," by members of the Conrad Grebel faculty — Frank Epp, Walter Klaassen, Donovan Smucker; responses by Lois Jansen, member of an intentional community; John Ventura (representing an ethnic minority); and a business or professional person.

Friday afternoon: Hubert Brown and Menno Wiebe on, respectively, "Searching for Christian Community: and My Blackness" and "Searching for Christian Community: and My Ethnic Mennonitism."

Friday evening: Symposium on "Searching for Christian Community: Economic Barriers/Dilemmas/Opportunities"; Calvin Redekop as moderator, and Macler Shepard, Lupe de Leon, Emma Laroque, Ralph Hernley, John Rudy, and a representative of intentional community as panel members.

Saturday morning: Ralph Lebold will discuss "Searching for Christian Community: the Local Congregation," with response by John W. Miller. Later, discussions in small groups, organized on interest lines.

Saturday afternoon: Time for free activity, for tours to selected points of interest in the area, and for a meeting of those interested in the question "Where does the Mennonite Community Association Go from Here?"

Saturday evening: "Searching for Christian Community: Unanswered Questions and Possible Strategies." Exploration and discussion of the issues raised, led by John A. Lapp.

Sunday morning: Conference participants attend local churches as participants and interpreters, or join with others in self-arranged worship services.

There will be chance for broad participation, not only in Saturday morning's small groups and Saturday evening's session, but also in periods of open mike. There will be opportunity to get acquainted with the partly rural, partly urban Mennonite community around Kitchener-Waterloo. Many participants will stay with local families. And Saturday afternoon's tours will offer a variety of choices, such as: education, from one-room schools to Conrad Grebel College; rural industry —

wagon shop, blacksmith shop, etc.; a visit to an intentional community in the area; a country drive, visiting Mennonite churches and countryside; or a visit to Warden Park Mennonite Church in Toronto, with its effort to build intensive congregational life in a moderate-income suburban community, involving itself deeply in the life and services of the community.

How to Preregister and Make Reservations

The conference will begin at the St. Jacobs Mennonite Church, five miles north of Waterloo, at 7:30 p.m., on May 3, and continue through Sunday noon, May 6. Cost will be minimal. There will be no registration fee, though there will be an offering taken to help with expenses. Lunches and dinners at the church will cost \$1.50 each or less. A number of people in the community are opening their homes for lodging and breakfast, and some other participants may stay at Conrad Grebel College for a fee of \$5.00 per night, covering room and breakfast. The area offers facilities for motor homes and campers, motels and hotels.

Those interested in reservations should write to Vernon Leis, 4 Herbert St., Elmira, Ont., indicating the kind of facilities preferred, times of arrival and departure, whether transportation is needed from and to transportation terminals, and other pertinent information. Other kinds of communications should be sent to Theron F. Schlabach, 1700 South Main Street, Goshen, Ind. 46526.

GI Benefits for COs?

For the past twenty years, conscientious objectors have been drafted into civilian alternate service doing jobs which contribute to the national welfare. However, unlike the GIs, their counterparts who have been drafted into military service, COs do not receive any benefits such as medical assistance, insurance, loans, deferred-interest payments on federal students' loans, and the right to be re-employed after service without loss of pay or seniority.

During these twenty years a few COs have tried to gain some of these benefits but have not succeeded. As a result of recent litigation, this situation may be changing.

William Robison of Fairfax, Va., felt that it was unfair that GIs got educational assistance from the Veterans Administration, but that he, as a CO who performed two years of alternate service, did not. Federal District Judge Garrity in Boston who heard Robison's case agreed that this was an unequal application of the law. In reviewing the 1966 Veterans' Readjustment Benefit Act and its legislative history, Judge Garrity concurred with Robison's

arguments that the U.S. Congress intended to compensate all service people for the disruption of their educational careers resulting from the performance of active-duty service required of them by law.

There is nothing in the law or the legislative history that would indicate Congress intended veterans' educational benefits to be given only to GIs because of combat hazards. Rather, this benefit was provided to assist those whose education was interrupted by mandatory service, whether military or alternate. Judge Garrity ruled that the failure to give COs these benefits was a denial of the constitutional guarantee of equal protection under the law.

However, this decision by a federal district judge in Boston *does not mean* that COs will automatically receive veterans' benefits. U.S. government attorneys have already filed an appeal in the U.S. Court of Appeals for the First Circuit contesting Judge Garrity's decision. As a result of this appeal, there is a good likelihood that the Robison case will be brought to the U.S. Supreme Court for a final decision. This would mean that a resolution of this matter would not come until sometime in 1974.

Almost simultaneous with the Robison case is a similar case in the Federal Court of Northern California (Hernandez vs. Veterans Administration). The Hernandez case has already been appealed to the U.S. Supreme Court as a result of the fact that the lower court in its decision could not grant an injunction against the Veterans Administration and could not order the Veterans Administration to pay educational assistance benefits to COs. It is not yet known whether the U.S. Supreme Court will accept the Hernandez case.

If the Robison or Hernandez case is heard by the U.S. Supreme Court and an affirmative decision reached, some Mennonite COs will be confronted with the question of whether or not they will apply for and accept these benefits. Many Mennonites in the past have taken the position that they could not in good conscience accept veterans' benefits if they should become available. The Veterans Administration is funded as a part of the total military appropriations.

However, the Robison case now changes the interpretation of the purpose of veterans' educational benefits and thus changes the question somewhat. It could be argued that an affirmative decision in the Robison case would further advance the legal recognition of COs.

One Mennonite student in Philadelphia who recently performed two years of alternate service in Nepal with MCC is now applying for the veterans' educational benefits, even though he will most likely

be refused. He is hoping that the U.S. Supreme Court will reach an affirmative decision which will then make him eligible for some educational assistance from the Veterans Administration.

The decision to accept such educational benefits is not the responsibility only of those young men who are eligible to receive the benefits, but is also the responsibility of the larger Mennonite brotherhood which must reconcile this with its total witness against militarism, war, and those things which contribute to war. — *Walt Hackman*

1973 Yearbook Published

Thanks to the help of many persons in the various regions, conferences, and districts of the Mennonite Church, editor Levi Miller was able to put together the 1973 Yearbook, which again provides the most up-to-date information available concerning the Mennonite Church.

A significant new feature this year is an alphabetical index, which makes it easier to find a particular church, organization, subject, or grouping.

Other changes include a listing of ordained persons from all conferences, districts, and unaffiliated groups in the Ministerial Directory; a listing of conference or district committee chairmen and officers with each conference rather than in a separate section; separate statistical sections for North Americans and other overseas groups (this will permit comparisons in such areas as membership growth); and a cross reference between the conference congregational listing and the region.

The 1973 Mennonite Yearbook is available from Mennonite Publishing House or Provident Bookstores.

Thirty More Out-Spokin' Hikes Slated for '73

The Out-Spokin' biking program is off — and rolling — in 1973, using as its theme: "Get in Gear with Others and God."

Twenty-seven persons participated in Out-Spokin's first 1973 adventure: an 18-day 550-mile bike tour which crisscrossed the island of Puerto Rico from Jan. 6 to 23. In addition, the bikers spent nearly a week in San Juan, the capital city.

The Puerto Rico bike tour was an Interterm educational experience for 25



Out-Spokin' riders pause at a roadside stand in the Toro Negro area of Puerto Rico for a taste of local refreshment.

students (compared to nine last January) who were acquiring credit through Hesston College, Hesston, Kan; faculty sponsors Gerald and Yvonne Sieber also pedaled the distance. Riding in the two food and equipment vehicles were Mrs. Esther Hoover, daughter Connie, and Jerry and Becky Miller. Esther's husband, Floyd served as mechanic and safety man from the seat of an accompanying motorcycle. Esther and Becky were cooks and Jerry coordinated the multitudinous details of the hike. Most of the students, who jotted down impressions in journals, received three hours of sociology credit and one hour of physical education credit for the Puerto Rico experience.

Which Material for Bible School?

Which material should be used in summer Bible school this year? The *Herald Summer Bible School Series* or the new *Herald Omnibus Bible Series*? If you have a ten-day school, use the *Herald Summer Bible School Series*. If you have a five-day vacation Bible school, use the *Herald Omnibus Bible Series*.

The *Herald Summer Bible School Series* was developed for use in the ten-day summer Bible school. It helps the student become acquainted with God's Word and how it applies to life.

The *Herald Omnibus Bible Series* is a multipurpose curriculum designed for use anytime and anyplace, including use in the five-day vacation Bible school. It does not replace the *Herald Summer Bible School Series* but instead complements it.

The *Omnibus* material deals with life issues and helps the student find what the Bible has to say about them. It also presents the gospel message and methods of witnessing to that message.

Each material has a specific job to do. The first seven courses of the *Herald Omnibus Bible Series* will be available May 1 at Provident Bookstores. The *Herald Summer Bible School Series* is available now.



Pat Hingle quietly meditates while the crew busies itself with a new scene on the set.

Film in Progress

Merle Good, author of *Happy as the Grass Was Green* and associate producer of the movie by the same name, packed four visitors into his unwashed VW bug ("It's my plain coat," he explained) and drove them to the site of the filming.

It was a cold March day on the Leroy and Miriam Reitz farm, where the action was taking place. On a distant hillside a group of people were moving about in what appeared to be a country cemetery. Charles Davis, director on the set, was calling his cues on the bullhorn, which could be heard several hundred yards away. The actors were dressed in somber colors, except for Ferne Pellman Glick (wife of Rufus in the story), who wore a bright red cape.



Ferne Pellman Glick relaxes between takes on the set, located on the Leroy and Miriam Reitz farm.



It was a cold day, March 1, when the graveyard scenes were shot. Rachel Thomas, Hazel in the film, protects herself from the wind.

Observers were not permitted on the set—cemetery scene—until near noon. "The director is in a bad mood this morning," Good confided, "because some of the props were not ready." This did not seem to detract from the actors' respect for Charles Davis. Rachel Thomas (Hazel) said he was very patient in working with the crew and the actors.

It was an important day for observers the first any were permitted on set, according to Good, because Pat Hingle (Eli, the kindly preacher), Geraldine Page (Anna, the mother), Graham Beckel (Eric), Rachel Thomas (Hazel), and Elvin Byler (Rufus)



Elvin Byler

were all present. It was to be Page's last day. Burt Martin, producer, had also just flown in from Glendale-Hollywood, Calif.

Making a film demands much. For the day's activities, three to four minutes of usable film were expected. But Good feels the results will be worth it.

A more complete pictorial and written report of the day's activities will appear in the June 3 issue of *Purpose*.

Kings Speak on Radio Development, Mexico

Aaron and Betty King, missionaries under the Franconia Mennonite Mission Board, spoke on Feb. 7 to the staff of Mennonite Broadcasts, Harrisonburg, Va., about their radio ministry in Cuba and Mexico.

King, a member of the original *Mennonite Hour* quartet that sang live on the first broadcast in 1951, traced the leading of God in his life.

"When I began singing in a quartet in 1947, I had no idea where all it would take me," he said.

In 1955, the Kings entered Cuba as missionaries under the Franconia Mennonite Mission Board. One of the first questions they raised was, "How can we penetrate the community for Christ?"

Before long they were in touch with Lester Hershey in Puerto Rico who was producing the Spanish-language broadcast, *Luz y Verdad*. They negotiated the release of the program on their local station, Radio Tiempo, and began using Bible studies for follow-up.

"In those days I had to pack up my recorder and tape and go to the station for release of the broadcast," King said, "because the station had only a turntable."

After furlough in 1960-61 and the closing of Cuba, the Kings entered Mexico to begin a radio ministry.

Negotiating the release of an evangelical program in a predominately Catholic country was not easy, King reflected.

After several unsuccessful attempts, he met a Mexican pastor of the Nazarene Church who said, "The work is one. I believe I can help you."

Eventually time was granted for release of *Luz y Verdad*, but at about twice the going commercial rate, King noted.

Before long letters were flowing into the *Luz y Verdad* follow-up office.

Recalling those early days of counseling listeners, King said, "I used to write letters by day and dream them by night."

Many listeners did find Christ through the broadcast. Among those mentioned was Maria Dorantes, speaker on the Mexican homemaker's broadcast, *De Corazon a Corazon*.

Betty King commented on the helpfulness of this broadcast and the printed messages for homemakers.

She said the talks "meet the women right in their needs and problems."

Many of the women in Mexico are seeking better relationships in the home, she noted. They're looking for ways to improve communication between themselves and their husbands and children.

She pointed out that many women in Mexico think a happy home is not possible. The radio messages and printed messages help homemakers to discover a happier home life.

Camp Luz Manager Likes Newly Appointed Position

The past 20 years have brought a strange switch in Ira Amstutz' relationship to Camp Luz. The Mennonite campground was just materializing when he was chairman of the committee that was instrumental in developing it.

Ira was a schoolteacher in the Apple Creek area, when the Mennonite churches in the Ohio Conference decided on the location north of Kidron. When Camp Luz opened in 1954 Jack Miller, Wooster, assumed the post of manager for the summer programs that year.

This year as programs are being set up, Ira is camp manager and Jack Miller heads the committee. The arrangement is ideal for Ira, now a retired teacher after 35 years.

As secretary of the planning committee Ira saw the project come to life. Then he headed the committee for six years and was chairman at the dedication services.

No wonder that his heart is in the work. The whole layout is the answer to his prayers. He and his brother Paul, now deceased, had roamed the woods of the surrounding counties looking for the ideal place.

"The influence of Camp Luz has had a positive effect on the spiritual lives of many campers," says the former teacher. He is delighted with the opportunity to devote his time to the work. He has had

many expressions of appreciation from youth, teachers, missionaries, and parents for the camp's religious programs.

As an active member of the Kidron Mennonite Church, he is grateful for the



The dining-hall fireplace is one of the favorite spots for campers. The birdhouse is one of several donated by Earl Bixler. Amstutz is putting it on the grounds, where campers can enjoy the sounds, as well as the beauties of nature.

support his congregation and the conference have given the camp. Many from his congregation also contribute time to the summer programs. — Merl Lehman

Christian Book Sales Increase

"I don't see the distribution of religious paperback books to secular outlets threatening the religious supply stores," said Lester Hoover in a recent interview with Allen Brubaker, staff writer of Mennonite Broadcasts. Hoover is area supervisor of Bookrack Evangelism for the Eastern Mennonite Board of Missions in Salunga, Pa.

As coordinator for this conference, Hoover stocks about 200 paperback titles for distribution to some 125 racks serviced by 76 sales volunteers scattered from Maine to Florida.

"When I assumed my responsibility I discovered that quite a few of the racks in service at the time were not being properly cared for," Hoover said.

One of his first efforts then was to encourage volunteers to take better care of racks already in place. He also worked to reactivate racks that had become inactive.

In placing racks in distant areas, he makes appointments with pastors and works with them in contacting stores. In early February he made a visit to Voluntary Service units and churches in Florida, Georgia, and South Carolina. Four racks were placed during his visits in these states.

"Motivating the volunteer to keep his

rack attractive is one of the keys to the success of the program," Hoover stated. He also listed pastor involvement as another.

A recent development in the placement of the books is the furnishing of 12 to 15 pockets for use on existing pegboard in stores, Hoover noted. He is also providing a 20-pocket, stand-up rack. These smaller racks have an advantage for stores with a space problem. Normally a 56-pocket revolving floor rack is used.

In another new development, Hoover stated that five racks and a supply of books have been sent to Hong Kong for placement in secular outlets there.

Of the 24 district mission boards cooperating in Bookrack Evangelism, Hoover's district distributed 60,084 books in 1972, or 2,884 more than the Beachy Amish Conference, which distributed 57,220 books. He credits much of the success of his program to the volunteers who give a lot of time servicing the racks.

The bookrack program of the 24 districts is coordinated by Mennonite Broadcasts, which serves as a wholesale clearinghouse for ordering books at discount prices. During the past year the program realized a 54 percent growth in sales, up from 209,514 books in 1971 to 326,991 in 1972. Because of this growth, Ron Yoder, Bookrack Evangelism coordinator for Mennonite Broadcasts, began giving full time to the program on Feb. 1.

Listening Ear Community Service

Mennonite Broadcasts, Inc. (MBI), Harrisonburg, Va., is producing a series of radio spots for Listening Ear, a community telephone service sponsored by the Harrisonburg Community Counseling Center.

The 12 spots vary in length from 10-30 seconds, with themes ranging from venereal disease to depression to alcoholism. The spots were coauthored by David Augsburg, writer and speaker for MBI, and Everett Ressler, director of Listening Ear.

"The aim of the spots is to provide community information and to help individuals find professional help," says Ressler.

The spots are for release on the local stations. The tag line of each announcement contains Listening Ear's telephone number. Persons calling in to Listening Ear are referred to counselors and other professional persons in the community.

Approximately 600 calls have been received since Listening Ear went into operation six months ago, according to Ressler. "About an equal number of those calling in are men and women," Ressler



Across the ball diamond at Camp Luz are the snack shack and the dining hall which accommodates 150 campers at mealtime.

says, "But nearly two thirds are under 25."

Some of those calling simply want community information. Others just need someone to talk to. And still others have a problem with drugs, venereal disease, and the like, Ressler noted. Some 30-35 trained volunteers answer Listening Ear's telephones.

No Freckle Remover

A radio listener in South America recently heard about some "freckle"-removing face cream, according to Lester T. Hershey, *Luz y Verdad* speaker in Aibonito, P.R.

In August of 1972, the follow-up office in Puerto Rico received a letter from a lady in Ecuador requesting the recipe for some cream to remove freckles from her face.

Mary Ellen Yoder, secretary in the Aibonito follow-up office, replied that there must be some mistake. She explained that they had not offered facial cream for freckles and suggested that the lady may have heard another program.

Mary Ellen used the opportunity to enclose several printed talks of Marta Alvarez, speaker on the Spanish *Heart to Heart* program.

Later the lady replied by saying, "I am very happy for the materials you sent me, because they offer clear [guidance] for living. I expect to form my own home very soon, and the counsel you gave is what I want to be guided by."

Books for Calgary

Servicing religious bookracks in -40° temperature? Why not — with a message to warm men's hearts?

Mary Goerzen of Calgary, Alta., reported that permission has been granted for religious paperbacks to be placed in a city hospital.

Over the last few months Goerzen had attempted to place religious books in Calgary hospitals, but without success.

During a visit to co-workers in Edmonton in July, she learned that the contact man for the Canadian Institute for the Blind, through whom they had gained entrance to a hospital in Edmonton, was being transferred to Calgary.

After his transfer Goerzen contacted him. His answer was "yes," she noted, adding, "He does not allow room for a rack, but allows us to place books on their racks. And if this works out, we may gain entrance to three more hospitals in Calgary."

"With the onset of winter it will be more difficult for me to travel and visit racks. This is one of the things we must cope with. The temperature today, Dec. 6, is -40°."

"Getting religious paperbacks off

their individual racks and into the store's book display is desirable," commented Ron Yoder, Bookrack Evangelism coordinator for Mennonite Broadcasts, Harrisonburg, Va.

"Placing religious books on display with secular ones makes the gospel a natural part of all the literature available to individuals," Yoder added.

KICY Beams into Siberia

KICY Radio, Nome, Alaska, recently began releasing the Russian-language broadcasts, *Voice of a Friend* and *The Gospel Light Hour*, to Alaska and Eastern Siberia.

Voice of a Friend is produced by Mennonite Broadcasts in Harrisonburg, Va. *The Gospel Light Hour* is produced by the Mennonite Brethren in Winnipeg, Man.

With the addition of these two broadcasts, KICY will have gospel programming on the air in the Russian language seven nights a week at 11:00 p.m., according to Stanley Summers, program director for KICY, *The Voice of the Arctic*.

Eskimos on St. Lawrence Island report listening to broadcasts from the Russian mainland. These broadcasts indicate that people in Siberia listen to KICY's Eskimo programs.

"We look forward to working with you in helping to spread the gospel to the Russian-speaking people in Alaska and Eastern Siberia," Summers says in a letter to Gordon Shantz, Russian-language program director for Mennonite Broadcasts.

Your Mail, Mme

A green mountain of mail bags. That was how Audrey Shank described her living room after receiving a shipment of 5,600 religious paperbacks in late December. Shank, a missionary with the Virginia Mennonite Board of Missions and Charities, Harrisonburg, Va., coordinates the distribution of religious paperbacks in the West Indies Islands for the Jamaica Mennonite Church.

"It was a sort of happy confusion," she recalled, "picking our way along narrow little paths between the brown paper boxes." At present her living room headquarters the Bookrack Evangelism operation in the Caribbean.

Since Shank's furlough to the States in April, the number of racks of service in the West Indies has climbed to 20, an increase of eight. And she reported that during a recent two-month period, 1,400 books were sold. At the time only 15 racks were in service.

Distributing the books involves unpacking, counting, pricing, stamping, and

sorting. But Shank rejoices that "God has given me a corps of helpers that is finer and truer than any I could have asked for."

The 20 racks now in place throughout the Caribbean Islands are serviced by local pastors, lay workers, missionaries, TAPers (Teachers Abroad), government employees, professional persons, and the like.

Shank reported that the Bookrack Evangelism workers in the Caribbean are seeking ways to provide a follow-up ministry to persons purchasing religious paperbacks. One method under consideration is rubber stamping a Bible correspondence course offer in each book.

Further expansion of Bookrack Evangelism in the Caribbean is not limited by opportunities. Shank said, "We need funds to move into Grenada and St. Vincent islands where missionaries are waiting to work with us."

Hesston College Overseers Announced

The election of John R. Glick and Robert L. Hartzler to membership on the Hesston College Board of Overseers has been announced by the Mennonite Board of Education.

John Glick operates a dairy farm in Minot, N.D. He is currently the Sunday school superintendent, choir director, and boys' club leader in his local congregation. He has served the North Central Conference on the Christian Education Committee, the Peace Committee, and as the music secretary. Glick attended Hesston College and is a graduate of Eastern Mennonite College. After college, he worked two years at the Adriel School in Ohio. He is married to Velda Miller. They have five children.

Robert Hartzler is the pastor of Des Moines Mennonite Church in Iowa and the youth secretary of Iowa-Nebraska Conference. He is chairman of the local group planning for KEY 73 activities. He is an active member of the Peace Education Speakers' Bureau of Des Moines. In March 1971 Hartzler visited the peace talks in Paris. Mrs. Hartzler is the former Phyllis Freyenberger. They are the parents of five children. Hartzler graduated from Hesston College and majored in religion at Goshen College, where he earned his AB degree.

Fellowship Studies Missions

The Mennonite Missionary Study Fellowship met on the campus of the Associated Mennonite Biblical Seminaries on Feb. 20 and 21. This was the third such meeting of the MMSF, which is a project

of the Institute of Mennonite Studies (of AMBS).

The first two sessions were devoted to the theme "Perspectives on Church Growth" with three presentations given in the following order: "Church Growth Studies: A Bibliography Review" (Wilbert R. Shenk), "Theological Perspectives on Church Growth" (John H. Yoder), and "Anthropological Perspectives on Church Growth" (Robert L. Ramseyer). A fourth paper by J. Stanley Friesen, "The Significance of Indigenous Movements for the Study of Church Growth," was distributed and reviewed, even though Stan was not able to be personally present.

Several members of the Fellowship reported on research they have done or which is currently in progress, including Paul M. Gingrich's investigation into "The

Adjustment of Mission and Service Personnel Returning from Overseas Assignment," which surveyed the experiences of personnel from five Mennonite agencies. In the final session the group heard Paul M. Lederach's paper (soon to be released in booklet form by Herald Press) "The Spiritual Family and the Biological Family," which raises penetrating questions concerning Christian education in the believers' church.

The MMSF has sought to draw together mission administrators, field personnel, and academics from various disciplines concerned for the mission of the church. The emphasis has fallen on *fellowship* and *study* as the group has sought to reflect on vital questions confronting the church and encourage participants to do staff work on behalf of the group.

Blooming Glen; Apr. 27, 9:30 a.m., Christopher Dock High School, Lansdale; 7:30, Doylestown Mennonite Church, Doylestown; Apr. 28, First Mennonite Church, New Bremen (N.Y.); Apr. 29, Beaverdam Mennonite Church, Corry.

Career Seminars Held at GC

Eight seminars on vocation and careers were held for Goshen College students from Jan. 29 to Feb. 21 by the career and counseling services of the college.

J. B. Shenk, director of career services, including career guidance, senior placement, and SAW, and Atlee Beechy, coordinator of counseling, were responsible for this focus on vocation and careers.

The seminars were directed at sophomores at first. However, the seminars proved to be of interest to students of all classes who were thinking about vocational questions, career choice, or job opportunities in various fields.

Shenk stated that GC as a Christian liberal arts college wants to prepare students who can creatively draw upon their values in selecting and doing their jobs.

The selection of a college major and choice of occupation are within the larger concept of vocation. For the Christian, following the way of Jesus Christ is the vocation, and an occupation is one of the ways this is lived. This defines the individual's values, goals, and life-style. The occupation is decided by the person's abilities, limitations, interests, and opportunities.

GC Chorale Sings "Elijah" Oratorio



Goshen College Chorale

The moving, sacred 19th-century oratorio, "Elijah," by Mendelssohn, comprises the 1973 touring program of the 11-voice Goshen College Chorale.

The chorus and soloists, under the direction of Dwight E. Weldy, adopted the name "Goshen College Chorale" early in 1973. "We have dropped the words, 'A Cappella Choir,'" Weldy explains, "because it was a misnomer. 'Elijah' requires accompaniment."

He further says that most programs the choir has performed in the past several years called for only some unaccompanied singing. Other works required either organ, piano, guitar, or another instrument.

Weldy has been conductor at numerous high school music festivals and was a member of the hymnal revision committee for the *Mennonite Hymnal*.

Itinerary Set

The choir's 1973 schedule is: Ind. — Mar. 17, North Main Street Mennonite Church, Nappanee; Mar. 18, 10:30 a.m.,

Hopewell Mennonite Church, Kouts; 7:30, First Brethren Church, South Bend; Mar. 24, Belmont Mennonite Church, Elkhart; Mar. 25, 10:30 a.m., First Mennonite Church, Ft. Wayne; 7:30, Howard-Miami Mennonite Church, Kokomo; Apr. 1, North Goshen Mennonite Church, Goshen.

Ohio — Apr. 16, Northside Mennonite Church, Elida; Apr. 17, South Union Mennonite Church, West Liberty; Apr. 18, Walnut Creek Mennonite Church, Walnut Creek; Apr. 19, Friendship Mennonite Church, Bedford; Apr. 20, 9:30 a.m., Central Christian High School, Kidron; 7:30, OARDC Auditorium, Wooster; Apr. 21, Hartville Mennonite Church, Hartville.

Pa. — Apr. 22, Springs Mennonite Church, Springs; Apr. 23, Maple Grove Mennonite Church, Belleville; Apr. 24, 9:00 a.m., Belleville High School, Belleville; 7:30, First Mennonite Church, Hyattsville (Md.); Apr. 25, Neffsville Mennonite Church, Neffsville; Apr. 26, Blooming Glen Mennonite Church,

Gifts, Not Taxes, Chosen by Three

Recognizing a choice, three young persons currently living in Goshen and with an average income of \$4000 have contributed a total of \$5000 to Goshen College.

They have decided to give their earnings away rather than keep them and pay federal taxes, much of which goes for the military.

Their gifts, received by the college over an eight-month period, were designated for the specially created Agape Student Grant Fund.

During 1972-73 the fund is benefiting nine students, each of whom has demonstrated financial need, has personally committed himself to Jesus Christ as Lord, and who is a member of one of the recognized campus house fellowships.

Five "house churches," as they are sometimes called, are living and worship quarters for about 50 GC students this year. Generally, each individual covenants with the group, first, to love Jesus Christ

with all his heart, intellect, and soul, and second, to love his neighbor as himself. As time goes on, he lives out his covenants, loving and being loved, and when necessary, admonishing and being admonished.

Names of the 1972-73 houses are either from the New Testament Greek or current-day English. Current groups carry the names of Ecclesia, Ixthus, High Park, Main Street, and Northside.

The three donors wish to remain anonymous and don't talk much about their

generosity for several reasons. An important one is: a lot of Christians want to give more money, but can't. However, they give in other substantial ways, and are blessed by God.

One of them said, "We don't want others to feel they're not in the kingdom business if they can't give dollars."

A second reason is: "If people see our names, they will see only us. They may miss the value of taking Jesus Christ literally in the realm of giving and sharing."

mennoscope

Harold Gingerich was licensed to the ministry as an evangelist in the Indiana-Michigan Conference on Jan. 28, in the Maple Grove congregation, Topeka, Ind.

Gerald C. Studer will speak at the New Life Seminar to be held in the Farm and Home Center Auditorium, Lancaster, Pa., Apr. 7, 8, on the general theme: "Jesus Is the Joy of Living."

Looking at the past three years of his work in prison ministry, Jason Denlinger, pastor of the Williamsport (Pa.) Mennonite Church, said, "In presenting Jesus I'm learning to emphasize strongly that He as Savior is able to heal all past hurts and intense feelings of hatred and revenge." Jason and a partner, Gary Margargle, spend each Monday evening with the Yokefellow Prison Ministry at Allenwood Prison. Each session with the inmates is begun and concluded with prayer, and filled with a variety of activities, including Bible study, listening to tapes and personal testimonies of guests, discussion of topics, and rapping about personal and family problems. After that the men have opportunity for individual counseling.

The Perkasio (Pa.) Mennonite congregation along with James and Marian Burkholder of Evanston, Ill., spent the weekend of Feb. 17-20 sharing faith and vision and in discerning the will of God. Sunday evening in a special meeting the congregation agreed through consensus to call James Burkholder to the pastorate at Perkasio. The Burkholders have accepted the call to join with the believers at Perkasio and plan to begin serving in the congregation on Apr. 1.

Leon Oberholtzer, copastor of the College Hill Mennonite Church, Tampa, Fla., reported two adult families have committed their lives to Jesus Christ and have asked to become a part of our fellowship. "We are starting a believers' class for several young people, and also beginning Bible study in a couple of the homes," he said.

Fae Miller's planned assignment to a

mobile health clinic in Sudan was changed when the Ministry of Health in Sudan decided to drop the mobile health projects in favor of a more widespread public health instruction program. By invitation of the Commission for Relief and Rehabilitation, Fae will join the public health instruction program when it is launched. Until that time, she will work at the Gogrial Hospital in the Bahr al Ghazal Province of Sudan. The Gogrial Hospital appears to be one of those partially destroyed during the war, only now getting back to more normal operations. It is anticipated that Fae will leave on assignment in mid-March.

"Our team of North American and Nicaraguan builders has completed 11 houses," reported Roman Gingerich from earthquake-stricken Managua, Nicaragua. Gingerich, director of Mennonite Central Committee-Mennonite Disaster Service rebuilding and relief programs in Managua, communicated by radio with Edgar Stoesz, MCC Latin-America director, on Feb. 27 that construction is progressing on these houses and on other repair and rebuilding jobs, including a warehouse, latrines, and cement floors. Food distribution programs now benefit about 17,000 people, according to Gingerich, including a hot breakfast program for 7,000 children.

Mennonite Disaster Service and Merle Herr, director of Mennonite Ministries in Corning-Elmira, N.Y., were named recipients of the Elmira Jaycees 1972 Distinguished Service Award at a dinner meeting held Feb. 21. The Jaycees cited their "outstanding work in area flood recovery." Under Merle's leadership the work of Mennonite Ministries moved ahead during January and February with the arrival of new personnel to location.

Alive Recordings of Mennonite Broadcasts recently completed the recording of music for albums being produced by two music groups in Pennsylvania. The first album, "Music to Warm the Heart," is the third record to be produced by

the Choraleers of Lancaster, Pa., under the direction of Arnold Moshier. This stereo album, which features contemporary music set to guitar and piano accompaniment, will also be available in cassette and 8-track stereo tapes. "Jesus Our Salvation" is the other album being produced by Alive Recordings for The Disciples of Souderton, Pa. This stereo album also features contemporary music set to guitar and piano accompaniment, under the direction of Bob Burkhart. Both albums will be available to the public from the producers in early summer.

A special Sunday school curriculum has been set up for 15 mentally retarded children in connection with Sunshine Children's Home, Maumee, Ohio. In charge of the program are Voluntary Service workers at the Maumee and Toledo, Ohio, VS units who envisioned and initiated the program which began Sunday Feb. 4. The VS units in Maumee and Toledo and Sunshine Children's Home are operated by Mennonite Board of Missions, Elkhart, Ind.

The Lee Heights Community Church choirs were featured on the Mar. 18 telecast of the "Hallelujah" series on WJW TV. WJW TV is the Cleveland-based CBS outlet for northeast Ohio. The half-hour worship service consists of music by the adults' and children's choirs and a brief meditation by Vern Miller, pastor. Choir directors are Gerald Hughes and Helen Miller.

Donna L. Detweiler, daughter of Mr. and Mrs. Richard C. Detweiler, Souderton, Pa., has advanced to Finalist Standing in the 1973 Merit Scholarship Program, according to Robert C. Hamman, director of guidance at Christopher Dock Mennonite High School. Donna, a senior at Christopher Dock, shares this honor with about 14,500 finalists across the nation, less than one-half of one percent of the nation's graduating secondary school seniors. A student at Christopher Dock the past four years, Donna plans to enter Goshen College, Goshen, Ind., this fall, where she anticipates studies toward a career in social services. "I want to pursue a vocation that provides some real meaning to life — not just to make money," she said.

Ralph Buckwalter, Asahigawa, Japan, wrote recently that the recent annual Mennonite Church Conference was a time of glad fellowship with representatives of all 14 congregations present. After this we feel once again that we are in the stream of the Spirit's work among the congregations.

Bequests recently received by Mennonite Board of Missions, Elkhart, Ind., include \$500 from the estate of Barbara Rush, formerly of Bucks County, Pa.; \$2,058 from the estate of Rachel Krabill,

formerly of West Liberty, Ohio; and \$15,274 from the estate of Elizabeth F. Hostetler, formerly of McMinnville, Ore.

The Camp Bernard Quartet of CPS days at Gulfport, Miss., plan a reunion at Gulfhaven Mennonite Church, Gulfport, Miss., for Apr. 7, 8. An invitation is extended to others who may care to come.

Representatives of ten Mennonite agencies met in Bluffton, Ohio, with 12 other individuals involved in offender ministries, Feb. 23, 24, to begin coordinating their efforts and resources. The consultation, organized by Mennonite Mental Health Services (MMHS) and Mennonite Central Committee (MCC) Peace Section, represents a growing interest in offender ministries among Mennonites. The consultation group felt strongly that conference and inter-Mennonite agencies should undergird local and regional efforts rather than impose planning from the top. Canadian Mennonites have already decided to organize their ministries through MCC provincial bodies.

The Laurelville Mennonite Church Center, located near Mt. Pleasant, Pa., announces a new retreat program for persons who are deaf or who have severe hearing impairments, along with their families and pastors. The retreat is scheduled for the weekend, Apr. 6-8, with room assignments and registrations on Friday evening from 6:00-8:00 p.m. The first session begins on Friday evening at 8:00 p.m. and the program continues through Saturday and Sunday, closing with the noon meal. Elvin Stoltzfus, Ronks, Pa., pastor of the Deaf Mennonite Church in Lancaster will direct the program. Mike Kemp of Lancaster, Pa., teacher in the Lampeter-Strasburg School for the Deaf, will serve as a special speaker and resource person. Other resource persons are James E. Fricke, Lititz, Pa., a speech pathologist-audiologist, and Ferne Glick, Lancaster, Pa., mother of two deaf children. Persons interested in attending should write immediately to Laurelville Mennonite Church Center, R. 5, Mt. Pleasant, Pa. 15666, for further information and registration blanks.

The sixteenth annual program meeting of the Association of Mennonite Social Workers has been set for Mar. 30 and 31 at Goshen College, Goshen, Ind. A major address on "The Church and Action for Pretrial Justice" will be presented by Barbara Cartwright, Community Relations Program secretary for the American Friends Service Committee. The address will include an overview and critique of struggle for justice: "A Report of Crime and Punishment in America," prepared for the American Friends Service Committee. Cartwright's specific work has been in the field of pretrial justice for

more than two years. Saturday afternoon has been set aside for involvement of the membership in discussion and dialogue of the role of the church in corrections. Overnight accommodations are available from two motels near the college. For accommodations in private homes, write to George A. Smucker, Goshen College, Goshen, Ind. 46526.

A forty-piece show of stoneware and porcelain by Marvin P. Bartel, associate professor of art at Goshen College, concluded Feb. 28 at the Craft Alliance Gallery in St. Louis, Mo. The show included wheel-thrown porcelain pieces, several casseroles, a few sculptural pieces, and some larger pieces with photographic images silk-screened on them. This was Bartel's first one-man exhibition at the gallery. Bartel has displayed his works in competitive and invitational exhibitions including the Ceramics National, Syracuse, N.Y.; the Cerritos Ceramic Annual in California; and the Eight Illinois/Missouri Craftsmen Traveling Exhibition.

The Lancaster Area Homebuilders will meet at the Centerville Junior High School auditorium, Lancaster, Pa., Apr. 12, 7:00 p.m. The theme of the program: "This is Your Life, Homebuilders" (in retrospect, introspect, and prospect).

Special meetings: Kenneth G. Good, Newport News, Va., at Lynside, Lyndhurst, Va., Apr. 1-8.

Change of address: James A. Burkholder family from Evanston, Ill., to 1314-H Callowhill Road, Perkasio, Pa. 18944, effective Mar. 26.

Correction: Marvin Millers' address should be c/o Jason O. Miller, Holiday Court, R. 6, Box 800, Elkhart, Ind. 46514.

readers say

Submissions to Readers Say column should comment on printed articles.

Richard A. Showalter concluded his article, "The Christian Ministry," in the Feb. 6 issue with "What do you think?" My response: I agree wholeheartedly.

There was a time in my teen years when I was a bit embarrassed to talk with non-Mennonites about our church leaders being chosen by lot. However, after doing some thinking about this in college and now serving almost three years as a full-time, fully supported pastor, I can only say that I think Showalter is right.

A plural ministry chosen from a congregation fits the New Testament pattern. Barnabas and Paul ordained elders in the churches they visited (Acts 14:21-23). They did not bring in only one elder from outside for each congregation. That is not to say that at times it might not be good and necessary for an outsider to come into a congregation to help lead it.

Having leaders which come from and stay in the ranks of the members via their occupations helps the leaders to stay in better contact with the tensions and joys of the average member. A leader's staying in his former job keeps one more person on the battlefield of everyday witnessing-living.

A team or plural ministry could also aid in keeping each individual aware of his/her responsibility in the life of the congregation. Then no longer could we point to one person and say that he (the pastor) should do it; that is his job. There would be no one pastor and each leader would also have his other job just like all the other members.

Thank you for pertinent articles like "The Christian Ministry." — Richard L. Bowman, British Honduras, C.A.

Reading the testimony of Bro. Yamade in the Feb. 20 issue of *Gospel Herald* I was filled with joy and received spiritual enlightenment and fuller understanding of Christian ethics.

Anabaptist theology is referred to quite freely among us but with much variation of interpretation by individual bias. He did bring to us by simple reality of experience what I seemed to see when I read *Martyrs Mirror*.

By nature he sinned. God chose him, he did not choose God. The love of Christian brothers reached out to him to lead him to the Savior. The world almost had him in eternal chains. But he decided to suffer with Christ and he took up his cross and followed Him. Bro. Beck did not try to save him by changing the present evil world but to save him out of it. As a suffering church, a rejected minority, he continued to follow Christ in meekness.

When Herod seized the babes out of their mother's arms in Bethlehem, Jesus quietly withdrew to Egypt. He did not become an activist to depose Herod and set up a just government. He did cleanse the temple both at the beginning and the close of His ministry. But this was His house (now the church).

So Bro. Yamade became a member of a suffering church to help create a body of redeemed souls who have yielded to divine grace and received the divine nature. "Blessed are the meek for they shall inherit the earth."

Thank you Bro. Yamade and Bro. Beck for this illustration of biblical kingdom building. — Allen H. Erb, Hesston, Kan.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Becker, Clair and Mary Anne (Weaver), Belmont, Mass., first child, Jennifer Anne, Mar. 2, 1973.

Black, William and Gwendolyn (Miller), Middlebury, Ind., first child, Stephanie Anne, Jan. 25, 1973.

Fix, Robert and Gerry (Godshall), Long Branch, N.J., first child, Karen Michelle, Feb. 14, 1973.

Hutchison, Mike and Debbie (Lew), Massillon, Ohio, second daughter, Sarah Beth, Feb. 9, 1973.

Lyndaker, Edward and Marilyn (Moshier), Croghan, N.Y., second son, Jeffrey Edward, Feb. 23, 1973.

Martin, Lewis and Esther (Horst), Denver, Pa., first child, Timothy Lewis, Jan. 22, 1973.

Overholt, Joseph and Vicky (Hoeflich), Fredericktown, Ohio, first child, Melissa Marie, Oct. 27, 1972.

Rivera, Israel and Doris (Myers), Brownstown, Pa., first child, Lila Michelle, Feb. 19, 1973.

Russell, P. Douglas A. and Lela (Hostetler), Indianapolis, Ind., second son, Jared Bryan William, Feb. 14, 1973.

Shreiner, Robert Lee and Mary Ann (Hershey), Brownstown, Pa., fourth child, second daughter, Cheryl Ann, Feb. 13, 1973.

Snively, James and Arlene (Miller), Lancaster, Pa., second child, first daughter, Arlisa Joy, Feb. 15, 1973.

Yoder, Milford and Edna (Kemp), Wellman, Iowa, first child, Doyle Glen, Jan. 26, 1973.

Zeager, Charles and Janet (Clemmer), Elizabeth town, Pa., second child, first daughter, Patricia Lynn, Feb. 19, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bergey — Derstine. — Glenn Z. Bergey and Lourene Derstine, both from Franconia, Pa., Franconia cong., by Curtis Bergey, Feb. 24, 1973.

Bodenhamer — Bachman. — Mark Bodenhamer, Peoria, Ill., and Mary Jo Bachman, Metamora, Ill., both from Metamora cong., by James L. Detweiler, Jan. 27, 1973.

Borbon-Guerrero — Yoder. — Jorge Borbon-Guerrero and Anita Yoder, Middlebury, Ind., Orrville cong., Orrville, Ohio, by Victor Hildebrand, Jan. 27, 1973.

Hazen — Overholt. — Dennis James Hazen, Fredericktown, Ohio, Methodist Church, and Mary Ellen Overholt, Fredericktown, Ohio, Gilead cong., by Murray Krabill, Sept. 10, 1972.

Storey — Steinman. — Calvin Ross Storey, Woodstock, Ont., United Church, and Ruth Eileen Steinman, Bright, Ont., Cassel cong., by Vernon B. Zehr, Feb. 23, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Birky, Eli, son of Jacob and Mary (Martin) Birky, was born at Lund, Kan., Aug. 20, 1891; died at Kalispell, Mont., Feb. 20, 1973; aged 81 y. 6 m. In December 1913 he was married to Pearl Martin, who survives. Also surviving are 3 grandchildren, 2 great-grandchildren, 4 sisters (Mrs. Amelia Miller, Mrs. Leah Deeter,

Mrs. John Hochstetler, and Mrs. Elizabeth Kauffman), and 2 brothers (Menno and Ben Birky). One son (Ralph) preceded him in death. He was a member of the Mennonite Church. Funeral services were held at the Johnson Funeral Chapel, Kalispell, in charge of Glenn L. Roth; interment in Conrad Memorial Cemetery.

Emmert, Minnie Marie, daughter of William and Edna (Boyd) Fulford, was born at Wawaka, Ind., June 27, 1912; died of cancer at Lutheran Hospital, Ft. Wayne, Ind., Feb. 19, 1973; aged 61 y. 7 m. 23 d. On Sept. 1, 1934, she was married to Arthus F. Emmert, who survives. Also surviving are 3 daughters (Patricia, Fanchon, and Sandra), 2 sons (John and William), 10 grandchildren, and one brother (Sol Fulford). She was a member of the Maple Grove Mennonite Church, where funeral services were held on Feb. 22, in charge of Ellis B. Croyle and Joe Swartz; interment in the Maple Grove Cemetery, Topeka, Ind.

King, J. Winfred, son of Elba L. and Elsie E. (Yoder) King, was born in Logan Co., Ohio, Dec. 13, 1915; died of respiratory failure at Bellefontaine, Ohio, Feb. 20, 1973; aged 57 y. 2 m. 7 d. On Dec. 29, 1938, he was married to Marie Yoder, who survives. Also surviving are 3 sons (Joe Winfred, Jay Roy, and Daniel Lee), 6 grandsons, one brother (Herbert L. King), and 2 sisters (Freda — Mrs. Carl Slonecker and Margaret King). One sister (Mabel — Mrs. Paul King) preceded him in death. He was a member of the South Union Mennonite Church, where funeral services were held on Feb. 22, in charge of Howard S. Schmitt; interment in the Fairview Cemetery, West Liberty.

Peiter, Monroe G., son of Monroe H. and Lydia (Goff) Peiter, was born in Lancaster Co., Pa., Mar. 20, 1892; died of bronchial pneumonia at the Lancashire Nursing Home, Feb. 20, 1973; aged 81 y. 11 m. On Aug. 27, 1917, he was married to Katie Rohrer, who survives. Also surviving are 3 sons (John, Enos, and Melvin), one daughter (Dorothy — Mrs. Lester Metzler), one brother (Amos), and 2 sisters (Bessie Kreider and Anna — Mrs. Aaron Harnish). He

was a member of the Oak Shade Mennonite Church. Funeral services were held at the Mellinger Mennonite Church on Feb. 24, in charge of Harry M. Brenneman and Ray S. Yost; interment in the Mellinger Mennonite Cemetery.

Ruth, Melvin L., son of Allen R. and Sally (Landis) Ruth, was born at New Britain, Pa., Dec. 21, 1906; died suddenly of a heart attack at Phoenix, Ariz., Jan. 30, 1973; aged 66 y. 1 m. 9 d. On June 6, 1935, he was married to Sarah Shank, who preceded him in death on Jan. 18, 1973. Surviving are one son (Thomas), 2 granddaughters, 2 brothers (John and Henry), and one sister (Mary Ann — Mrs. Linford Ruth). He was preceded in death by a daughter (Eleanor in 1962) and 3 brothers (Isaac, Ervin, and Wilson). In 1948 he was ordained a minister in the Sunnyslope Mennonite Church and ordained bishop in 1950. In 1969 he accepted the call to pastor the Grace Mennonite Church, where he remained until his death. Funeral services were held at the Sunnyslope Church of the Nazarene, Phoenix, Feb. 2, in charge of Stanley Weaver, Ray Smee, and Leland Bachman. Graveside services and interment in the Rest Haven Cemetery, Glendale, on Feb. 3.

Ruth, Sarah Rebecca, daughter of Joseph and Emma Shank, was born at Broadway, Va., Nov. 5, 1905; died at Phoenix, Ariz., Jan. 18, 1973; aged 67 y. 2 m. 13 d. On June 6, 1935, she was married to Melvin Ruth, who survived her by 12 days. Surviving are one son (Thomas), 2 granddaughters, 2 brothers (Samuel A. and Ezra A. Shank), and 3 sisters (Frances — Mrs. Abner Weaver, Anna Mae — Mrs. P. W. Blosser, and Ruth — Mrs. Willis Miller). A daughter (Eleanor) preceded her in death in 1962. Funeral services were held at the Sunnyslope Mennonite Church, in charge of Harold Fly, Ray Smee, and Leland Bachman; graveside services and interment in the Rest Haven Cemetery, Glendale, the next morning.

Slagle, Philip James, son of Vernon and Lavern (Bachman) Slagle, was born in Iowa City, Iowa, Feb. 28, 1946; died as a result of an automobile accident at Glendale, Ariz., Feb. 22, 1973; aged 26 y. 11 m. 25 d. Surviving are his parents, one brother (Keith), 4 sisters (Marilyn — Mrs. Donald Lind, Marlene — Mrs. Ted Springer, Cheryl, and Charlene), his maternal grandmother (Mrs. Emma Bachman), and his fiancée (Rose Smoker). He was a member of the Manson Mennonite Church, Manson, Iowa. Memorial services were held at the Trinity Mennonite Church on Feb. 23, in charge of Donald E. Yoder. Funeral services were held at the Manson Mennonite Church on Feb. 25, in charge of Nick Stoltzfus and Walter Smeltzer; interment in the Rose Hill Cemetery, Manson.

Slaubaugh, baby boy, son of Richard L. and Lynette (Grieser) Slaubaugh, was stillborn at Good Samaritan Hospital, Rugby, N.D., Oct. 25, 1972. A sister preceded him in death.



Recognize the cover picture?

It's Peter's vision, Acts 10, where God stretches Peter's mind to understand that in Jesus Christ all men are equal.

A New Vision, A Study on White Racism, was prepared as a Sunday school elective or group discussion guide. Its 13 chapters are divided into three larger units of study — The Bible and Race, Understanding Racism, and Coping with Racism. According to David Augsburger's introduction, *A New Vision* will stretch our minds, too. He says, "Readers will see themselves, their attitudes, interpersonal relationships, and racial behavior from new perspectives."

Order *A New Vision* for personal self-study or better yet, suggest it as a study resource for your class or discussion group. Price \$1.75.

Order from Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa. 15683, or Provident Bookstores.

Cover photo: "Kodak High School Photo Awards"

calendar

Seventy-fifth Annual Commencement, Goshen College, Goshen, Ind., Apr. 15.
Mennonite Conference on Christian Community, St. Jacobs Mennonite Church, May 3-6 (Thursday evening through Sunday morning).
Rocky Mountain Conference Annual Meeting, First Mennonite Church, Denver, Colo., May 4-6.
Festival of the Holy Spirit, Goshen College, Goshen, Ind., May 11-13.
Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

"Paganism" Against "Christianity"

In its decision on abortion, the U.S. Supreme Court has "clearly decided for paganism and against Christianity," according to *Christianity Today*.

An editorial written for the Feb. 16 issue takes special exception to a section of the majority ruling that discusses the historical background to the abortion question.

The opinion on a Texas case, written by Associate Justice Harry Blackmun, notes that "ancient religion" did not prohibit termination of pregnancies. It further says that the Hippocratic oath's rigidity against abortion represented only one stream of ancient philosophical thought.

Christianity Today says that the "ancient religion" not frowning on abortion was "paganism" and the Court has preferred the "common paganism of the pre-Christian Roman Empire" to the stand taken by Christianity.

"Christians should accustom themselves to the thought that the American state no longer supports, in any meaningful sense, the laws of God, and repudiate them and turn against those who seek to live by them."

Israel Expects 70,000 Jews

About 70,000 Jewish immigrants are expected to arrive in Israel in 1973, according to Arie Pincus, chairman of the Jewish Agency.

Israeli Radio reported that this would be a 20 percent increase over 1972 figures. Mr. Pincus said that the agency will continue to help all Jews who want to come to Israel for religious or nationality reasons.

Appeals for Amnesty

A mother whose oldest son was killed in Vietnam four years ago called for "mercy" for what she described as 100,000 other "victims," the number of young men she said went into exile to escape military induction.

Mrs. Robert Ransom of Bronxville, N.Y., spoke at a press conference called by Safe Return, an American committee which has links with draft resisters in Canada and Sweden. Also present was Episcopal Bishop Paul Moore, Jr., of New York.

All speakers at the press conference raised questions about the president's statement that he could not forgive the "hundreds of men who had resisted the draft."

Mrs. Ransom said, "I can't understand why he lies like that. He must

know there are thousands of exiles. He just doesn't want Americans to come to grips with the seriousness of the problem."

A lawyer for the amnesty group said the Canadian government has estimated that between 70,000 and 100,000 men crossed the border because of some war-related issues.

Clergymen in Tent Ministries

Fourteen percent of the 6,867 ministers listed in a new Disciples of Christ directory are in "tent ministries"—they work at other jobs in addition to preaching.

The ministerial directory, the first issued since the Christian Church (Disciples of Christ) set up an Order of Ministry, lists 39 percent as full-time pastors of congregations. Seventeen percent are retired.

Included are 296 general workers, 357 ministers in higher education, 326 students, 123 missionaries, 96 armed services chaplains, 75 institutional chaplains, and 118 ministers of Christian education.

Nixon Rejects Amnesty

President Nixon said that those who left the country to avoid military service during the Vietnam war "must pay the penalty" if they wish to return.

"Now, amnesty means forgiveness," he said. "We cannot provide forgiveness for them. Those who served paid their price. Those who deserted must pay their price, and the price is not a junket in the Peace Corps, or something like that, as some have suggested."

Several bills before Congress deal with amnesty. One would permit men who fled to other countries to return if they give two years of alternate service to the U.S.

But President Nixon indicated that he will not favor any such move.

"The price (for return) is a criminal penalty for disobeying the laws of the U.S. If they want to return to the U.S., they must pay the penalty. If they don't want to return, they are certainly welcome to stay in any country that welcomes them."

CROP Assists in Worst Famine

Victims of the worst famine ever to hit India, affecting two thirds of that vast country, are being aided by CROP. CROP, the Community Hunger Appeal of Church World Service, has purchased and shipped 1,500,000 pounds of wheat

valued at \$89,000 for the benefit of 100,000 Indians on the verge of starvation. The wheat will be rationed at the rate of 10 pounds per person per month.

In its 25-year history, CROP has raised over \$60,000,000 for CWS programs throughout the world to help alleviate suffering and to give people in need a chance for a change, primarily through food-for-work community projects.

Our Children and TV

By the age of 14, the child will have seen 18,000 murders on TV, by the age of 17, some 350,000 commercials. In the course of his life, the TV will have consumed 10 years of his time.

These facts were compiled by Dr. Gerald Looney of the University of Arizona, Tucson.

In his remarks to the American Academy of Pediatrics, Dr. Looney declared that television, "the electronic intruder," has replaced both parent and teacher as the primary educator of children. Just in terms of time alone, Dr. Looney points out, the American preschool child during his critical preschool years spends more time watching TV than he would in the classroom during four years of college. And what is he learning?

Look to Established Churches

The Jesus People look to the established churches for fellowship and teaching, according to the theme of a meeting of Christian leaders and evangelists reported by the Evangelical Alliance of England.

About 100 persons attended the meeting, which was organized by the southeast London-based Outreach for Jesus Movement in association with the Evangelical Alliance. Sessions were held in one of Britain's major Baptist churches, the Bloomsbury Central Baptist Church in central London.

Reporting on the meeting, an Evangelical Alliance press release said the Jesus Movement "proved typically difficult to define" at the gathering, which discussed the relationship between the Jesus People and the rest of the church.

"But," it added, "the dominant theme of the meeting was clear—the Jesus People look to the established churches for fellowship and teaching, and both they and traditional Christians need to respect one another's distinctive life-styles."

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Lethargy Looms Large

During the decade of the sixties it seemed everyone was attacking everyone and everything. It was a difficult decade for all. Professionals pointed out that parents were doing a poor job with their children, which caused many to operate out of fear rather than faith. Youth were criticized for the culture they created and they caught the idea that they were expected to be rebellious and reactionary. Preachers were told time and again about the poor possibilities of changing anything by preaching, and teachers were told all the old teaching techniques were antiquated.

Particularly persons in responsibility received all kinds of reactions during the sixties. Church leaders spent a large amount of time answering criticisms and whatever was published stood a good chance of being clobbered from all sides. It was a decade of divisiveness.

Protests of all kinds filled the streets and the cry for change was heard continually from the campus to the church to the Congress. Authority figures, parents, pastors, college presidents, and political figures found themselves in hot water over a lot of things. It appeared anyone could get a following simply by being against someone or something.

Persons with proper tools could probably analyze the sixties and see if these observations are correct. They could give reasons for the reaction of the sixties. Many good reasons could be listed. There are times when change must come. The world was restless and the church was caught up in the restless, worldly spirit. The divisiveness in the world was dramatized also in the church.

Now it seems another spirit is present. At least a real danger faces us. Many have settled down in the seventies to a spirit of lethargy. And part of the lethargy is that many are satisfied with a selfish existence. They are tired of looking beyond themselves.

Basically the present attitude boils down to a great concern for personal happiness at any cost and letting the rest of the world go by. Sure, there are plenty of poor people around, but why must we solve their problems? Sure, we know about the Watergate affair, but that's expected in politics and we can't do much about it. Sure, the church is important, but it dare not interfere with our weekends at the beach, the ski resort, or camping experience. Sure, we'll share something in the church of-

fering as long as it does not interfere with our purchase of a snowmobile, color TV, or camping trailer.

So the attacking sixties may easily turn into the selfish seventies. And, if we are not careful as Christians, we will be caught up with a worldly selfish spirit which may be more serious or destructive than the previous period. Advertising urges us to enjoy ourselves first of all. All kinds of promotion of luxuries create the impression that our own concerns and likes are primary. Our concerns are becoming more provincial and the world outlook, even of many Christians, seems dim.

Attitudes toward sin say that sin has been around for a long time. Why get stirred up? Compassion is hard to come by. Religion itself seems more individualistic and internal. Personal experience is stressed oftentimes at the expense of corporate concern. It is more difficult to get people to contribute to causes beyond. Breaking down of denominational loyalty leaves many with little more than a parochialism which shows itself in little concern beyond the borders of one congregation or community.

Yes, good things can be listed on the other side of the ledger. New interest in Bible study, sharing, and prayer has caught a segment of many congregations. This interest carries blessing and we all pray it may increase.

This editorial seeks to alert us to what is a real danger. Because of fatigue from the fighting in the sixties we dare not allow a lethargy to set in which will limit God's work and witness. To keep this from happening we must remind ourselves to keep our hearts of compassion open to wherever need is and to keep our eyes focused beyond ourselves to a world of people for whom Christ died.

— D.

Civilian Casualties

In World War I, 52 percent of those killed were soldiers and 48 percent were civilians. In World War II, 48 percent were soldiers and 52 percent were civilians. In the Korean War, 16 percent were soldiers and 84 percent were civilians. In the Vietnam War, 10 percent of those killed were soldiers and 90 percent killed were civilians. The government's big need today is money for machines to kill.



GOSPEL HERALD

March 27, 1973



If I Were the Pastor

by Menno B. Hurd

When I was a boy of twelve, before I became a Christian, before I joined the Mennonite Church, I went to the Saturday afternoon movies. Sorry about that, I knew no better. Some know better today, and still go. Anyway, it was the days of the two-gun-shootum-up Western, back in the days of Tom Mix and Hoot Gibson, the heroes of every red-blooded American boy. And I daydreamed of being a cowboy, quick on the trigger, adept at drilling a hole through the ace of spades at forty feet. I daydreamed of riding my palomino stallion into the hostile Indian camp, sweeping up the fair maiden who was about to be burned at the stake, escaping amidst a cloud of angry arrows that zipped through my buckskin shirt, but never touched my hero flesh. Or if it did, it was just a shoulder wound, and I would rip the arrow out with a grimace of pain, pull out my six-shooter, and drop a half-a-dozen Indians to the dust as my trusty speed galloped us to safety. Because I was only a boy of twelve, however, in my daydreams I always deposited the fair maiden in a safe spot, and rode off into the red and yellow sunset alone.

I daydreamed of being a cowboy because the cowboy was my hero, he never made a mistake, he was always Johnny-on-the-spot, he always wore the white hat of his day. It was true that there were villain cowboys, but I was never confused by them, never desirous of playing the role of a heavy. I knew a true cowboy when I saw one.

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A Frightening Yet Beautiful Experience

Today I daydream of other things. Occasionally, I daydream of being a pastor. And it also is a wild dream, fraught with similar dangers, hostile "Indians" about, "fair maidens" that need to be rescued, even occasionally an "ace of spades" that needs to be drilled between the "eyes." To be a pastor must be an exciting, dangerous, frightening, yet beautiful experience. Pastor, you are my hero, a real flesh and blood hero.

Forty years ago when I aspired to be a cowboy, the colorful West that I was seeing depicted in black and white, was already gone. The long-horned cattle were being driven to Abilene, Kansas, only in the film, not for real. But, pastor, you are alive, roaming through the wilderness of the church, rescuing the lost, wearing the white hat, snapping off your shots from the hip against the evil around us, trying so hard to lead wandering strays back to the safety of God's corral.

If I had the courage to be a pastor, if that spinning daydream would have been fulfilled, how would I play the role? What purple sunsets would I ride into? What skills would I pull out of the white hat so that I could maintain that role in all of its actual God intended glory? Ah, how easy to sit in the pew and tell one how it should be done. Forgive me, pastor, I speak not from actual experience, I am only a dreamer. But let me dream, for I will never be a pastor, the price is too great.

A Man of Prayer

If I were a pastor, I would be a man of prayer. I would want the knees of my trousers to wear out before the seat threads gave way. I find as a layman that prayer is essential in my life. If I were a pastor, I would be on my knees every day. To carry the load for the spiritual comfort, growth, and leadership of a congregation, be it ten, be it a thousand, would be an awesome responsibility. It would force me to my knees.

When Elisha made his parting wish to the departing prophet, asking for a double portion of his spirit, surely he spoke for all pastors. He coveted what Elijah had, God's Spirit. If I were a pastor, I would go one step farther. I would pray for an infilling of the blessed Holy Spirit, and accept what came, be it double, triple, or an infilling that could not be measured.

To pastor a congregation with my own spirit would be to court disaster. I would have to have strength beyond my own. When the cowboy hero was bound with the villain's lariat, he strained and sweated, swelled his biceps until they snapped the rope that bound him. A pastor must break the bonds that bind him, be freed from the devils of his lesser self. He needs the Holy Spirit to swell his spiritual muscles, enabling him to crack asunder that which threatens to narrow or confine his ministry. Would I need the Holy Spirit's counsel more as a pastor than as a lay person? Yes.

I'd Change the Sermon

Pastor, after some forty years of listening to your sermons, perhaps inhaling some 4,000 of them, representing well over 2,000 hours of sermon roaring, I sadly confess to remembering very little of what you said. It was not that what you said was unimportant, or that your professor of homiletics was not with it, but there are many distractions in a congregation of 200 with some forty families.

Too often I carried to church my own distractions, mental problems that I juggled with as you swept through your sermon, preaching to my glazed eyes and fixed smile. The lecture method is not the most effective method of communication. No matter how good the man behind the pulpit, he still needs an empty vessel on the pew, one who has not been walled off by years of pulpit pounding or practiced, polished gestures that automatically arises to emphasize points 1, 2, and 3.

I guess, if I were the pastor today, on the basis of what I am saying just now, I would somehow, somehow change the sermon bit on Sunday morning. I would not throw away the sermon, I would just vary it. Perhaps my sermons would be flavored with dialogues, with questioning periods during and after the sermon, with small groups that chewed up the sermon after it had been distributed by me.

I would inject drama into my message, sometimes substituting it for the sermon. Visual aids I would not scorn. Perhaps lay people would minister from behind my pulpit, some Sunday the MYF being in charge. Someway I would break the lockstep sermon that ran exactly thirty minutes in length, ceasing on the divine dot whether finished or not.

I'd Be Available

If I were a pastor, I would try to be available. There are hurting people in every congregation, families in turmoil, individuals that are depressed, that are crying out, "Help me, save me!" They cry for physical, emotional,

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John M. Drescher, Editor

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mental salvation as well as spiritual salvation. They need a shepherd.

So I would be available, to walk with them beside the still water, through the valley of death. I know how easy it is for me to say that, how difficult it must be to do that. I am writing this when I should be with my family, but somehow, however, difficult and heartbreaking it may be, God's work must come first. When the heart is broken, be it yours or mine, God will heal.

By setting hours of availability at the church office, by visitation, by listening to the Spirit's leading, I would want to be that gentle rain upon a parched ground. I would want to be the unhurried kind of pastor who counseled without looking at the clock, who listened without shuffling the papers in the wire basket accusingly labeled, "Immediate Attention."

Pastors, those of you who might be reading this, I know what I am saying is hard. It is the reason why many of us have run scared, have muffled our ears, have stood in holy awe as God pointed out the pastor's calling. You heard and responded, perhaps we did not.

But if I were a pastor, when the trembling question came over the phone, "Pastor, do you have time to talk with me?" I would say, "Yes, God and I have time to listen to you." I would not be a physician who refused to make house calls.

I'd Draw from the Scripture

If I were a man of the cloth, be it plain coat or not, I would want to be like the Empire State Building, able to sway with the winds that come. And the winds come, winds of criticism, of disappointment, of discouragement. I would want a foundation that went down deep, that was built on the Word, that could stand those currents of adversity. Again, as a lay person, the Holy Scriptures have often solaced me, eased my pain, anointed my bruised body with the soothing ointment of God's love that those Scriptures reveal. My own pastor today dips deeply into that balm of Gilead. And, if I were a pastor, so would I.

Like Timothy, I would need to continue in those things that made me wise unto salvation, that could continue to give me the guidance I needed to reveal Christ afresh to others. I would draw from that scriptural well until from this pastor flowed out the streams of living, healing water.

In some way, by sermon, small groups, prayer and praise meetings, house fellowships, Bible conferences, by hook or by crook, my flock must be exposed to God's Word, the Holy Bible. By various translations, by paraphrasing, by book studies, by example, I would need to help the fellowship to become a greater searcher of those Scriptures, for surely in them are spiritual life and health for all.

I wish that this next Sunday in every Mennonite church where Mennonite pastors minister to Mennonite congregations, that they would sense me in their audience, smiling back at them, nodding my head in agreement, shaking

their hand at the door as the fellowship which had gathered was then scattered.


It is not because I want to call attention to Menno B. Hurd, but because, beloved pastor, I want you to feel the support of those of us who have only dreamed about what you are actually doing. We never vaulted into the pastoral saddle, never rode the lonely congregational prairies. No white hats for us, no rescuing of the imprisoned, no lonely vigils, no high noons in church offices or before church councils, no rushing in where angels fear to tread.

Next Sunday I want you to know that there is someone in your church who loves you deeply, who follows you even as you follow Christ. I am someone who understands a bit of the difficult, difficult life to which you are called, a life in which you are expected to break yourself apart even as Christ did, to say in effect to your congregation, "Take this, and divide it among yourselves . . . this is my body which is given for you." I love you, pastor, I pray for you. I stand beside you to lift your arms to heaven so that God's work might be accomplished through you on this earth.

If I were the pastor? How easy to daydream, to see myself the hero, a Walter Mitty in the role of Billy Graham. I chose to be the dreamer. At a moment's notice, I snap myself from my reverie, I am Menno B. Hurd, no longer on a pastoral circuit, the rider through the purple sage, the pulpit thunderer, the John Wesley of today, the Knox that set Scotland aflame.

But, pastor, you do not dream, you are. Oh, how I thank God for you! You find yourself in the holy role of being God's minister to me. And you wear many hats, for I ask you to be a shepherd, an evangelist, a comforter, a leader, a teacher, a prophet, a psychiatrist.

I ask you to do the impossible, to hear the unuttered cry, to sense the unspoken need, to have a sort of spiritual ESP, to have your heartstrings in tune with those of your varied members, vibrating in sympathy with every throb of theirs. How I pray that the Master Tuner might daily visit you to draw and loosen, to tighten and adjust your heart to His and others.

Pastor, you chose that good thing, to sit at Jesus' feet so you might minister to me, to me the dreamer. I thank God for the wisdom of that choice, for your courage to make it. Praise God. 

Hornet Stings

***Cross words are hornets,
Nesting in the mind, flying
From the tongue, stinging.***

— Ida Jane Holden

Missions or Mission?

by James E. Metzler

A Mennonite pastor, hurrying along an Iowa interstate highway, noticed a motorist gazing at a flat tire on his car. Braking quickly, he pulled off near the disabled vehicle. The man's spare was also flat. The pastor slipped off his coat and helped to remove the wheel. He loaded both flats into his car and took them to the nearest station for repair, then he returned with them and helped his neighbor-for-the-moment get going again.

Likely the minister has forgotten the incident; he's one of those "Lord, when did we see You stranded by the road . . ." sort. But it has been told many times here in the Philippines as an exciting new version of the Good Samaritan. For the pastor was accompanied by a Filipino church leader whom he was hosting that week. Already drawn to the theology the pastor was sharing, the Filipino brother felt strangely warmed as he watched in amazement. He still shakes his head as he recalls: "That brother didn't receive a thing for his trouble!"

Modern Missions

It is disturbing to see how closely the image of missions and missionaries parallels their counterparts of politico-economic colonialism. Missions staked out claims on the frontier, often following their nation's expansion. There they would form a miniature likeness for their possession. The missionary completed the white man's burden by dispensing full enlightenment to the "benighted."

As America's only official colony, these islands have had their share of missions since 1900. Nearly 100 U.S. Protestant groups are listed in the current directory. In many ways the air of colonial patterns and attitudes persists. Well-established churches are still directed from the States. And often the "indigenous" churches are either economically dependent or impotent.

When members are too poor to afford Bibles and go into debt from one harvest to the next for daily food, they can't support their professionalized pastors. Then where do independent groups get extra funds for extension, training, and service? Either it is neglected or the missionaries do

it, or they pay Filipinos to do it and make sure their money is used properly. Very few are concerned about basic development which would erase poverty and provide local resources for the church to fulfill itself in its own way.

Filipinos are also stuck with missionary-style leadership. They are following the forms of faith which they've observed from their Christian masters for 400 years. One hears national church leaders denounced as "empire builders," but they are simply filling leadership roles the way the Westerners have done it. (Maybe we are treated like gods — worshiped or discarded — because we've been acting like it for so long!) Even the numerous split-aways often struggle to keep the old mission patterns.

Like many Filipino pastors, the one visiting in Iowa has worked with several different missions. A well-trained teacher and administrator, he finally grew tired of being a "boy" for the missions and organized his own group. Six years later he was in the States searching for someone who would assist his people without dominating them.

Missions' image as a hangover of colonialism is most obvious in Indochina today. Asians see that Christianity still moves in the shadow of the Western cannon. Missions still support their government's policy, receiving protection and assistance from the military. Even the priest-and-Levite missionaries are partners in political pacification, since everyone who becomes a Christian joins a Western organization.

Having evolved in a neo-colonial context, the "national" church's existence depends on that favorable milieu. No wonder it is paralyzed with despair at the prospect of adjusting to some form of communism! And back in America, mother missions will decry godless communism if their offspring is overwhelmed in Asia's turmoil. Yet examples abound across Asia of the gospel being used as a political force of anticommunism.

The Original Mission

A brilliant student in an evangelical Bible school some years ago is a leading cadre of the NPA movement in the Philippines today. He was gradually turned off by the missionaries' criticism of his nationalistic spirit. Who will

James E. Metzler serves with the Eastern Mennonite Board of Missions and Charities in the Philippines.

answer for the multitudes turned against Christ by the paternalism and nationalism of missions? It sounds too cynical to say that missions are doing more harm than good to Christ's cause in Asia. But Jesus' words for those who cause needless offense are far more harsh.

In this dilemma I turned again to Him who said: "Learn from me." The One who identified with the ordinary people, the outcasts and the oppressed while spurning unnecessary customs and unjust status quo. Who taught us that love means free forgiveness, full acceptance, and uplifting compassion. He called for disciples who would be yoked with Him in the same mission, spirit, and concern.

Jesus was a true radical in His life-style as a Good Samaritan. He gave up all home ties, appearing simply as a fellow-traveler on life's road. With only three years for a crucial teaching ministry, He still used much of His time for people's felt needs. Jesus saw persons rather than souls, and He made them holy by making them whole. He fulfilled Himself in the total needs of others and left them as new men walking on old paths.

The Master was most radical in His unassuming nature. He saw Himself as a gentle servant who lived to serve others in daily needs. For those wanting to be great, He warned of offenses and millstones. Unlike earthly rulers, leadership is for service rather than pomp and power. Titles and ranks do not belong in His kingdom where children are the models. He dismayed all sons of thunder by rejecting all use of force against people. Their only earthly power was the bursting life of seed sown in the hearts of fellowmen.

Jesus knew that His "little flock" would face the tyranny of threatened Caesars. Likely those waves of Roman persecution would have quickly washed away our American missions. But Jesus trained infiltrators, not tools of anti-caesarism. As the dough cannot stop the heaven's penetration, so Rome could not isolate or expel this invasion. It made itself at home wherever it spread. Christ's mission was as indestructable as salt and light.

Yet such success is unthinkable apart from their theology of crossbearing. They had died to self: racially, nationally, and socially as well as personally. Everything was expendable for the brotherhood. It was a dying church that conquered Rome's legions. The martyrs' blood was the church's seed because their loving, nonresistant suffering was a compelling witness to Christ's suffering. The church has never found a greater visual aid.

Christ's Mission Today

Filipinos have publicly introduced a young church worker as a modest and gentle missionary, implying that these are contradictions of terms and handicaps as well. This forces one to realize how badly Christ's ideal has been distorted. It has led to the following attempt to recapture Christ's mission philosophy for the church today.

1. The church is universal.

The kingdom is now worldwide; members relate to what the Spirit is already doing wherever they go. Where

Christ lives in His people, there is the church *entoto*. Its loyalty is to Christ, above creed, form, or system.

2. The field is the world.

One church — one field — one witness: essentially the same everywhere. Where the church is, there is mission. Every believer's field is his daily contacts in his vocation, at home, or on special assignment.

3. All members are brothers.

From a common need we join in Christ for a common salvation. Color and background have no effect on dynamic discipleship; heritage and years don't insure spirituality. In meaningful brotherhood each has something to give and to receive.

4. Leaders are for functions.

Baptism into the body means full commitment to its rule and work. The abilities and gifts of each member are needed for total ministry. Each in his role serves the church and the church serves the community for the exaltation of Christ.

5. Resources are for sharing.

Members give as they have received; known by their caring and sharing. None is too rich or too poor. Partnership enables younger churches to develop their own economic and personnel resources for the fulfillment of their ministry.

6. Fellowship is suffering together.

Evil has many forms but the church has one foe. Societies differ in hostility, but the cross of Christ is a daily reality for every follower. When some suffer, all unite in concern and prayer. The power of God is felt in the devotion of His people to the church and its mission for Christ.



Wit and Wisdom

A college English professor wrote the words "woman without her man is a savage" on the board, directing the students to punctuate it correctly. He found that the males looked at it one way and the females another.

The males wrote: "Woman, without her man, is a savage!" The females wrote: "Woman! Without her, man is a savage."

. . .

Dear Dad,

I gue\$\$ you can \$ee from thi\$ letter my \$ituation. I hope Mother i\$ fine. \$end me \$omething a\$ \$oon a\$ po\$\$ible. Gue\$\$ I mu\$t clo\$e for now.

Love,

Your \$on Tim

Dear Tim,

Thanks for your NOte. NOthing e\$pecially NOTeworthy is happening here. We are well. Please send aNOther NOte soon, since we canNOt see our way clear to come during parents' week.

Love, Dad

Cash and Character

by Milo Kauffman

A noted Baptist minister once said, "A man wrong in money matters will be wrong in almost everything else. A man right in money matters will be right in everything else, or easily set right." There is much truth to that statement. A man that does not know how to earn money, how to save money, and how to manage money usually cannot manage his own passions and life.

There is a close relationship between cash and character. The character of a man determines how he will use his money. Conversely, the way a man uses his money helps determine his character. "What a young man earns during the day goes into his pockets, what he spends at night goes into his character."

Someone has suggested that nothing affects man's eyes as much as gold dust, and money often causes hardening of the attitudes. Some people, like the prodigal son, spending in riotous living, use their cash to ruin their characters. Others, like the rich fool and like Dives, use cash to shrivel their characters, hoarding it up. The more they get, the smaller their characters.

Still others, like the Good Samaritan and like Zacchaeus, use their cash to enhance their characters. The more they have the greater their characters, because they are good stewards in its use, helping their fellowmen and honoring God.

Paul warns that the love of money can lead a man away from the faith, can pierce him through with many sorrows, lead to many foolish and hurtful lusts, and even drown him in perdition. 1 Timothy 6. The love of money caused Achan to become a thief, to disobey God, and to cause the defeat of the armies of Israel. It caused Ananias and Sapphira to lie against the Holy Spirit, and lose their lives. It caused Judas to betray his Lord. It kept the rich young ruler from eternal life.

But are the results of covetousness and the love of money any less damaging today? Because of man's selfishness and greed our air, water, and earth are becoming so polluted that man's very existence is being threatened. Because of man's love for money the few are becoming extremely wealthy while the masses go hungry.

The economic situation, caused by man's selfishness and greed, is dividing society, promoting costly strikes and riots, and making impossible a community of love, justice, and righteousness. The programs of evangelism and Christian missions are being hindered because God's people are not generously bringing their tithes and offerings and laying them at the feet of their Lord. Our "withholding more than is meet" is most certainly tending to poverty — moral and spiritual poverty.

A man with a miserly character will hoard his money

at the expense of his fellowmen and of the kingdom of God. A profligate character will squander his Lord's money, to his own hurt and to the hurt of society. A thievish character will steal from others, will rob and kill that he may have more. The covetous character will defraud and exploit people for his own profit.

On the other hand, the generous character will render tithes and offerings for the work of Christ's kingdom, and for the good of his fellowmen. The man of sympathy, like the Good Samaritan, will share his money and his talents in ministering to others. The man with a Christian character will seek first the kingdom of God, rather than self.

How Money Is Used Is Important

Money in wrong hands can be a detriment to society, a curse to the one who possesses it, and a hindrance to the kingdom of God. It can mean crime, debauchery, hell. But in the hands of a good man this same money can mean a lot of wonderful things. It can mean the hungry being fed. It can mean young people prepared for service. It can mean missionaries sent to the ends of the world. It can mean Christian hospitals, nursing homes, schools for the retarded. It can mean cleaning up the environment. It can mean the discovery of cures for dreadful diseases. It can mean cleansing of lepers, opening the eyes of the blind, and preaching the gospel to the poor. It can mean great blessings for others, rich rewards for the steward, and glorious honor to God. It can mean treasures in heaven.

We must try to rescue money from the mire of unscrupulous merchandising, from the filth of exploitation and riotous living, and from the corruption of hoarding and selfishness. We must transform it into currency of compassion and blessing, treasures laid up in heaven.

No, money is not wrong in itself. The Bible nowhere says it is wrong to earn money or to possess money. It does give warnings about wrong attitudes and wrong uses of money. It is God who gives man the power to get wealth. He should be a good steward of that power. Poverty as well as wealth may be sinful. 1 Timothy 5:8. Someone has said, "We can be sinfully poor, as well as sinfully rich." That which ministers strength to life when rightfully used, when wrongly used may be most hurtful. The concern of Jesus seemed to be that man tends to give money as an end in itself too high priority in his life. He sensed that the love of money was not only his chief rival in capturing the affections of man, but it was also man's chief enemy. He warned, "Ye cannot serve God and mammon." Yes, there is a close relationship between cash and character.



Morals Versus Lifestyle

by Katie Funk Wiebe

The daily newspaper reports that, according to 58 campus police chiefs, combating thievery on college campuses has today become a much bigger problem than restraining student demonstrations.

Students steal everything, even if it's nailed down, reported one detective sergeant. Thefts include business machines, research equipment, bicycles, and wallets and purses. Authorities admit that the drug problem contributes to the thievery.

Another article in the same paper reports that a young student who worked in the political campaign of 1972 for "independent learning experience" credit under the supposition that he was campaigning for Senator Muskie was actually betraying him to the other side by passing along secret information he uncovered.

A visiting preacher here reported that one of the biggest problems in his city was the theft of building materials from construction sites, sometimes by the workers themselves.

An increase in thievery, shoplifting, dishonesty, corruption of officials, the breakdown of cars and appliances because of poor workmanship in the factory all point to a decline of standards. People don't seem to care what kind of work has their name associated with it or how they live. The concept of honor or personal integrity seems to have fled the land with the only defense that if one must live in an evil world, life is easier if he submits to the evil rather than trying to hang onto principles.

For some, trying to maintain a moral life these days is almost as outdated as wearing bobby socks and crew cuts. The term "moral living" has lost currency and given way to the more popular "lifestyle." Is the reason for this that the term "moral" falls into the category of being honest, trustworthy, dependable, having a strong sense of honor and personal integrity in all areas including sex, and measuring oneself alongside a set of absolute standards, while the term "lifestyle" seems to represent a refusal to come to terms with standards or a liberation from the concept of sin?

To adopt a lifestyle seems to demand little of the individual as far as a code of ethics is concerned. Brigitte

Bardot has a "celebrated" lifestyle because of the number of husbands she has gone through. Another person has an "individualistic" lifestyle because he seems to make it through life mostly by sponging on other people.

The term "lifestyle" carries with it no moral dilemma, for any choice is the right one if there are no absolutes of right and wrong. If there is a dilemma, it is a social one, not a personal one. Society is to blame, not the individuals, for problems created by the lifestyle. Society pushed them into it.

Consider a few examples. Some students at college cheat their way through to graduation. To them this is not a moral issue, but simply a way of life which they maintain has been forced upon them by the pressures of an unfeeling system. Furthermore, all they want is the degree, not what it represents, so why does it matter how one gets it? Anyway, who gets hurt by a little cheating? And because so many people cheat, getting grades by dishonest means becomes one of the mores of a college society and therefore must be right.

Free sex is sometimes presented as merely one of a variety of ways for males and females to communicate. It is an option, rather than a deviation, for it's all in the way you look at it. The previous generation has merely been conditioned to believe that marriage should be permanent, and that the family is an important social unit. Those who support this lifestyle say they are not questioning values, just the kind of conditioning that went into a person's early life. So why get excited about a little extra sex?

Great pressure is being put on the government to do something about the increased corruption in society and to arouse social-consciousness to make society decent, yet how can this happen among a people who have no concept of personal dignity and honor?

As one writer said, unless we find ways of bringing a sense of morality back into society, we better count the knives and spoons after the company leaves. And, if as Christians, we can see no relationship between paying bills, putting in a full day's work, fidelity, and a person's faith in Christ, maybe we had better ask what Christianity is actually about.



Draft Down, ROTC Up

Now that the draft is winding down in the U.S., the military is gearing up in other ways to recruit for the armed services. One of these ways is the recent push to get the junior Reserve Officers Training Corps (ROTC) program into more high schools.

Local school boards make the decisions about whether to institute the program.

The push to start more high school ROTC programs was the subject of a meeting Mar. 5 in Chicago called by the Mennonite Central Committee Peace Section with the assistance of the Midwest Central Committee for Conscientious Objectors. Various Mennonite groups were represented. Lorne Peachey, editor of *With* magazine was a participant.

As of last October the Navy had 40 percent more high school units than the year before, the Marine Corps 25 percent, and the Air Force 15 percent. The Army, which has had high school ROTC units longer than any other branch of the service, added 41 units to bring its total to more than seven hundred. Most of the programs are in the South and rural areas; however, the services are expanding into Northern and Western cities, as well. Kansas seems to have been a special target during the last year.

The high school ROTC program, open to boys and girls, includes lectures on the military service, experience in using weapons, and drills. Instructors are retired military officers, part of whose salaries are paid by the military and part by the local school system. Curriculum is controlled by the military.

High school students who take two to three years of ROTC are often eligible for college ROTC credit or higher pay if they enter the military directly after high school.

Jake Pauls, of the General Conference Mennonite Church, said the strategy in getting the programs into high schools is to contact the principal, particularly one in a school which has been having discipline problems. The ROTC representatives convince the principal he should have the program and indicate that the deadline for applying is only a short time away, hoping that the quick deadline will eliminate any community discussion before the program is passed by the school board.

In at least two cities recently, citizens

have successfully fought the introduction of high school ROTC.

In Hagerstown, Md., a group of Brethren and Mennonites brought up the moral issue of teaching war to children. Enough opposition was organized in the community that the county board of education rejected the ROTC program.

In Salem, Ore., a high school ROTC program was defeated after one person on the school board began asking questions and a community group organized. The issue there was whether the ROTC program was consistent with the educational philosophy of the school system — learning to obey rather than learning to think and decide. The opponents of the program also objected to lack of local control over instructors and curriculum and the cost of the program when other needed programs lacked funds.

"ROTC is easier to fight than the draft because it is a local issue," said Harold Regier, secretary for peace and social concerns, GC Church. "School boards are reluctant to start a program if there is a strong, even though small, opposition group. People should ask the questions: Do we want the military to run certain aspects of the school program? Do we want to teach fourteen-year-olds the art of killing?"

The group at the Mar. 5 meeting agreed that a great deal of work must be done to alert people to the growth and dangers of this form of military training. Attending the meeting were: Harold Regier and Jake Pauls, Newton, Kan.; Art Smoker, Hubert Schwartzentruber and Roy Hartzler, Goshen, Ind.; John Lehman, Elkhart, Ind.; Lorne Peachey, Scottsdale, Pa.; Walton Hackman and Ted Koontz, Akron, Pa.; and Jeremy Mott from Midwest Central Committee for Conscientious Objectors, Chicago, Ill.

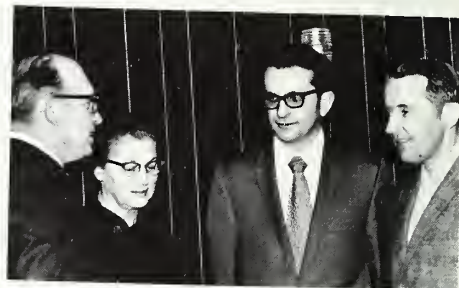
Virginia Conference -- Host for Assembly 73

Virginia Mennonite Conference is host for Assembly 73, a churchwide meeting for Mennonites this coming August. For some time now plans have been under way, and members of 17 committees are already beginning the work that goes along with providing for 5,000 persons.

A General Planning and Coordinating Committee was appointed by the con-

ference to head up this large task. The five persons on this committee are: Dewitt Heatwole, chairman; James O. Lehman, secretary; Evelyn Mumaw; Grant Herr; and Robert Mast.

The Assembly 73 Kickoff Dinner was held at the Red Front Steak House in Harrisonburg, Va., on Thursday evening, Feb. 1. Seventy persons from all of the committees were present to hear up-to-date reports on Assembly 73 programs, plans, and the like.



Local arrangements committee for Assembly 73 (l. to r.): Dewitt Heatwole, chm.; Evelyn Mumaw, James O. Lehman, Robert Mast. Absent: E. Grant Herr.

Assembly 73 is a churchwide meeting of the Mennonite Church. It is a week of worship, work, fellowship, and prayer. Participants at Assembly 73 will: discover their identity as a people of God; discuss their relationships in the family of God; deal with the problems of serving a needy world; develop an enlarged vision for serving Christ through the church; design a strategy for the church's mission for the coming two years.

All are invited to attend. Something is planned for each member of the family.

Saskatchewan Conference Faces Issues Then Business

A departure from the usual business format was tried at the annual session of the Conference of Mennonites (General Conference) of Saskatchewan Feb. 23, 24 at the Eigenheim Church.

Otto Driedger, chairman, felt that in some years instead of focusing on what was really bothering people, the delegates have argued about projects. So instead of being largely business, the conference emphasis was on four papers, which were to wrestle with some of the basic issues that confront us. Each paper was followed by a response and a discussion.

John Neufeld, Winnipeg, speaking on "A Theology of Conversion," commented briefly on the different connotations of the word "conversion" and gave a biblical and historical overview of the teaching about conversion. He stressed the importance of a mature, conscious affirma-

tion of the faith, that we are all Christians under way who have not yet arrived, and that the Christian experience is more a relationship than a result.

A second paper, "Are We Still Anabaptist?" presented by Walter Klaassen, Waterloo, Ont., touched on two main areas of Anabaptist teaching, "community" and "nonconformity." Under community Klaassen pointed out that baptism for the Anabaptist was the rite in which the individual most clearly expressed himself. Baptism indicated an acceptance of the rule of Christ, a readiness to suffer, and an acceptance of the commission to be a witness.

The nonconformity of the Anabaptists manifested itself in the insistence on freedom of conscience, critical witness to the state, rejection of violence, and criticism of the then emerging capitalism. More witnessing is done in our time on the uselessness of violence than in the past, but in the other areas, especially the economic, Mennonites "have practically sold their heritage."

The third major paper, "Working Out Faith in a Changing World," was by Fred Unruh, Regina. He saw Christians' job in the world as "trying to create living parables of what it means to be a disciple." In order to do this, he said, another fairly radical kind of Anabaptist revival is needed? Instead of spending all its time on self-preservation, the church should encourage people to experiment with different ways of making faith practical.

Paul Boschman, Rosthern, in the fourth paper, dealt with "Assets and Barriers in Sharing Our Faith." For the early Anabaptist the overwhelming asset for evangelism was the zeal which grew out of his faith in the living Christ. The church is concerned about evangelism, but has lost sight of the world as the field.

Business was not neglected but the major thrust was related to issues of some magnitude.

Test Ideas Locally, Says Manitoba Chairman

The caring and sharing church must be a local thing, said J. F. Pauls, chairman of the Conference of Mennonites in Manitoba in his message at the opening session of the annual conference, Feb. 23, 24 at the Altona Bergthaler Mennonite Church.

At the local level, continued Pauls, where everyone has a face, a name, and associations, it seems most likely that things can happen. That is the best place to test the ideas of the church.

"If they do not apply here, where will they apply?" he asked.

To the 225 delegates at the conference plus some 275 guests, Mr. Pauls posed the question: "How do we become the caring, sharing church?" He stressed local witness "where people wrestle with real life and the gospel is tested daily by the fires of life."

He encouraged churches to practice full employment of the most valuable resources within the church — people. The number one purpose of the church should be development of persons, made whole and useful. All programs should be geared to that need.

Radio work, marriage preparation courses, and camp program were among other items considered and acted upon.

N.Y. State Fellowship Commissions Workers



Executive committee of the New York State Fellowship of the Mennonite Church and visiting general secretary Paul Kraybill. Seated, left: Menno Heinrichs, secretary; Abe Clemens, treasurer; Milton Zehr, vice-chairman; standing, left: Paul Kraybill; Michael Zehr, chairman.

A total of 48 persons representing 15 congregations were present at the meeting of the New York State Fellowship of the Mennonite Church held on Mar. 3 at the Syracuse Country House, Syracuse, N.Y.

A period of worship and sharing was held, after which general business for the district was undertaken. Paul Kraybill, general secretary of the Mennonite Church General Board, was present and spoke briefly to the delegate body and answered questions from the floor.

A commissioning service was held by the delegate body for the members of the Corning (N.Y.) Fellowship, who were guests for the day, and an invitation was extended to them to join the state fellowship. The Corning Fellowship is presently made up of MDS and Mennonite Ministries personnel.

Offender Must Feel Worthwhile -- Epp

"If an offender is to behave responsibly, he must feel that he is worthwhile and that others consider him worthwhile," Edgar W. Epp, Canadian prison reform

leader, said at Goshen College in late February.

Delinquent behavior is simply irresponsible action, Epp explained. It comes about because the person doing the offending thinks he isn't worth anything.

Epp, who is a former correctional center superintendent and former penitentiary warden in Canada, said, "In the past, correction was seen mostly as punishment of the offender."

Punishment, however, only reinforces worthlessness. It knocks the guy down, rather than builds him up.

Epp's theme, "Does Punishment Correct?" was central to his two public addresses — one on Thursday evening, Feb. 22, and another one on Friday morning, Feb. 23.

Good Assists Mexican Educators

The Mexican Department of Education has asked Claude Good, Franconia Conference (Pa.) missionary, to prepare primers and other materials for the schools of the Trique tribe in order to teach the children to read their own dialect.

Until now all instruction in the schools was done in Spanish with the result that the students understood very little of the material. Now they will be taught to read their own dialect first. The transition into Spanish will be more effective.

This request from the Mexican government is good news and an answer to prayer. Four years ago the translation of the New Testament into the Trique dialect was completed. Since then the missionaries have been preparing literacy materials, primers, easy-to-read Bible stories as steps toward the final goal of reading the New Testament. The adults, never having read before, had little interest in learning. Now with the local dialect being taught in school, a new reading generation will emerge.

Claude is the only person in Mexico, besides the Trique tribe, who knows the dialect and is capable of preparing these materials. The alphabet employed was developed by Wycliffe Bible Translators.

Weavers, Short-Term Assignment to S. Africa

"Both of us are really anticipating another adventure in mission," said Mrs. Ed Weaver in anticipation of their several months' assignment in South Africa. Ed and Irene left the U.S. on Feb. 18 for London and were to continue on to Johannesburg, South Africa, on Feb. 26.

Having recently completed a four-month visit to the Mennonite Church in India, the Weavers plan to contact independent churches, particularly in

Swaziland "to find out whether there's something Mennonites can do in their [Independent churches] struggle to become accepted, respected Christian churches," Ed says.



Ed and Irene Weaver

The Weavers will work with Maynard Kurtz, Eastern Mennonite Board missionary and Teachers' Abroad Program director for Mennonite Central Committee in Swaziland, who will follow through in any future programs. "We're thinking in terms of people, contacts, understanding, building relationships," Ed says.

Other countries and areas the Weavers plan to visit include Lesotho, Botswana, Rhodesia, and West Africa. They plan to complete a writing assignment in West Africa before returning to their home at Schowalter Villa in Hesston, Kan.

The Weavers have served in overseas missions with Mennonite Board of Missions, Elkhart, Ind., beginning in India in 1935. In 1959 they transferred to Nigeria and since 1969 they have served in several short-term assignments.

"Each time we've experienced more and more freedom given to us with which to work," Irene comments. "It's thrilling how God uses one step at a time to prepare us for the next assignment."

The Silence Is Broken for a Palestinian Girl

Nina appears to be a typical fifteen-year-old Palestinian girl. She lives with her five younger brothers and sisters in the Muslim village of Surif in what is called West Bank, that portion of Jordan which continues to be occupied by Israeli forces since the 1967 war. Nina's father, like tens of thousands of other Palestinians, is gone most of the time because of employment in Israel. As one visits the family home, Nina is observed going about domestic duties and providing the heralded Arab hospitality.

What is not typical about this shy, clever, and attractive teenager is that until recently she could neither hear nor speak. A measles attack at the age of sev-

en was nearly fatal. "By God's will she did not die," says Nina's mother as she brings in the Turkish coffee. Despite the family's concern, it was not possible for Nina to receive adequate remedial help. When the United Nations agency working with the Palestinian refugees offered to enroll her in a special school in Beirut, Nina's provincial parents refused because it was too far away from home. Nor did Nina ever return to the government school in her village.

In 1969 Nina began doing needlework with Mennonite Central Committee, which has a Center in Surif. During the 1971-72 school year she was a student in MCC's domestic training class in the village. She excelled in both areas. Soon she was either making all of her own clothes or earning enough money to buy them. "She is a very clever girl, one of the best in the class," says Miss Amal Bader, teacher of the class for girls.

It was during hours spent after school with Miss Bader that Nina first began to work on her speech limitation. With the use of a special mirror and much patience Nina learned to speak the names of her sixteen classmates, as well as the Arabic alphabet. Later in the year a series of hearing tests in Bethlehem resulted in Nina being fitted with hearing aids. Optimism ran very high.

However, being different in a village like Surif is not easy. After graduating from the MCC domestic training course in June of 1972, Nina was without the constant encouragement of her teacher

and classmates. Soon her self-consciousness about the hearing aids, together with the relative isolation of her life at home, caused her to stop wearing them. Progress stopped.

It was clear that what Nina needed was to be placed in an environment where she would receive both encouragement and special training. Her mother was asked whether the family would permit such a change. "I am a mother and I am concerned. I want more to be done and I would encourage this if I knew she was near and in good care," the woman responded.



Nina, a fifteen-year-old Palestinian girl, was helped by Mennonite Central Committee's domestic training class in Surif. Photo by LeRoy Friesen.

Choir Will Sing in Central America

When Goshen College's Chamber Choir sings in Central America in mid-April, it will be like a homecoming for two thirds of the 21 members. Even though it is the choir's first international trip south of the border, about 15 of the singers will be reuniting with the families they lived with during the Study-Service

Trimester (SST) abroad.

Two weeks before leaving for Central America, the choir will sing in Ontario: Apr. 7, 7:30 p.m., Youth Center, Stouffville, Ont.; Apr. 8, a.m., Steinman Mennonite Church, Baden, Ont.; Apr. 8, 2:30 p.m., Rockway Mennonite School, Kitchener, Ont.



Goshen College Chamber Choir

Day Care Center, Atlanta

Mennonite Central Committee (MCC) volunteers in Atlanta, Ga., helped make a day care center in the city a reality. The center, located in an area of Atlanta known as the Bass Organization for Neighborhood Development (BOND) community, opened in February.

The BOND community is a mixture of socioeconomic, racial, and cultural groups which are working together to improve community services in their neighborhoods. Two years ago a task force made up of leaders from the BOND community; Vernon King, MCC Atlanta director; and Starlyn Gipson, volunteer from Wichita, Kan., were given the responsibility to develop a proposal for day care services for families unable to afford private, fee charging centers.

Staff meetings for the day care center began Jan. 15. Fifty children, ages 3-5, were expected at the day care center by the end of February. Personnel from the local community are hired to help teach.

SAW Program Has Openings

Students intending to study full time at Goshen College any term in 1973 or 1974 can take advantage of the demand for labor in the Goshen area as soon as they are available this spring. A provision for prospective students to enter GC's Study and Work (SAW) program before they have completed any college study has been made because of the labor shortage in Elkhart County. Also, prospective GC students can keep their college borrowing low through good-paying employment.

SAW, begun last fall, doubled in size during the winter trimester. Forty SAW students are currently working full time in electrical assembly, data processing, shipping, retail clerking, occupational therapy, hospital assignments, glass installation, waitressing, accounting, mobile home and recreational vehicle assembly, and as school instructional aides.

Job openings currently are at clerical posts, and mobile home and recreational vehicle plants, and for machine operators and sewing machine operators.

SAW students may audit a course free or take an evening course for credit while working full time. They may live on campus, eat in the dining room, have health center privileges, and use the student personnel and college-sponsored banking services. They are eligible to take part in college social, religious, and athletic activities.

Shenk says he can place any SAW student—beginning now through late June—provided the person meets Goshen's admissions requirements and plans

to enroll sometime in 1973-74. Although employment is easier to find for 18-year-olds or older, those younger are also welcome to apply.

More information and application blanks are available by letter or call to Admissions Office, Goshen College, Goshen, Ind. 46526.

Additional Workshops for New Curriculum

The Mennonite Board of Congregational Ministries is sponsoring a series of workshops to introduce the new curriculum, "Exploring the Jesus Life," to the Mennonite congregations of North America. "Exploring the Jesus Life" is the new 13-course, five-session, multipurpose curriculum published by Herald Press.

These workshops are being held in conjunction with district conference Christian education committees. At these workshops participants will not only learn

about the curriculum, but will work with it in a classroom setting.

Resource persons conducting the workshops include representatives from the district conference Christian education committees. Other personnel assisting include Hubert Schwartzentruber, Ross T. Bender, and Neftali Torres from the Board of Congregational Ministries. Representatives from the Mennonite Publishing House include Paul M. Lederach, Dave Cressman, and James E. Horsch.

Dates and areas where workshops are planned are as follows: Mar. 31, Los Angeles, Calif.; Apr. 7, Portland, Ore.; Apr. 7, Pueblo, Colo.; Apr. 8, Amarillo, Tex.; Apr. 21, New York City; May 12, Alice, Tex.; and May 19, Souderton, Pa.

Details regarding these workshops can be secured from local pastors, Conference Christian Education Committees, or the Mennonite Board of Congregational Ministries, Box 513, Goshen, Ind. 46526. Phone: (219) 533-0551.

mennoscope

A Team of Bible Materials to Work for You!

The *Herald Summer Bible School Series* is an integrated progressively developed course in which the student grows from grade to grade in his awareness and knowledge of God and His Word. The purpose of the *Herald Summer Bible School Course* is to bring every child into a personal relationship with the living Christ, to prepare him to accept Christ as Lord and Savior when he is ready, and to develop a mature Christian personality.

The *Herald Omnibus Bible Series* is a multipurpose curriculum which deals with life issues the student faces. It presents God's good news of salvation and methods of witnessing to that message. The *Herald Omnibus Bible Series* helps the student discover God's way in dealing with problems and to experience God's redeeming love in his life.

Each course has a specific task. One complements the other.

The sixteenth annual program meeting of the Association of Mennonite Social Workers has been set for Mar. 30, 31, at Goshen College, Goshen, Ind. A major address, "The Church and Action for Pretrial Justice," will be presented by Barbara Cartwright, community relations program secretary for the American Friends Service Committee. The address will include an overview and critique of *Struggle for Justice: A Report of Crime*

and *Punishment in America*, prepared for the American Friends Service Committee. Cartwright's specific work has been in the field of pretrial justice for more than two years. Saturday afternoon has been set aside for involvement of the membership in discussion and dialogue of the role of the church in corrections. Overnight accommodations are available from two motels near the college. For accommodations in private homes, write to George A. Smucker, Goshen College, Goshen, Ind. 46526.

Millard Garrett, missionary in Guatemala, reported recently that mission personnel were well received by a government ranch and another small community about 100 miles from Carcha. Two or three trips have been made to the area. "The last trip was very encouraging," reported Millard. "We received good welcome by both the workers and the administration at the government ranch. We were also well received in the other community, and some there have expressed interest in believing the gospel. We feel that God is leading us to continue these monthly visits in light of the fact that we have been invited back again. We also feel that perhaps He can use us as peacemakers between the community and the nearby landowner," he concluded.

Carl and Vera Hansen, missionaries in Ethiopia, recently have begun a community and rural development program in the Bedeno area. "We started by distributing samples of fertilizer to 120 farmers in farming communities around

Bedeno in an attempt to introduce both the use of fertilizer and ourselves," reported the Hansens. "The results have really been exciting. The farmers were impressed. Their original suspicions that we were spies from the government to increase their tax burden disappeared as they saw increased yields. Fertilizer built trust."

Production of sorghum is being encouraged by an MCC team in Bangladesh. An experiment has shown that grain sorghum flourishes in certain areas of the new nation. Last fall in the Noakhali District of south central Bangladesh, volunteers planted test plots of wheat, barley, corn, soybeans, and sorghum. Yields of sorghum went as high as 130 bushels per acre. Plans call for plantings in every one of the country's nineteen districts. Sorghum is the world's third most important cereal grain (after rice and wheat).

"Gianni Schicchi," a one-act comic opera by Puccini based on a 13th-century Florentine figure, will open 1973 homecoming activities at Eastern Mennonite College on Apr. 27. The music department production will begin at 8:00 p.m. in the auditorium. "The opera," a spokesman said, "entertainingly portrays timeless aspects of human nature." Weekend events will emphasize an international theme in keeping with the 25th anniversary of EMC's international students program.

Traditional homecoming features will include: Reunions, Apr. 28, for all high school and college classes ending with a "3" and an "8." Twelve departmental reunions are also scheduled.

Mennonite Indemnity, Inc. (MII), held its fifteenth annual stockholders meeting in Chicago, Mar. 1, in connection with the annual meeting of the Association of Mennonite Aid Societies. President Edgar Stoesz reported that premium volume increased by 14.2 percent and for the first time in history exceeded \$1,000,000. Paul W. Weaver of Royersford, Pa., was elected to a four-year term on the board of directors, replacing Orie O. Miller, who retired. The following officers were reelected: Edgar Stoesz, president; Howard D. Raid, vice-president; Richard L. Ebersole, secretary; Keith Lehman, treasurer.

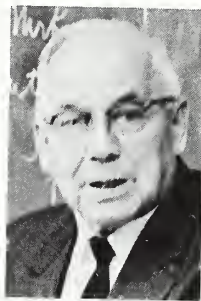
A chapter was closed and a new one opened at Sewa Bhawan Hospital, Jagdeeshpur, India, recently when Wendell Wiens, medical superintendent, turned over the seal, symbolizing full administrative authority and responsibility, to E. S. K. Arthur. The transfer took place during a special ceremony in January at the hospital. Arthur assumes the post of medical superintendent after serving on the staff since July 1961. He is the first

Indian medical superintendent of a General Conference Mennonite mission hospital.

"We are praising the Lord as we see our churches grow and sense an openness for the Word all around us," wrote Mrs. Bob (Sandy) Brubaker, missionary in Guatemala, recently. Church services have been started in Bancab, a short distance from Carcha, where the Brubakers are located. Larry Lehman, another missionary in Carcha, and several local believers go to Bancab every Sunday afternoon to hold a service in the Kekchi language. "Progress is slow and nobody has yet taken the step of believing," said Sandy, "but there is interest in the small group attending each service."

The new wing of the Eastern Mennonite Seminary building "is finished for all practical purposes," George R. Brunk, seminary dean, reported. Already the seminary has moved into the two new offices, one classroom, and one study facility, he said, noting that "this frees an old study room to be used as an informal coffee-break lounge for the seminary community. 'The new wing enables us to handle 25 more students and to schedule a wider variety of courses,'" the dean added.

Paul Erb has retired nine times, but somewhere there's always someone wanting to learn from this man of God who has walked, taught, and written among the Mennonites for many years. Leaving Eastern Mennonite College on Feb. 23 after his last stint of teaching, Erb called his team-teaching experience with the sophomore Interdisciplinary Studies (IDS) course "a bonus." "I've always enjoyed teaching," he said. Erb is back at his home in Scottsdale.



Paul Erb

Nevin Martin and Larry Stoner, VSers at Koinonia Farms, Ga., recently reported that they "enjoyed a presentation and discussion of the history and life of Mennonites at a local high school." They wrote, "We spoke the first half hour and they asked questions for the next half. They were really interested and asked if we'd come back again."

Stella Newswanger, secretary-bookkeeper in Tanzania, left Feb. 28 for furlough and arrived in Philadelphia on Mar. 19. Her address is R. 1, Gap, Pa. 17527.

The new Gia Dinh, Vietnam, church and social service center was officially dedicated on Sunday afternoon, Feb. 18. Titus Peachey, missionary in Vietnam, reported, "The church was filled with people, including many friends from other

church groups and organizations. The program included singing, Bible reading, a recounting of the history of the church, and social service center, special songs by the youth group, and the reading of letters and telegrams. Letters from Paul Kraybill, executive secretary of the Mennonite Church; Paul Landis, secretary of the Lancaster Conference; and Luke Martin, associate overseas secretary for Eastern Board, were read. Pastor Quang's father preached a sermon emphasizing that our bodies are the temple of God, and are more important than buildings. Following the program, guests were given tours of the buildings, and two plaques on the outside walls were unveiled."

Vietnam missionaries got together for a missionary conference held in Saigon, Feb. 6-10. Using resource material from *Release of the Spirit* by Watchman Nee, they discussed brokenness. They also discussed how to talk about Vietnam on returning to North America, and set up new goals and strategies for their work in Vietnam, emphasizing the need to support each other in day-to-day work through prayer and discussion of problems.

The Good Shepherd School (Addis Ababa, Ethiopia) council executive committee recently approved plans for the building of an additional staff house, three classrooms, and a small administration building.

The Corning Mennonite Fellowship held its first worship service on Feb. 25 in the community room of the Erwin Valley Bank. Services will continue to be held there until completion of the Mennonite Ministries Center in Corning. Tuesday night Bible studies and Friday morning devotions are also being held at the MDS Center located in the basement of the Faith Baptist Chapel.

The music department at Eastern Mennonite College has scheduled a "church music conference," May 4 and 5, "to assist men and women involved in the music ministry of local congregations." James R. Sydnor of Richmond, scholar and church music authority, of Union Theological Seminary, will speak six times during the meeting. His topics will include "The Role of Aesthetics in the Mission of the Church," "Enriching the Church Chorus Repertoire," "Improving Congregational Singing," and "Contemporary Music." EMC's three student choruses will present mini-concerts and J. Mark Stauffer, music faculty member for over 30 years, will speak on "The Role of the Pastor in Music Leadership." Persons are encouraged to preregister before Apr. 25 by contacting Roy D. Roth, associate professor of church music at EMC. The program is open to the public.

"We praise the Lord for the working

of the Holy Spirit," reported Adam Esbenschade, pastor of the New Haven, Conn., Mennonite Bible Fellowship Center, after special weekend meetings were held Feb. 9-11. George Richards, pastor of the Peabody Street fellowship in Washington, D.C., was resource person for the event. "George's messages touched the hearts and lives of us in the fellowship, as well as those of the community," reported Adam. "Eight young persons and two mothers accepted Christ into their lives. One mother wanted to share her problems with me over the lunch hour, and as she shared, the Holy Spirit spoke to her and she accepted Jesus Christ. Three young fellows, age 15, accepted Christ on their knees in the office of the center." "We now have ten girls in Bible class," continued Adam. "Six of them have accepted Christ. A family of three attending our services has asked to become members of the New Haven Mennonite Church (Bible Fellowship Center)."

Missionaries on furlough, former missionaries, and mission executives met in February in Elkhart, Ind., for an informal consultation on India. The consultation was called by Robert Ramseyer, director of the Overseas Mission Training Center in Elkhart, so that Mennonites from several groups could find help in the India experience in understanding problems in other parts of the world, share with the Associated Mennonite Biblical Seminaries community, and help current missionaries and mission executives in decision-making. The Mennonite Church, General Conference Mennonite Church, and Mennonite Brethren Church (all represented at the consultation) began mission work in India in the early 1900s.

The Lilly Foundation of Indianapolis, Ind., has awarded Eastern Mennonite College a \$12,500 grant in support of a "values education seminar" to be held June 11 on campus. In making the announcement this week, Jesse T. Byler, chairman of EMC's education department, said the funds will allow the college to offer free tuition to 25 qualified teachers along with a \$75 per week living expense stipend. "We will especially give consideration to applicants from Christian elementary schools who often serve on less than adequate salaries," Byler said. "In addition, partial scholarships varying in size and based on financial need will be given to participants from schools with more adequate salaries," he added. More information on the seminar and scholarship applications are available by contacting Byler at EMC.

The 27th General Church Council of the Meserete Kristos Church in Ethiopia met at Nazareth, Feb. 18, 19. A highlight of the meeting was the receiving of the Abadir believer group as a

congregation under MKC. The fifty Abadir believers have moved from southern Ethiopia to the Awash River valley east of Nazareth to work on a cotton plantation, although it does not provide year-round employment. The MKC had been in contact with these Christians for several years and recently contributed benches for the church, which the believers themselves built, despite limited resources. The Abadir Church brings the number of congregations under MKC to nine. In the nine congregations there are a total of 817 members. In addition there are an estimated 600 persons who relate to MKC as associate members.

"Peace is a long way off," a senior Vietnamese pastor told Paul Longacre, MCC assistant secretary on a recent fact-finding tour at Nhatrang on the day the cease-fire was one month old. "It has been real warfare ever since the cease-fire," observed a Mennonite Central Committee worker. Another commented, "I have seen more Vietnamese caskets at the local military hospital in the past few days than before the cease-fire." An American AID official said, "Peace will take some getting used to." "The only part of the 'peace' that the Vietnamese people need to get used to thus far is freedom from American bombing," Longacre said.

Adriel School, a school for slow-learning teenagers with emotional and social problems, has the following openings: houseparents for a group of 10 boys, ages 12-16; teacher for special education; maintenance worker for general maintenance; shop teacher. Please contact Adriel School, Box 188, West Liberty, Ohio 43357, or call (513) 465-5010.

The Pinchpenny Press/*Foolscape* of Goshen College has published the third book of poetry, called *To Heidi's House*, by Barbara Mosemann, a 1972 GC graduate. She is with the Ixthus Fellowship in Nyssa, Ore. Her parents are the Mr. and Mrs. Earl Mosemann, Newville, Pa. In 1965 she was graduated from Lancaster Mennonite High School. Her other books of poetry are *Fishbowl* and *Sojourn of a Beggar*. She does her own illustrations. Pinchpenny Press was begun in 1970 by Nicholas C. Lindsay, poet in residence and assistant professor of English at GC.

Five study guides, written to help prepare persons for the Festival of the Holy Spirit, May 11-13, on the Goshen College campus, are now ready. The guides are centered in a series of New Testament selections on the leading of the Spirit, theme of this year's festival. They are based on the Bible as the basic text and cover five weeks, Apr. 8 through May 13. The materials may be used personally, in midweek meetings, in small groups, or in Sunday school classes or

Sunday evening services. Cost is 30 cents for the set of five guides to cover production and postage. If 10 sets or more are ordered at one time, cost is 25 cents a set. Orders may be sent to Festival Office, Goshen College, Goshen, Ind. 46526.

New members by baptism, six at Scottsdale, Pa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Becker, Clair and Mary Anne (Weaver), Belmont, Mass., first child, Jennifer Anne, Mar. 2, 1973.

Burkholder, James and Jeri (Hoffman), Goshen, Ind., second son, Tyler Hoffman, received for adoption, Feb. 23, 1973.

Egli, John and Deborah (Gramm), Guadalajara, Jalisco, Mexico, second child, first son, John Joseph Blake, Feb. 6, 1973.

Lambright, Warren and Janice (Hartzler), Voorhees, N.J., third child, first daughter, Ami Michele, Feb. 8, 1973.

Lefever, David and Jean (Taniguchi), Edmonston, Alta., first child, Marcella Dawn, Feb. 22, 1973.

Lichty, Willard and Viola (Bowman), Drayton, Ont., second child, first son, Craig Willard, Nov. 9, 1972.

Miller, David and Doris (Geiser), Orrville, Ohio, second daughter, Hope Trinet, Feb. 21, 1973 (first daughter deceased).

Musselman, Robert and Deborah (Feick), Aris, Ont., first child, Laura Jane, Nov. 2, 1972.

Oswald, Kevin and Teresa, Omaha, Neb., first child, Sean Douglas, Feb. 25, 1973.

Ropp, Richard and Carol (Ramseyer), New Hamburg, Ont., first child, Christine Fay, Feb. 13, 1973.

Shelly, Randy and Sylvia (Hunsberger), Perkasie, Pa., first child, Randal Lucas, Dec. 9, 1972.

Snavelly, Carl H. and Alma (Nissley), Hershey, Pa., second daughter, Rachel Elaine, Jan. 26, 1973.

Steckley, Clarence F. and Marjorie (Morrison), Blurdale, Ont., second child, first son, Duane Edward, Nov. 29, 1972.

Ulrich, Dennis and Shirley (Lauber), Aurora, Colo., first child, Marne Denise, Feb. 18, 1973.

Unruh, Loren and Helen (Lyndaker), Denver, Colo., first child, Travis Jay, Feb. 22, 1973.

Veitch, Robert and Grace (Wideman), St. Jacobs, Ont., first child, Sheri Anne, Feb. 3, 1973.

Weaver, Jerry and Nancy, Peoria, Ill., second daughter, Jennifer Marie, Feb. 1, 1973.

Wenger, Sherman and Shirlene (Brenneman), Arvada, Colo., first child, Stefan Lawrence, Jan. 4, 1973.

Ziegler, Leighton and Karen (Beachy), Sidney, Mont., first child, Lee Zachary, born Feb. 25, 1973; received for adoption Mar. 1, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Gingerich — Yoder. — Paul Gingerich, Goshen, Ind., Clinton Frame cong., and Joan Yoder, Elkhart, Ind., Howard-Miami cong., by Vernon E. Bontreger, Feb. 10, 1973.

Griffith — Unzicker. — Paul D. Griffith, Peoria, Ill., Methodist Church, and Carla Unzicker,

Peoria, Ill., United Mennonite cong., by J. Fredrick Erb, Mar. 10, 1973.

Heimbach — Furtak. — David Heimbach, Sellinsgrove, Pa., and Susan Furtak, Port Trevorton, Pa., both of Susquehanna cong., by Allen L. Kauffman, Dec. 30, 1972.

Kauffman — Lapp. — Edwin Kauffman, Cochranville, Pa., Media cong., and Judy Lapp, Coatesville, Pa., Sandy Hill cong., by Paul H. Stoltzfus, Mar. 11, 1973.

Miller — Riegsecker. — Kevin R. Miller, Middlebury, Ind., United Methodist Church, and Karen Elaine Riegsecker, Middlebury, Ind., First Mennonite cong., by Samuel J. Troyer, Mar. 3, 1973.

Snavelly — Neff. — Elwood L. Snavelly, Mannheim, Pa., Hernley cong., and Nancy L. Neff, Mannheim, Pa., Mount Joy cong., by Nevin L. Horst, Feb. 24, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Alderfer, Jacob L., son of Harvey and Lizzie (Loux) Alderfer, was born in Franconia Twp., Feb. 5, 1904; died of a heart condition at Grand View Hospital, Sellersville, Pa., Feb. 28, 1973; aged 69 y. 23 d. On Mar. 28, 1925, he was married to Anna Valeria Kulp, who preceded him in death on Jan. 23, 1969. On Oct. 11, 1969, he was married to Marian M. Krupp, who survives. Also surviving are 2 daughters (Joyce — Mrs. Wilmer Souder and Althea — Mrs. Irvin Detweiler), one son (Jacob L., Jr.), 10 grandchildren, 2 great-grandchildren, and one sister (Mrs. Stanley Derstine). He was a member of the Franconia Mennonite Church, where funeral services were held on Mar. 3, in charge of Richard Detweiler, Floyd Hackman, and Curtis Bergey; interment in the church cemetery.

Bender, Orval David, son of David M. and Nancy (Jantzi) Bender, was born in Johnson Co., Iowa, Feb. 9, 1934; died as a result of an automobile accident near Cosgrove, Iowa, Feb. 27, 1973; aged 39 y. 18 d. On Oct. 20, 1960, he was married to Amalie Herschberger, who survives. Also surviving are 2 daughters (Delores and Betty), 2 sons (Gene and Donald), 2 brothers (Daniel and Clyde), and 3 sisters (Fannie — Mrs. Edgar Schwartzendruber, Elsie — Mrs. Henry Yoder, and Ruth — Mrs. Andrew Herschberger). He was a member of the Lower Deer Creek Mennonite Church, where funeral services were held on Mar. 2, in charge of Robert K. Yoder and Dean Swartzendruber; interment in the Lower Deer Creek Cemetery.

Bender, Peter, was born in East Zorra Twp., Ont., Aug. 11, 1891; died of cancer at Stratford General Hospital, Ont., Feb. 15, 1973; aged 81 y. 6 m. 4 d. On Oct. 1, 1914, he was married to Lydia Brenneman, who survives. Also surviving are 2 sons (Percy and Warren), 5 daughters (Martha — Mrs. Earl Mayer, Mildred — Mrs. Lloyd Erb, Miriam — Mrs. Erlis Yutzi, Marilla — Mrs. Al Moreash, and Louisa — Mrs. Donald Bender), 24 grandchildren, 11 great-grandchildren, and 2 sisters (Annie — Mrs. Simon Helmuth and Catherine — Mrs. Joel Albrecht). He was preceded in death by one sister and one grandson. He was a member of the Tavistock Mennonite Church, where funeral services were held on Feb. 18, in charge of Wilmer Martin and David Schwartzendruber; interment in the 19th Line Cemetery.

Ebersole, Henry R., son of Daniel L. and Mary (Kauffman) Ebersole, was born in Franklin Co., Pa., Dec. 9, 1901; died of a heart attack in Franklin Co., Pa., Feb. 6, 1973; aged 71 y. 1 m. 28 d. On Jan. 1, 1925, he was married to Esther V. Burkholder, who preceded him in death on Feb. 5, 1926. On Feb. 17, 1929, he was married to Martha E. Yeager, who survives. Surviving

are one son (Ralph), one daughter (Esther Louise — Mrs. Nathan Wadel), 7 grandchildren, 3 brothers (Rueben, David, and Samuel), and 4 sisters (Maggie — Mrs. Laban Eby, Nancy — Mrs. Newton Timmons, Ellen — Mrs. David M. Eby, and Mary — Mrs. Max W. Clugston). He was a member of the Pleasant View Mennonite Church, where funeral services were held on Feb. 9, in charge of Warren Clugston and John B. Sollenberger; interment in the Chambersburg Mennonite Cemetery.

Ely, Harold Laverne, son of Ernest and Lucy (Coopridge) Ely, was born near Inman, Kan., Apr. 5, 1904; died at Memorial Hospital, McPherson, Kan., of injuries resulting from a farm accident on Feb. 18, 1973; aged 68 y. 10 m. 13 d. On April 25, 1928, he was married to Mary Garber, who survives. Also surviving are 2 daughters (Hazel — Mrs. Nathan Anders and Marilyn — Mrs. David Gwartney), 5 grandchildren, his mother, one brother (Oren Ely), and 2 sisters (Lois — Mrs. John Johnston and Carol Ely). He was a member of the West Liberty Mennonite Church, where funeral services were held on Feb. 21, in charge of Ed Birkey, Noah Landis, and Menno Troyer; interment in the West Liberty Cemetery.

Good, Fannie G., daughter of Noah and Hanna (Gehman) Gehman, was born in Breckneck Twp., Pa., Apr. 13, 1881; died at her home in Mohnton, Pa., Jan. 26, 1973; aged 91 y. 9 m. 14 d. On Jan. 17, 1903, she was married to Milton Good, who survives. Also surviving are 5 sons (Noah G., John G., Jacob G., Silas G., and Arthur G.), one foster daughter (Ida Bright), 33 grandchildren, 89 great-grandchildren, and one brother (Silas Gehman). She was preceded in death by one foster daughter (Blanch — Mrs. Milton Brubaker). She was a member of the Gehman Mennonite Church. Funeral services were held at the Bowmansville Mennonite Church on Jan. 29, in charge of Ben S. Zeiset, Carl Martin, and H. Z. Good; interment in the adjoining cemetery.

Griess, Dianne Kay, daughter of Harlon and Elizabeth (Miller) Hersherberger, was born at Milford, Neb., Dec. 12, 1946; died in a car accident at Friend, Neb., Feb. 28, 1973; aged 26 y. 2 m. 16 d. On Aug. 6, 1966, she was married to Larry Griess, who survives. Also surviving are 2 sisters (Mrs. Rajean Oberg and Vickie), one brother (Royce), and her paternal grandmother (Mrs. Anna Hersherberger). Funeral services were held at the Bellwood Mennonite Church on Mar. 3, in charge of Herbert Yoder and Waldo Miller; interment in the Blue Mound Cemetery, Milford, Neb.

Kauffman, Katie L., daughter of Levi and Lydia (Schwartzendruber) Yoder, was born in Iowa, Jan. 1, 1883; died at Edmonton, Alta., Feb. 22, 1973; aged 90 y. 1 m. 21 d. On Dec. 23, 1900, she was married to Joseph E. Kauffman, who preceded her in death on Jan. 13, 1968. Surviving are 3 sons (Ralph, Loyal, and Joseph), one daughter (Mary — Mrs. Dan Brenneman), 13 grandchildren, 38 great-grandchildren, 5 brothers, and one sister. One son (George) died on Feb. 23, 1973. She was a member of the Salem Mennonite Church, where funeral services were held on Feb. 24, in charge of Harold Boettger and Paul Voegtlin; interment in the Salem Church Cemetery.

Risser, Jacob, son of Christian B. and Lizzie (Wissler) Risser, was born in Warwick Twp., Pa., died of a heart attack on Feb. 7, 1973. He was married to Edna Buchen, who preceded him in death in 1947. Surviving are 8 children (Carl B., Paul B., Leon B., Edna M. Risser, Lillian — Mrs. Ivan M. Weaver, Ruth B. — Mrs. Elwood Hershey, Kathryn — Mrs. Alton Hoffman, and Robert B.), 25 grandchildren, and 37 great-grandchildren. He was a member of the Hammer Creek Mennonite Church, where funeral services were held on Feb. 10, in charge of Ira Good and Park Heller; interment in the Hammer Creek Mennonite Cemetery.

Roth, Daniel A., son of Daniel K. and Anna (Conrad) Roth, was born at Bellefontaine, Ohio, Apr. 23, 1894; died of a stroke at Good Samaritan Hospital, Corvallis, Ore., Feb. 14, 1973; aged 78 y. 9 m. 22 d. On Sept. 3, 1916, he was married to Lizzie Gerig, who preceded him in death on May 23, 1970. Surviving are 5 sons (Lloyd, Wilmer, Glenn, Ivan, and Orle L.), 19 grandchildren, and one great-grandchild. He was a member of the Fairview Mennonite Church, where funeral services were held on Feb. 17, in charge of Verl Nofziger, Ernest Garber, Clarence Gerig, and Nick Birky; interment in Fairview Mennonite Church Cemetery.

Rufenacht, Lydia, daughter of Joseph and Mary Goldsmith, was born in Ridgeville Corners, Ohio, Mar. 31, 1887; died at Fairlawn Nursing Home, Archbold, Ohio, Feb. 28, 1973; aged 85 y. 10 m. 28 d. On Jan. 23, 1930, she was married to Simon Rufenacht, who preceded her in death on June 12, 1954. She was a member of the Central Mennonite Church. Funeral services were held at the Short Funeral Home, Archbold, Ohio, Mar. 3, in charge of Charles H. Gautsche; interment in Eckley Cemetery.

Steider, Lena, daughter of Mr. and Mrs. Christian C. Schrock, was born at Metamora, Ill., Mar. 2, 1887; died in Anchorage Alaska, Feb. 20, 1973; aged 85 y. 11 m. 18 d. On Mar. 30, 1915, she was married to Samuel S. Lichti, who preceded her in death on Feb. 5, 1923. On Feb. 23, 1930, she was married to Sam Steider, who died on Feb. 2, 1959. Surviving are one daughter (Florence), 2 sons (Floyd and Leonard), 4 stepchildren (Elvis and Goldie Lichti, and Elmer and Harvey Steider), 31 grandchildren, 50 great-grandchildren, one great-great-grandchild, 3 brothers (Pete, Dan, and Sam Schrock), and 2 sisters (Martha Boice and Lydia Denzin). She was preceded in death by one son (Ronnie) and 3 stepchildren (Mathilda and Elsie Lichti and Clara Steider). She was a member of the West Fairview Mennonite Church, where funeral services were held on Feb. 24, in charge of Lloyal Burkey; interment in the West Fairview Cemetery.

Weaver, Avery, son of John and Laura Holiday, was born at Brookston, Ind., Feb. 18, 1889; died following surgery in Peoria, Ill., Oct. 19, 1972; aged 83 y. 8 m. 1 d. He was married to Lena Ingold, who survives. Also surviving are 3 sons (Robert, Floyd, and Glen), 4 daughters (Darlene, Florence — Mrs. Max Baltz, Opal — Mrs. Herbert Wilson, and Dorothy — Mrs. Earl Birkey), 2 brothers (Wilbur and Bert), and 2 sisters (Mrs. Ida Atkison and Mrs. Rinda Holdsworth). One sister and one son preceded him in death. He was a member of the United Mennonite Church. Funeral services were held in charge of J. Frederick Erb and Orrie Miller; interment in Swan Lake Gardens.

Cover photo: Eric L. Wheeler

calendar

Seventy-fifth Annual Commencement, Goshen College, Goshen, Ind., Apr. 15.
Homecoming, Eastern Mennonite College, Harrisonburg, Va., Apr. 27-29.
Mennonite Conference on Christian Community, St. Jacobs Mennonite Church, May 3-6 (Thursday evening through Sunday morning).
Church Music Conference, Eastern Mennonite College, Harrisonburg, Va., May 4, 5.
Rocky Mountain Conference Annual Meeting, First Mennonite Church, Denver, Colo., May 4-6.
Festival of the Holy Spirit, Goshen College, Goshen, Ind., May 11-13.
Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

Work Ethic Is Dead

The work ethic fostered by past generations of Americans is dead, says American Baptist columnist Frank A. Sharp.

"More and more people seem to be interested in pension benefits, increased wages, longer coffee breaks, shorter hours, early retirement, and the elimination of routine tasks," he observed.

Gone in many quarters is the whole idea of the Protestant work ethic which held that work was sacred, that excellence in workmanship also was a sign of excellence in character and Christian dedication, he pointed out.

"The problem with the Protestant work ethic was that it made life all work and no play. . . . However, as one looks around today and sees the new work ethic which seems to say 'Do as little as you can for as much money as you can get,' one wonders which is worse."

"Ms." Has a Long Way to Go

The term "Ms." (as an alternative to "Miss" or "Mrs.") may be fashionable among women's lib supporters, but the general American public appears unenthused by the new title.

A recent Gallup survey showed that only 63 percent of the nation — 68 percent of women, 57 percent of men — had heard of the term "Ms." Of these, 19 percent approved of the term while 28 percent disapproved. Sixteen percent had no opinion.

"The range of reactions to the issue runs the gamut from outrage to boredom," said Gallup, citing some of the typical comments of women:

A 48-year-old mother of four: "I don't know why women today insist on a camouflaged identity. I'm proud to call myself 'Mrs.'"

A 36-year-old housewife: "As far as I can see, only an insecure person would use such a term."

When asked what they preferred to be called, 19 percent of single women said "Ms.," 67 percent chose "Miss," and 14 percent had no opinion. Among married women, 6 percent chose "Ms.," 89 percent favored "Mrs.," and 5 percent had no opinion.

Freshmen Endorse Organized Religion

More freshmen at the University of Maryland disagreed than agreed that "organized religion is irrelevant to society," a poll on religious attitudes and activities showed.

Fifty-six percent opposed that statement, while 13 percent saw it as true, a university Counseling Center survey indicated.

But the freshmen (52 percent to 19 percent) felt that organized religion should occupy itself with current issues rather than with eternal truths.

At the same time, however, more than half of the students felt that organized religion had no business in politics, while only 20 percent felt it did. More students (2 to 1) would give money to charity rather than to a church.

Only 7 percent of the freshmen agreed with the statement, "My parents exposed me to too much religion." And only 4 percent of the students felt religious activity is a hindrance to progress at school, but only 12 percent expect to increase such activity in the year ahead. Twenty-four percent expected to use the services of a university chaplain or religious adviser.

Christian Evangelism in New Phase

Christian evangelism in the U.S. has gone through two phases in the last 20 years and is now entering a third, a theologian said in Springfield, Mo.

Dr. Gabriel J. Fackre, a professor at Andover Newton Theological Seminary, Newton Center, described the emerging phase as one of "word-in-deed."

In the 1960s, he said the emphasis was on social activism, while the 1950s were marked by a ministry of "peace of mind."

Dr. Fackre, whose books are enthusiastically read in the scholarly community, was the principal speaker at the 38th annual Pastor's Study Conference sponsored by the division of evangelism of the United Church of Christ.

He said that "peace-of-mind" ministry developed in the 1950s because it seemed then that the responsibility of the church was to give comfort to the individual.

By contrast, the 1960s featured "go into all the world" themes and Christians saw their evangelistic role in the quest for social justice.

The 1970s, Dr. Fackre said, promise to be a decade in which deeds of social action are no less important but there will be growing awareness that deeds alone are not enough.

Christians need roots, he said, so the challenge of telling the gospel story is once again gripping leaders of the churches.

Pastor Arrested at Pulpit

A Wheatland police officer stormed into the Union Presbyterian Church on Sunday morning and arrested the pastor for conducting a Christian service.

"All right, hold it," Ptl. D. A. Tubman shouted as he marched into the suburban Scottsville church. "This service is illegal."

The stunned congregation watched in silence as Ptl. Tubman handcuffed the Rev. Frank Poole and began to march him outside.

A man in the congregation stood, yelled, "We're not going to stand for this," and ran to Mr. Poole's defense.

Overcoming this opposition, Ptl. Tubman succeeded in getting Mr. Poole into a waiting squad car.

The pastor was detained for a minute and then released to meet his congregation on its way out of church.

The arrest was part of a special service to celebrate the church's 150th anniversary. Mr. Poole had earlier told his congregation of the dangers early Christians faced.

After the initial shock of Ptl. Tubman's entrance, the congregation realized what was happening.

The service simulated a service held in ancient Rome when Christians had to worship secretly in the city's catacombs.

His arrest, the pastor said, was a demonstration of what would have happened to ancient Christians had they been discovered practicing their outlawed religion.

More on Versions

In a sermon, "On Guarding Against Idols," by Dr. Paul S. Rees in *The Asbury Seminarian*: "While I am on this point I shall permit myself a further remark if you will promise not to assign me to the cynic's corner. I am alternately saddened and amused when I discover that right now *The Living Bible* is being bought like mad by lovely evangelicals all over the nation, who would not even allow the *Revised Standard Version* in their homes, when every Greek and Hebrew scholar worth his breakfast food knows that the *Revised Standard Version* is incomparably closer to the original than *The Living Bible* is. Do I wish to speak ill of *The Living Bible*? Not at all. I rejoice when the Bible is read in any of our versions. The point is that *The Living Bible* is believed to have come from a safely evangelical source and the *Revised Standard Version* is thought to have come from an unsafe source. Therefore, the words we read in *The Living Bible* are received as God's Word and the words we read in the *Revised Standard Version* are suspected of not being so."

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Thoughts on Depression

Depression, we are told, is the result of hostility harbored within. Sometimes it is hostility toward oneself because of a deep sense of failure. This brings a feeling of worthlessness and hopelessness in which the depressed person tells himself he is worse than he really is. Depression, resulting from such feelings, can develop until it seems impossible to think any worthy thoughts of oneself.

Depression is also the result of hostility toward others. If this is doubted, do a quick double check sometime when feeling depressed. (And most of us suffer depression to some degree at times.) Check if your feeling of depression starts when a certain person enters your thoughts or presence. Perhaps the person fails you at some point. Perhaps he does not live up to your expectation. Or a person presents particular problems and the fulfillment of your own desires. As a result inner hostility develops and depression deepens.

All this suggests that the answer to depression is proper love; love for oneself and love for others. We need a proper estimate of ourselves as the Scripture says. This means that we see we are of inestimable value to God, our Creator. We are created for a purpose. And God loves us and desires that we have a proper love for ourselves.

Perhaps the church has many times failed here and even encouraged a depressive spirit by stressing the awful condition of the sinner at the expense of the positive possibilities of the saints. It has stressed the idea that we are worms rather than the fact that we are chosen of God, precious, beloved, and kept by His power; that He who has begun a good work will perform it until the end.

There is truth in the statement that "if we consider ourselves worms it is no wonder we tramp all over others."

When we love ourselves we can also love our neighbor and our children as ourselves. A person suffering depression is a person whose thinking centers on self a great deal. Such a person finds it hard to love and accept himself and hard to love and accept others—particularly certain people.

Since we are inclined to depression when we direct our attention too much in upon ourselves, the way out of depression is to get busy with something which diverts attention outside ourselves. When depressed, the worst thing to do is to sit down and worry.

To see others as persons rather than problems or hindrances, to delight in doing good for others, to pray for others, and to love with a Christlike love; these are good helps over depression. In other words, when depression hits, the best thing to do is to seek to stop thinking so much of self and one's own feelings, to think a great deal of others, and to ask what the love of Christ would do for the person one feels hostility toward.

Further, David in Psalms 42 and 43 made use of excellent spiritual therapy. Since depression gives a feeling of hopelessness David points to the solution. "Why are you cast down, O my soul, and why are you disquieted within me?" The answer comes back, "Hope in God . . . who is the health of my countenance, and my God." In this hope there is healing. To realize and accept complete dependence upon God's grace, acceptance, and love means a new sense of hope outside ourselves which gives a new sense of worth inside. This love and hope has a way of removing hostility. — D.



GOSPEL HERALD

April 3, 1973



The Church and Public Policy

by Reo M. Christenson

As a political scientist and a Christian, I have long been concerned with the relation of the church to public policy. I used to regret that Jesus did not urge vigorous social action on His followers. Why didn't He recommend active involvement in the political arena? Shouldn't He have admonished His followers to fight the good fight for freedom and equality, for a just and humane political order?

But alas, He *did* ignore the political plane. Virtually nothing in His recorded life suggests that He thought in terms of political action or urged His followers to think that way. And after thirty-five years of political observation, I think I understand a little better why He may have taken this position.

It still seems reasonable to me that the church should condemn such public evils as racial discrimination, cruelty, oppression, hypocrisy, deceit, corruption, and war — especially war, which I find wholly incompatible with the Sermon on the Mount and all that Jesus stood for. And I think the church should encourage its members to oppose these things by every peaceful and ethical means. All of them are evils that Jesus opposed by word or example, implicitly or explicitly. Although He did not say His followers should enter the political arena to eradicate them, such action is compatible with the spirit of His ministry.

Having identified such general evils, should the church go on to prescribe or support specific public policies or strategies to eliminate these evils? This I doubt. Why? Because social problems are enormously complex, complex in their roots,

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William MacDonald	

their character, and their response to treatment. To deal intelligently with them requires an immense amount of detailed knowledge not only about problems per se but also about political and social institutions and processes, and about man as a political animal. Precious few theologians, church leaders, or Christian laymen have this expertise.

As one who teaches a course in national issues and writes extensively about them, I am obliged to read a great deal about our domestic problems. I do not become a full-fledged expert on any of them, but I am reasonably well informed. When I hear churchmen discuss public policy, what they say usually strikes me as naive, superficial, simplistic, jargonistic, and unhistoric. Lacking real expertise, they tend to support policies that have a pleasantly humanitarian ring—and that are compatible with the dominant intellectual climate. In recent Western history this has meant compatibility with the views of the liberals (or the avant-garde), whose approval they covet above all else. Somehow the modern Christian social activist is supremely confident that the liberal—or the ultraliberal—has a near-monopoly on social wisdom. To be out of step with them is the most dreadful fate he can imagine. Better the rack and the gallows!

Substantive ignorance on public policy is enough to disqualify churchmen as leaders of public policy. Unhappily, even the best-informed persons don't know much more about what will work and what won't.

We have been learning some discouraging things about government in recent years—primarily, that government can accomplish far less than we once thought possible. I predict that the period 1880 to 1970 will someday be called The Age of Faith—in Government. And I predict that the balance of this century will be called The Age of Disillusion—with Government.

From the time of the Populist movement down through the New Deal, the Fair Deal, and the Great Society, Americans believed government could do much to better the lot of man. Ten thousand laws later, a trillion public dollars later, we find Americans more restless, more troubled, more discontented than they have ever been. Should this striking outcome not tell us something about the limitations of the state? Does this era of growing frustration have no message for churches seeking to promote the kingdom of God on earth?

A host of liberal proposals have appealed to churchmen (and to me) in recent years; when their results have been weighed, however, they have usually been found wanting. Only Medicare and the Civil Rights Acts come to mind as reasonably successful measures.

The Federal Highway Act of 1956 was regarded as the major domestic accomplishment of the Eisenhower years.

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But ecologists now regard the gigantic appropriations in its support as more of a disaster than a triumph.

The Poverty Program? A grievous disappointment. Mostly it nourished an uncreative bureaucracy, poured billions into patchwork local agencies, and brought only marginal gains to the poor.

Federal aid to education? Long a favorite with liberals, it expands regularly without enhancing the quality of American education. There seems to be almost no correlation between bigger federal appropriations and better education. The celebrated Coleman Report proved this almost beyond cavil.

Operation Headstart? A sincere effort to get at the root of educational inequality but one that has produced few if any enduring results.

Federal housing programs? Beginning with the first public-housing experiments during the New Deal, moving through the Housing Act of 1949, the urban-renewal amendment in the fifties, and the low-income housing subsidy program of the sixties, these efforts have been among the more dismal disappointments.

Manpower and retraining programs? A succession of bills has been passed and reasonably well financed, with monotonously uninspiring results. Major federal aid to invigorate and modernize high school vocational education seems to have gotten us almost nowhere.

Aid for depressed areas? Hundreds of millions for this worthy cause have proved relatively sterile. And who believes the Appalachian Regional Development Act has really helped the poor very much in that stricken area?

The farm program? Ostensibly designed to help the poor and struggling farmer, it sustains or fattens the large and middle-sized farmer while sprinkling crumbs to the small operator. Liberal enthusiasm for the program disappeared years ago.

Foreign economic aid? A few successes here and there, but overall a dispiriting record despite some capable administrators and regular congressional attempts to improve the program.

The Peace Corps? A great experience for those who participate but of trifling consequence to beneficiary nations.

GOSPEL HERALD

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The historic Safe Streets and Crime Control Act of 1968? Violent crime keeps rising at an appalling rate; the act has accomplished almost nothing.

A recent article in the *New Republic* summarizes the results of a long list of prison "reforms" designed to rehabilitate prisoners — and faithfully supported by liberal churchmen. Group therapy, psychiatric treatment, remedial education, halfway houses, small case loads for the probation officer, on-the-job training — these and many more have been appraised. The author concludes, from 231 scholarly studies, that "the present array of correctional treatments has no appreciable effect — positive or negative — on the rates of recidivism of convicted offenders."

Busing black children to predominantly white schools? The latest studies show that educational results are meager. The self-esteem of (predominantly) lower-class black children apparently suffers when they are intermingled with (predominantly) middle-class white children; racial hostilities rise rather than fall.

Almost every public program ends in disappointment. Yet we plunge ahead, undaunted, through the desert of our blasted hopes, believing an oasis must lie ahead. The next proposed reform that wins approval in the intellectual community will surely provide the breakthrough we have long awaited.

Professor Amitai Etzioni made a profound observation when he wrote (*Saturday Review*, June 3, 1972):

We have come of late to the realization that the pace of achievement in domestic programs ranges chiefly from the slow to the crablike — two steps backward for every step forward — and the suspicion is growing that there is something basically wrong with most of these programs. A nagging feeling persists that maybe something even more basic than the lack of funds or will is at stake. . . . We are now confronting the uncomfortable possibility that human beings are not very easily changed after all.

Maybe it's the system. Maybe we need socialism. But the dream of socialism as a means of bringing justice, order, and felicity to man has become tattered in Western Europe. Not that democratic socialism has been a conspicuous failure; it just has not been a success when measured against the high hopes of those who saw it as the answer to man's quest for the Good Society.

This is not to say there will not be public policies advanced from time to time that *will* promote somewhat greater social justice — but the theologian has no unique criteria for separating the few programs that will meet with some success from the many that will fail. He cannot foresee the end results of social experimentation any better than others. He can only say, "Its objectives mesh with my ideals" — a feeble basis for judging public proposals. "Will

it really work? Will its gains outweigh its losses? Should society concentrate on this rather than that? What will be its overall, long-run effects?" On these critically important questions the churchman speaks with no authority.

Unhappily, even the "experts" can do little better. Even they act on the basis of staggering predictive ignorance in our incredibly complicated society. All of us see through a glass very, very darkly. It is time we recognized how intractable social problems really are, how little the most brilliant social scientists really know about dealing with them, and how little we should expect public policy to accomplish in promoting human happiness. We should recognize how unlikely it is that any legislative reform, any social engineering, will really do much to make Western man happier, more virtuous, or more wise. We should remember — churchmen should never have forgotten — Samuel Johnson's wise couplet: "How small of all that human hearts endure, that part which laws or kings can cause or cure."

Ask yourself a question. "Of the unhappiness that afflicts people I know, how much of it is due to public policy?" Not very much, I suspect. That should indicate where the Christian should direct his major efforts. And that may be why Jesus cast His message as He did — on the plane of personal and man-God relations rather than that of political action.

While acknowledging their severe limitations as social engineers, church leaders should still, I think, advise their members to apply Christian principles as best *they* can to public policy — but always with due humility, awareness of the fallibility of their vision, and modest expectations. Making solid progress in public affairs is as difficult as making moral progress in our personal lives. If we have not found that to be a discouraging, painfully slow process, we aren't very perceptive or very honest. Or we are en route to canonization!

Although government cannot do much to solve our major problems these days, it can — in the absence of men actively dedicated to humane values — do much to make life worse. After all, Hitler and Stalin did live in our age. Hitler was staunchly opposed by many German churchmen — to their everlasting credit — while Stalin (and the czars) found little opposition from Russian churchmen — to their everlasting shame. The church, to repeat, has the same obligation to condemn gross public injustice as it had in Isaiah's day.

On the other hand, the perils of promoting the candidacies of particular presidential candidates are well illustrated by the recent election. Conservative churchmen often yielded to the temptation to support openly or indirectly a candidate who had long acknowledged religious pieties and who had cultivated conservative religious leaders. But suppose the Nixon administration *should* prove to be seriously corrupt at the higher levels? And

suppose the communists soon seize Saigon and 120,000 American casualties plus over a million Vietnamese casualties (over the last four years) prove beyond cavil that American participation in a civil war between a right-wing and a left-wing dictatorship was indeed for naught? Will public support of this candidate by these religious leaders not redound to the discredit of Christian orthodoxy in general?

Conversely, other religious leaders publicly supported Senator McGovern. Suppose he had won and then proved to be naively idealistic and incapable of adequate executive leadership. Would this enhance the public's respect for the faith with which his religious champions are associated? Are religious leaders—whether right- or left-minded—really competent to guide others in judging between presidential candidates? Or is their political judgment just as fallible as that of the average citizen?

Where does this bring us, then? I think it brings a fresh awareness that the most important contribution almost all of us make in this world is in our interpersonal relations. Our personal acts of kindness and concern have probably a hundred times more actual impact on the lives of others than our advocacy of "enlightened" social ideas. Let me repeat: Our personal acts of kindness and concern have probably a hundred times more actual impact on the lives of others than our advocacy of "enlightened" social ideas.


College professors, for instance, may talk endlessly and learnedly about social reforms. Yet for all but a very, very few, I believe the only part of their lives that really makes much difference to the real lives of others is the way that they treat their wives or husbands, their children, their neighbors, their students in and out of class—and the general moral example they set. The world would probably not be one whit the worse if 95 percent of all the books and learned articles were never written and most of the lectures never delivered. But each time an individual performs an act of kindness, someone's life is brightened at least a little. Wordsworth wisely spoke of "that best part of a good man's life, his little nameless, unremembered acts of kindness and of love."

If the principal impact of almost all political activists is found not in their political ideas and activities but in their personal relations, then should not the churches largely concentrate on helping all of us make the most of our private lives and relationships? This is where the action really is; this is the crucial battleground for 98 percent of us, 98 percent of the time.

This approach parallels the main thrust of Jesus' life and teachings. He was concerned about political action very little, if at all. But He was endlessly concerned with people's daily behavior and the values ordering their private lives. His priorities offer the safest guide to the

church yesterday, today, and tomorrow.

Last but by no means least, Jesus never forgot that man hungers for more than bread, more than justice, more than the here and now. Man desperately needs to believe in a God, a God who cares about man. A God who cares beyond the grave. This, too, many churchmen have forgotten or minimized. Jesus did not forget, as Scripture abundantly testifies.

The church has something unique to offer, something the humanists and secularists cannot supply. It can help men satisfy their deepest hunger, their deepest need. This need is to believe that man is not abandoned in a cold and uncaring cosmos of moral absurdity—that human life has significance both today and in the long tomorrow. 

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Wit and Wisdom

"Johnny," said the father, "didn't you promise to be a good boy?"

"Yes, Father," replied Johnny.

"And didn't I promise to punish you if you weren't?"

"Yes, Father," said Johnny, hesitating just a little. "Yes you promised to punish me, but I've broken my promise, so you don't have to keep yours either."

The four panels of a door in your home have in relief the sign of the cross. This is no accident. The Woodcraftmen's Guild in England in the Middle Ages took as their motto the words of Christ, "I am the door." Then they wrought in each door the sign of the cross. It is a beautiful pattern, suiting both the hand and the eye.

No man will ever be a great leader who does not take genuine joy in the success of those under him.

A good supervisor, someone once said, is a guy who can step on your toes without messing up your shine.

Don't judge a man by the house he lives in. Lizards and rats are often known to inhabit the grandest structures.

It is better to suffer wrong than to do it and happier to be sometimes cheated than not to trust — Samuel Johnson.

There is as much greatness in acknowledging a good turn as in doing it.

A fellow who is always declaring he's no fool usually has his suspicions.

In the end it will be the family way of life that will persevere. The family changes but it will not disappear. Every attempt to eliminate it has failed. — Margaret Meade.

The Two Kingdoms

by Gerald C. Studer

Probably few of us realized it at the time of our own baptism, but a baptismal service, if it is a genuine Christian baptism, is a naturalization ceremony into the kingdom of Christ. It should be understood as such by both the one being baptized and the baptizing minister. This is one reason why the Scriptures teach only believer's baptism and not infant or even child baptism. By "naturalization ceremony" we mean solemn occasion in which an alien voluntarily assumes the rights, privileges, and responsibilities of citizenship in a new and different kingdom: a kingdom described as "of God," "of Christ," and "of heaven" but in any case a kingdom "not of this world."

It is quite possible that we have never thought of baptism in these terms; it may even be that we do not like to think of conversion and joining a fellowship of believers in such terms. Such a concept sets up two sharply opposed alternatives when we might prefer to believe that we can have the best of both worlds. The New Testament does not allow us this option. When we are confronted by Jesus Christ, we are to ask neither what our country can do for us nor even what we can do for our country but rather, "Lord, what would You have me to do?"

Jesus describes His disciples as those whom God gave Him out of this world (Jn. 17:6), but declares that He does not pray that they should be taken out of the world (Jn. 17:15). The world from which Christ redeems us is "the present evil age" according to the Apostle Paul (Gal. 1:4) and those who choose redemption are no longer to conform to their old and former kingdom. Jesus said the world will hate His disciples and that they will have tribulation in it. (Jn. 17:14, 16:33). They dare not love the world (1 Jn. 2:15) but they are commissioned to go everywhere in it and make disciples (Mt. 28:19).

Behind this sharp difference lies the concept of two kingdoms. The one is "the dominion of darkness," the kingdom of this world; the other is "the kingdom of his beloved

Son," a kingdom *not* of this world. To be converted and be joined to the fellowship of the saints is to be delivered from the one and transferred to the other. We are henceforth aliens in the kingdom of darkness and citizens of the kingdom of light. Throughout the New Testament the line of distinction is sharply drawn and the church would be fairer and purer than it is if this line would be more consciously kept sharply drawn.

But we may frustrate God's intention just as surely by becoming "worldly" as we can by becoming "other worldly." We must be both "not of" and at the same time "in" the world. To be only "not of" the world is sterile isolation, while to fail to be "in" it, is rank disobedience.

It might help us avoid the pitfall of either isolation or disobedience and help us rather to live responsibly as citizens of Christ's kingdom if we were to never forget that we are ambassadors on His behalf to this alien kingdom of this world. As such, the local gathering of staff members of this embassy (the brotherhood) constitutes the presence of another Sovereign in your neighborhood. The embassy's members are commissioned to discreetly but unceasingly point citizens of this world to the kingdom of Christ. The benefits of *that* kingdom "not of this world" are these: forgiveness, reconciliation, Holy Spirit guidance, power, and joy: benefits which *this* kingdom can never provide nor even know.

We "embassy people" live our lives as those "under orders" and these orders for us take precedence over every other consideration! Our embassy may be bombed, the things we stand for protested or picketed against, our fellow ambassadors intimidated in the street and marketplace but we have our orders also as to how to respond to such treatment. And until we are ordered to report for duty elsewhere, we will remain here carrying out the expectations and instructions of our absentee but sovereign Lord and Savior.



The Rediscovery of Silence

by Kenneth J. Holland

"Be still, and know that I am God" (Ps. 46:10).

This Bible text tells us that today, as well as in days of old, the secret of knowing and enjoying God lies in a silent, quiet approach to Him, wherein the still, small voice of God can be heard. The trouble is that if there is anything we moderns fear, it is silence. Yet if there is anything we need, it is silence — silence enough to let God speak to us and direct our lives.

Soren Kierkegaard, the Danish theologian, has said, "The present state of the world and the whole of life is diseased. If I were a doctor and were asked for my advice, I should reply: Create silence. Men today fear silence as they fear solitude, because both give them a glimpse of the terror of life's nothingness."

In our most thoughtful moments you and I know that our first consideration as human beings created in the image of God is to enjoy Him. Jung, the well-known psychiatrist, once wrote: "Among all my patients in the second half of life — that is to say, over thirty-five — there has not been one whose problem in the last resort was not that of finding a religious outlook in life."

All of us, whether we admit it openly or not, long for a satisfying relationship with our Maker. Have you ever read James Elliot's expression of joy in God's presence? James Elliott was the missionary who in 1956 was killed while attempting to bring the gospel to the Auca Indians in South America. In his diary in 1951 he wrote as follows:

"I walked out to the hill just now. It is exalting, delicious. To stand embraced by the shadows of a friendly tree with the wind tugging at your coattail and the heavens hailing your heart — to gaze and glory and give oneself again to God — what more could a man ask? Oh, the fullness, pleasure, sheer excitement of knowing God on earth. I care not if I never raise my voice again for Him, if only I may love Him, please Him. Perhaps in mercy He shall give me a host of children that I may lead them through the vast star fields to explore His delicacies whose finger ends set them to burning. But if not, if only I may see Him, smell His garments, and smile

into my Lover's eyes — ah, then, not stars nor children shall matter, only Himself."

This is the joy unspeakable that the Apostle Peter refers to in 1 Peter 1:8: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Is this your experience? If not, perhaps you have not been silent enough before God.

Unquestionably our greatest need is a new sense of God as God. But where is the cry of ancient Job, "Oh that I knew where I might find him!"? (Job 23:3). Where is our intense desire for Him, with our souls on the stretch, our hearts burning with a passion for Him. The way to develop that fervency is the way of secret prayer.

Yet never has there been a time in history so unfavorable to silence before God. Ellen G. White writes: "An intensity such as never before was seen is taking possession of the world. In amusement, in moneymaking, in the contest for power, in the very struggle for existence there is a terrible force that engrosses body and mind and soul. In the midst of this maddening rush, God is speaking. He bids us come apart and commune with Him. 'Be still, and know that I am God.'

"Many, even in their seasons of devotion, fail of receiving the blessing of real communion with God. They are in too great haste. With hurried steps they press through the circle of Christ's loving presence, pausing perhaps a moment within the sacred precincts, but not waiting for counsel. They have no time to remain with the divine Teacher. With their burdens they return to their work." (*Education*, p. 260.)

Really now, do you ever wait in your prayers for counsel from God? You may be doing something utterly displeasing to Him. But do you wait long enough for Him to tell you? We are so busy talking to God that sometimes He has no chance to speak to us. Indeed we often try to cover up our own failures by an increasing amount of talk — thinking that we can divert God from our true state!

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"Wait on the Lord, and keep his way," is David's advice. For many of us waiting is not easy. We want to have the answer, see the solution, right now — and if God does not give it in our way and when we demand it, we soon notice our frustration mounting.

On this matter of quietness, someone has said, "Few women and fewer men have enough character to be idle." Lydia Lion Roberts has written:

Our days are shot through with haste. The man of the hour is the man out of breath. The quick lunch, the digested article, the swift flight — all these are characteristic of the lives we live.

"Busy with daily activities and encompassed by sounds, we pour things into mind and heart, never stopping to think through this accumulation. No wonder our lives become full of clamor, chatter, and confusion.

"We need a space of silence, the healing touch of quiet, a deep immersion into inner peace, wherein we may inquire, 'Is it well with thy soul?'"

"Queen Juliana of the Netherlands has said, 'Everyone should try to find a spot to be alone, in order to have a proper opportunity to concentrate and to think.' Jesus often sought to be alone, often reflected on the words of Psalm 23:2, 3, 'He makes me lie down in green pastures. He leads me beside still waters; he restores my soul.' True silence is the rest of the mind, and the nourishment of the spirit.

"Picture Washington at Valley Forge, kneeling to pray in the snow. Here the father of our country was utilizing the privilege of divine communication, alone with God. And Lincoln at the White House, silently praying. How many more such seekers of silence could be named? They have all sought to find resurrection for their hearts and souls, their minds and strength.

"As we grow in grace and love through the years, we should understand better the value of silence. The seed grows quietly, the tree needs no trumpet to proclaim its fruition, to us the stars shine noiselessly in the cataclysm of creation. Far from being empty, silence may contain strength, creativity, vision, and freedom.

"We need them all. In fact, we could well measure our growth by our moments of stillness, our quiet and meaningful pauses, those moments of inner awareness in which we hear most clearly the persuasions of God."

You ask, But how do I really go about finding God in the stillness of my home? Do I just sit still? What is involved? I want to give you the benefit of the greatest prayer discovery of my life. Thirty minutes a day is all it takes. And there are just three simple steps: Bible study, prayer, and meditation.

This is a three-part communication, for in Bible study God speaks to you, in prayer you speak to God, and in silent meditation you commune with each other. Simple, isn't it? But this is *real* communication. We are living in the age of electronics in communication. And the future possibilities are fabulous. Scientists say the day may come when every individual may be given a telephone number at birth, and individual-to-individual communication can be made anywhere in the world! But we are talking about divine communication, which is much more fabulous.

Bible study — what about it? How do we study the Bible? Just read, ponder, and apply the principles to your life. There is nothing mysterious about it. We hear much about speed reading today. A Vanderbilt University student says he reads 500 books a year. I recall that Lincoln in his lifetime concentrated on reading four books well, and one was the Bible. If we are to know and enjoy God, we must be expert in the Holy Book. (Joshua 1:8.) Psalm 119:15 reads: "I will meditate on thy precepts." So read the Bible for twenty minutes.

The next step in our devotional plan is prayer. Here you talk to God. Prayer is the opening of the heart to God as to a friend. Pour out your heart to Him in adoration, thanksgiving, repentance, intercession, and petition. These are the five parts of good prayer. Remember that God delights to listen to you and give you the desires of your heart.

After you have prayer — and here is the secret of it all — linger in God's presence; don't jump up, but enter into the experience of meditation when you become aware of the presence of the eternal God. Here is how you do it: Begin by saying, "Lord, Thou hast said, 'Be still, and know that I am God.'" Be absolutely still before Him, for a minute or two. Then talk slowly to Him. Open up your heart. Give Him a chance to reply. Let Him search your heart and point out any sin or give you direction for the day. Say, "Search me, God; try me, know my thoughts. See if there be any wicked way in me." Take time — much time — at this point.

When communing with God, shut out everything else. Visualize Him on His throne, bending over to hear what you have to say. In your meditation your mind may wander from time to time. Bring it back immediately. You have entered here the most blessed relationship of all — one which will grow in beauty into the outreaches of eternity as you draw ever near to the inmost heart of God.

Here is the crowning act of prayer, of the devotional life. For here you and God speak to each other. You will find that meditation is the better part of prayer, for in prayer you talk to God, but in meditation you commune with Him, and you talk about things you do not even mention in your regular prayer life. Close your season

of meditation on a note of thanksgiving.

There it is — a simple program, but I can testify that it works. And I take no credit for discovering anything new. The Bible is filled with accounts of those who found power in silence; we need but to rediscover it. Here are a few examples:

Whenever we try to fight the battle of life in our own strength, we need but think of old *King Jehoshaphat of Judah*. When he was preparing for battle with Moab, he was told by the prophet Jahaziel: "Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord" (2 Chron. 20:17). And the enemy was routed.

And what an example of quietness before God was *Moses*! This great man of God did not merely think of God; he *saw Him*! God was the constant vision before him; he never lost sight of His face. This man spent forty years in the silence of Midian. By faith he saw Jesus as his Savior, and he believed that the Savior's merits would be imputed to him. To Moses faith was no guesswork; it was a reality. This is the kind of faith we need, faith that will endure the test. Oh, how often we yield to temptation because we do not keep our eyes on Jesus in the quiet time.

I think of the prophet Elijah fleeing from the wicked Queen Jezebel. Elijah had just experienced one of the greatest spiritual triumphs of all time, but as is often the case, there came a letdown afterward. But even in his hour of weakness and timidity, Elijah fled, not to the world, but to the desert place where he could find God. And he found Him, not in the earthquake, not in the fire, but in the still, small voice.

Did the *Apostle Paul* appreciate silence? Paul, whose life was filled to overflowing with action? No sooner was he called than he went to the silence of the desert. He reduces months, even years, into one sentence: "I went to Arabia." How long did he stay there? To what part of Arabia did he go? Scholars have sought the answer to these questions through the centuries. But the important thing is that Paul found God there. And he says to us today, "Aspire to live quietly."

We little realize how many times *our Lord* went away from the crowd to pray in secret. We recall that when Jesus learned of the beheading of John the Baptist, the Scriptures say, "He departed thence by ship into a desert place apart" (Mt. 14:13). Jesus wanted a silent place of communion with God. Here is a poem for consideration:

The Quiet Room

And so I find it well to come

For deeper rest to this still room,

For here the habits of the soul

Feel less the outer world's control;

And from the silence multiplied

By these still forms on either side

The world that time and sense have known

Falls off and leaves us God alone.

— John Greenleaf Whittier

It is in the secret moments with God that life finds its greatest meaning. We of the atomic age dare not face the present or the future without those moments when we discern God's direction for our life. God wants to commune with you — heart to heart. Give Him the time. Solomon, whose heart for many years was led astray through surfeiting and self-indulgence, wrote from experience when he passed on the solemn counsel: "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). We need this daily vital contact with God because we are not wise enough to match wits with Satan, who contests our every move toward the kingdom.

I believe the greatest lesson we can learn about prayer is that we get little out of our prayers because we put so little into them. Jesus prayed, and His sweat was like drops of blood. Silent prayer is not weak prayer. It is strong. Jesus prayed "stretched out," with His soul on the stretch toward God. All the great men of prayer talked to God with intense earnestness.

I have saved the best part for the last. You have heard the simple program — God's program — of devoting at least thirty minutes a day to Bible study, prayer, meditation. We have seen how necessary these are in our busy, hurried, and harried world that we might be in touch with the infinite.

But here, for you and me personally, is the most blessed part of all communion. This is the dessert — the sweetest part! What you and I want above all else in this old world is confirmation: You want to know for sure that God loves you, that all is well between you and God. You long for confirmation of this dramatic fact. In the silent moments with God, that is His choicest message to you. Oh, it is true the Bible assures us of the Father's love, thank God, but in communion He reassures us. He confirms it.

One Christian writer puts it this way:

"The Lord has given me a message for you, and not for you only, but also for other faithful souls who are troubled by doubts and fears regarding their acceptance by the Lord Jesus Christ. His word to you is, 'Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine.' You desire to please the Lord, and you can do this by *believing His promises*. He is waiting to take you into a harbor of gracious experience, and He bids you, 'Be still, and know that I am God.' You have had a time of unrest; but Jesus says to you, 'Come unto Me

... and I will give you rest.' The joy of Christ in the soul is worth everything. 'Then are they glad,' because they are privileged to rest in the arms of everlasting love.

"It is your privilege to trust in the love of Jesus for salvation in the fullest, surest, noblest manner; to say, He loves me, He receives me; I will trust Him, for He gave His life for me. Nothing so dispels doubt as coming in contact with the character of Christ. He declares, 'Him

that cometh to Me I will in no wise cast out'; that is, 'There is no possibility of My casting him out, for I have pledged My word to receive him.' *Take Christ at His word, and let your lips declare that you have gained the victory.*"

You were meant for communion with God. It is your heritage. Begin now to enjoy Him more fully.

"Be still, and know that I am God."



Tuned in or Turned-Off?

by Elaine Rosenberger

How is it with you and your brothers and sisters in Christ? Are you tuned-in or turned-off? It seems to me that the ideal and what is actual experience in our congregations are two different things.

The Bible, especially the epistles, lead us to believe that the church should be an open, accepting, loving community. Through the epistles from one church to another we get the feeling that local Christians should also be tuned-in to the church at large.

Where then come rumblings of distrust and innuendos from turned-off hearts? Why is it so easy to tune in those who think like me and turn a deaf ear on any opinion or person with which I disagree? We tend to put each other into neat compartments where we can quickly prejudice. This saves us time and having once received pain at another's hand we can avoid it in the future.

Once when my pastor asked me to speak to a disgruntled sister I refused point-blank. I was just recuperating from a verbal clout on the head from this very person and emotionally I could not chance a second blow so soon upon that. I think my response surprised me as much as it did my pastor.

It is true that encounters with bitter persons can positively make one physically ill. One such encounter made me (who boasts as strong a stomach as any) physically nauseated. Another time I was emotionally drained for days afterward. There are times when I almost envy those who are able to "tune-out static."

Poor tuned-out Christians! You meet them everywhere. See the determined turn of the head and the set jaw. Even without a good imagination you can almost see the flaps drop down over the ears as rejection numbs awareness. Perhaps we need to retreat from pain at times but when being tuned-out becomes a way of life, growth is impossible.

A confident Christian does not need to tune out others to keep his or her equilibrium. Such tactics become necessary when we fear we may need to adjust our beliefs or actions and we are afraid to admit that we are not perfect

to date. Perhaps we have done a lot of talking and a change or shift of emphasis would seem to be a sign of weakness. Perhaps we do not want to see our image reshaped even if it would be accomplished through growth in Christ.

How can we tune into one another? Viewing my brothers and sisters as persons; persons with needs, hang-ups, perhaps illnesses helps me to keep in touch even when it is bound to mean receiving pain. With a little thought it often becomes clear that earlier hurts have made my brother defensive. When I remember how my own life has been affected by change, fear tactics, and certain theological and ideological persuasions it becomes easier to empathize with my co-members.

Was I helped and encouraged by being tuned-out or was my growth stimulated by a ready, listening ear?

Along with empathy comes response: a sharing of belief, ideas, and life. I'm afraid that for all the emphasis on discussion and debate, there comes the time when the debating gets stuck in the mud and we find ourselves moving the route of pet peeves going around in circles. It seems that to be open and loving toward one another in the body of Christ we need more than just empathy and openness. What is so great about open hostility?

Therefore, a change in congregational relationships can only come, I believe, through the operation of the Holy Spirit in the inner lives of members. The growth of Christian community is accomplished by God as a miracle of His grace. Such miracles are never cheap. The way of the cross is costly. But if we really believe that Christ is present today in His body, dare we be guilty of tuning our brothers and sisters out?

Talk is cheap. Flowery biblical phrases tickle our ears but leave a bitter taste in the mouth when not accompanied by a life of love. Belief and action, this is the heart of the matter. What we believe stimulates our action and our actions are the proof of what we really believe.

How is it with you and your brothers and sisters in Christ? Are you tuned-in or turned-off?



Does God Behave Himself?

by Stanley L. Freed

"Behave yourself!" is a familiar parent-to-child command. Really a vague statement, somehow it seems children know what is meant, even though they don't always respond as desired. The behavior expected may differ from family to family, but it's always "proper behavior" parents visualize.

Our concepts of God's ways may be like this. We may endorse certain concepts about God as "right" and then close our minds to all other ideas. If new God-concepts or God-actions are presented we may press our alarm buttons and shake or shout in dismay.

God doesn't always "behave" as we think He should! Just like in the early church Peter and the other Jerusalem Christians were shook-up by God's ready acceptance of heathen Gentiles, so our thinking may be challenged by His "seventies" actions.

A Protestant may think Catholics aren't true Christians and then he'll meet one whose openness to God and devotion challenges his! We may be skeptical of divine-healing stories until we're confronted with a real miracle in a close friend. God can astound us with what He can do!

A Mennonite woman couldn't believe "tongues" were for our day until one day in the car with her husband something happened to her voice and she couldn't speak English at all for a while. Uh-oh, maybe I shouldn't mention that one.

Maybe our minds boggle at some things God is doing. No doubt, not all miracles are of God, either; but let's be open to believe God is bigger than our conceptions, and He isn't bound to behave just like we want Him to!

I just read of an outpouring of God's Spirit in Mexico, in which 100 priests in a religious order received the Holy Spirit in a new way. Fifteen hundred people attended the final night of a conference without public announcement pressure. At least thirty charismatic prayer groups have formed in Mexico City. Catholics and Protestants are fellowshiping together without difficulty!

There's a saying, "If you can't beat it, don't knock it!" We should praise God for happenings like these, not cut them up with criticism. If we're so careful for "pure religion" or Christianity-as-we-think-it-should-be that we can't recognize changed-people miracles we'd better beware

lest God pass us by, letting us sit, fussing and fuming in our religious pride.

I don't think God "gets mad" at us if we're a bit skeptical of new happenings as long as we're sincere and open to learn of Him. Can we believe He may be amused with us, that He may enjoy surprising us with miracles in people we don't expect? The "wind of the Spirit" blows in differing tempos!

Dear God, thank You that none of us dictate Your behavior. You behave according to Your much-bigger-than-us nature, not bound by our concepts and desires. You challenge our concepts with happenings which don't quite fit in them!

Go on, Lord, behave Yourself as You will! And help us move with Your Spirit into new love relationships with Your people. Amen.

SM

Words

Many of our troubles come through words, spoken carelessly and heedlessly. There would be fewer sorrows and greater joys if we weighed the power of words.

Charles Rann Kennedy in *The Terrible Meek* has the Roman captain say: "Words! All the things that ever get done in this world, for good or bad, are done by words!" The discipline of speech is one of our biggest needs; it also pays rich dividends.

Here are some simple suggestions:

1. Each morning before you have even talked with members of your own family, try meditating upon the idea that you will watch your words.

2. When tempted, through circumstances or actions of another, to speak harshly, try saying to yourself, "I'll be silent this time."

3. Most of us talk too much. Why not try to talk more with a smile, with a gesture of the hand, with a disposition of the spirit in lieu of a spoken word?

4. When an evil word, angry sentence, or devilish statement has been uttered, express regret and ask pardon. That will help to heal the wound. — Wilson O. Weldon

Stanley L. Freed is from Harleysville, Pa.



"Led by the Spirit"

The second Festival of the Holy Spirit
May 11-13
Goshen College Campus

The second Festival will delve into the Holy Spirit working in the life and problems of the congregation.

Because the congregation of believers is where the Spirit is powerful and at work.

And strength of the congregation is crucial to meet the "opposition."

Among the speakers will be J. Rodman Williams, who will speak on "The Dominion of the Spirit."

David Shank's area will be the Holy Spirit leading in the discernment of the spirit of the times, the Holy Spirit leading in personal life-styles, and the Holy Spirit leading in witness.

Special workshops for ministers and congregational lay leaders are an added plus this year. Like last year, this year's Festival will offer many Search and Share Groups.

The much-in-demand **Song Book** is being reprinted. And Mary Oyer will again direct the music.

This spring's Festival promises to be exciting like last year's.

A remarkable experience of unity and fellowship.

A time when love, peace, joy, and tenderness can flow freely.

A balance between celebration and study.

An emphasis on the fullness, depth, and richness of life in the Spirit.

An opportunity to find life, meaning, and renewal in Christ and His church.

Like last year, the Festival is open to all interested persons of all ages. No registration fees. Freewill offerings to meet costs. A choice of housing arrangements to accommodate every budget. Meals at lowest possible prices.

This year's Festival is again sponsored by Associated Mennonite Biblical Seminaries and Goshen College in cooperation with the

Central District Conference Mennonites and the Illinois, Indiana-Michigan, and Ohio and Eastern conferences of the Mennonites.

More information and a reservation form is contained in a descriptive flier now available. Write to **Festival Office, Goshen College, Goshen, IN 46526.**

READY NOW

"Led by the Spirit" is a set of five weekly study guides for use by individuals, in mid-week meetings, in Sunday school classes, or Sunday evening services from April 8 to May 13. Based on the Bible, they cover selected New Testament passages on the leading of the Spirit. They are designed to help prepare persons for the Festival experience. Writing team of the guides was a group of Goshen College and Associated Mennonite Biblical Seminaries students and faculty, and local pastors, led by Robert Guth, seminary student. Cost is 30¢ for the set of five guides to cover production and postage. If 10 or more sets are ordered at the same time, cost is 25¢ a set. Send or phone order to Festival Office, Goshen College, Goshen, IN 46526.

Evangelical Dilemma

by William MacDonald

There is a curious problem today in the evangelical world — one that poses sobering questions for the church and for the individual believer. The problem in brief is this: a great army of personal soul-winners has been mobilized to reach the populace for Christ. They are earnest, zealous, enthusiastic, and persuasive. To their credit it must be said that they are on the job. And it is one of the phenomena of our times that they rack up an astounding number of conversions. Everything so far seems to be on the plus side.

But the problem is this. The conversions do not stick. The fruit does not remain. Six months later there is nothing to be seen for all the aggressive evangelism. The capsule technique of soul winning has produced stillbirths.

What lies at the back of all this malpractice in bringing souls to the birth? Strangely enough it begins with the valid determination to preach the pure gospel of the grace of God. We want to keep the message simple — uncluttered by any suggestion that man can ever earn or deserve eternal life. Justification is by faith alone, apart from the deeds of the law. Therefore, the message is "only believe."

From there we reduce the message to a concise formula. For instance, the evangelistic process is cut down to a few basic questions and answers, as follows:

"Do you believe you are a sinner?"

"Yes."

"Do you believe Christ died for sinners?"

"Yes."

"Will you receive Him as your Savior?"

"Yes."

"Then you are saved!"

"I am?"

"Yes, the Bible says you are saved."

At first blush the method and the message might seem above criticism. But on closer study we are forced to have second thoughts and to conclude that we have oversimplified the gospel.

The first fatal flaw is the missing emphasis on repent-

ance. There can be no true conversion without conviction of sin. It is one thing to agree that I am a sinner; it is quite another thing to experience the convicting ministry of the Holy Spirit in my life. Unless I have a Spirit-wrought consciousness of my utterly lost condition, I can never exercise saving faith. It is useless to tell unconvicted sinners to believe on Jesus — that message is only for those who know they are lost. We sugarcoat the gospel when we de-emphasize man's fallen condition. With that kind of a watered-down message, people receive the Word with joy instead of with deep contrition. They do not have deep roots, and though they might endure for a while, they soon give up all profession when persecution or trouble comes. Matthew 13:21. We have forgotten that the message is repentance toward God as well as faith in our Lord Jesus Christ.

A second serious omission is a missing emphasis on the lordship of Christ. A light, jovial mental assent that Jesus is Savior misses the point. Jesus is first Lord, then Savior. The New Testament always places His lordship before His Saviorhood. Do we present the full implications of His lordship to people? He always did.

A third defect in our message is our tendency to keep the terms of discipleship hidden until a decision has been made for Jesus. Our Lord never did this. The message He preached included the cross as well as the crown. "He never hid His scars to win disciples." He revealed the worst along with the best, then told His listeners to count the cost. We popularize the message and promise fun.

The result of all this is that we have people believing without knowing what they believe. In many cases they have no doctrinal basis for their decision. They do not know the implications of commitment to Christ. They have never experienced the mysterious, miraculous work of the Holy Spirit in regeneration.

And of course we have others who are talked into a profession because of the slick salesmanship techniques of the soul-winner. Or some who want to please the affable,

personable young man with the winning smile. And some who only want to get rid of this religious interloper who has intruded on their privacy. Satan laughs when these conversions are triumphantly announced on earth.

I would like to raise several questions that might lead us to some changes in our strategy of evangelism.

First of all, can we generally expect people to make an intelligent commitment to Christ the first time they hear the gospel? Certainly, there is the exceptional case where a person has already been prepared by the Holy Spirit. But generally speaking, the process involves sowing the seed, watering it, then sometime later reaping the harvest. In our mania for instant conversion, we have forgotten that conception, gestation, and birth do not occur on the same day.

A second question: can a capsule presentation of the gospel really do justice to so great a message? As one who has written several gospel tracts, I confess to a certain sense of misgiving in even attempting to condense the good news into four small pages. Would we not be wiser to give people the full presentation as it is found in the Gospels, or in the New Testament?

Third, is all this pressure for decisions really scriptural? Where in the New Testament were people ever pressured into making a profession? We justify our practice by saying that if only one out of ten is genuine, it is worth it. But what about the other nine — disillusioned, bitter, perhaps deceived en route to hell by a false profession?

And I must ask this: is all this boasting about conversions really accurate? You've met the man who solemnly tells you of ten people he contacted that day and all of them were saved. A young doctor testified that every time he goes to a new city, he looks in the phone book for people with his last name. Then he calls them one by one and leads them through the four steps to salvation. Amazingly enough, every one of them opens the door of his heart to Jesus. I don't want to doubt the honesty of people like this, but am I wrong in thinking that they are extremely naive? Where are all those people who are saved? They cannot be found.

What it all means is that we should seriously reexamine our streamlined, capsule evangelism. We should be willing to spend time teaching the gospel, laying a solid doctrinal foundation for faith to rest on. We should stress the necessity for repentance — a complete about-face with regard to sin. We should stress the full implications of the lordship of Christ and the conditions of discipleship. We should explain what belief really involves. We should be willing to wait for the Holy Spirit to produce genuine conviction of sin. Then we should be ready to lead the person to saving faith in the Lord Jesus Christ.

If we do this, we'll have less astronomical figures of so-called conversions, but more genuine cases of spiritual rebirth.



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Know Me

Know me! . . . please.

All of me is not
this shaggy hair and weird clothes.

I am young, but
I have exciting ideas . . .
questions . . . talents
to share with you.
Do you *want* to know me?

Know me! . . . please.
All of me is not
this wrinkled skin and bent back.
I am old, but
I have witty thoughts . . .
experiences . . . perspective
to share with you.
Do you *want* to know me?

Know me! . . . please.
All of me is not
this black skin and uneducated speech.
I am poor, but
I have a rich culture . . .
bright intellect . . . hopes
to share with you.
Do you *want* to know me?

Know me! . . . please.
All of me is not
this expensive suit and worldly success.
I am rich, but
I have doubts . . .
abilities . . . needs
to share with you.
Do you *want* to know me?

Know me! . . . please.
All of me is not
this frustrated mother and dutiful wife.
I am a woman, but
I have insights . . .
creativity . . . longings
to share with you.
Do you *want* to know me?

Know Me! . . . please.
All of Me is not
this Christmas child born to die.
I am a Man gone from earth, but
I have My Spirit of compassion . . .
strength . . . responsibility
to share with you.
Do you *want* to know Me?

— Kathy Sommers

Toward a Mennonite Intercultural Theology

A major "meeting of the minds" is scheduled to take place Apr. 26-29 in Des Plaines, Ill., between black, brown, and white members of the Mennonite Church. Entitled the Cross-Cultural Theological Consultation, the gathering is being cosponsored by the Minority Ministries Council and the General Board of the Mennonite Church.

The 55 invited participants at the consultation will deal with the implications of Anabaptist theology and the theologies in the Spanish-speaking and black communities. How do these somewhat divergent theologies differ and where do they overlap?

According to John Powell, executive secretary for Minority Ministries Council and one of the planners for the consultation, emphasis will be placed on the "common ground" of the theologies, though major differences which should not be ignored will also be dealt with.

Lupe De Leon, Jr., associate executive secretary of the council, feels that much "theological uncertainty and confusion exist in the Spanish-speaking Mennonite communities where the people, most of whom have their roots in Roman Catholicism, have felt that in order to become Mennonite they've had to throw out their own culture and even break close family ties.

"I feel this is wrong," continues De Leon. He sees the need for theological understanding that is "consistent not only in the seminary but in the minority community as well."

The Cross-Cultural Theological Consultation will be structured as follows: Papers dealing with three key subjects are being prepared by nine men prior to the convening of the consultation. These completed papers will be received by the participants before the meeting begins on Apr. 26.

Hubert Brown, Chuy Navarro, and John A. Lapp have been asked to write on "The Role of the Church in Social Issues." Sammy Hernandez, Ed Riddick, and Ross T. Bender plan to deal with "The Nature of the Church." John Powell, Neftali Torres, and Paul M. Miller have been assigned the subject "The Gospel and Culture." Plans call for the publication of these nine papers in booklet form at a later date.

At the consultation itself, eight reaction groups of five or six persons, arranged transculturally, will meet to discuss the papers and report findings to the larger group. A summary panel, to be composed of John Ventura, Gerald Hughes, Wilbert R. Shenk, and Richard C. Detweiler, will be responsible to summarize and annotate the commonalities and differences arising from the papers and discussion. The panel will be in charge of the final wrap-up session Sunday Apr. 29 in which possible new directions for Mennonite theology will be projected. The conclusions of the summary panel will appear in the post-consultation booklet, which will also include the nine papers prepared for the meeting.

According to the advance report, circulated by the General Board and the council to the invitees, the purpose of the Cross-Cultural Theological Consultation is for "representatives of our three major cultural strands to sit together, examine the issues, and discover from one another both insights and helpful criticism."

All costs of the meeting are being covered by a Fraternal Funds grant from Mennonite Mutual Aid Association, Goshen, Ind.

Unity Theme of Lancaster Spring Conference

Nearly 1,000 bishops, ministers, deacons, and their wives met at the Weaverland meetinghouse, East Earl, Pa., on Mar. 14 for the spring meeting of Lancaster Conference.

Luke Horst, bishop from Mohnton, Pa., brought the conference message entitled "Keeping the Unity of the Spirit." His plea for unity was fervent and biblical, based on Ephesians. "Unity," "Together," and "One" highlighted the central idea.

Points of unity, or inward unity of the spirit, are found in oneness in body, spirit, hope, Lord, faith, baptism, God and Father. Though Bishop Horst did not enumerate the things that threaten unity, he did alert to the danger of overemphasis on gifts as opposed to unity of the spirit. "The gifts should lead to unity," he said.

Paul S. Hollinger, Noah L. Hershey, and James R. Hess had challenging de-

votions in the three sessions. After an introduction of the ten men ordained since the last conference and the 37 names of those who received ministerial permits, Clayton L. Keener, about to leave on a trip to Ethiopia, led in a prayer of consecration.

The conference body considered the place of drama in the life of the church. This was sparked by the production of a commercial film, based on a fictional Lancaster County family. Serious concern was expressed for an actor's involvement with representation of another person and of using nongroup professionals to play the part of Mennonite Church members—unequal yoking. The possibility of writing a 1969 statement into this conference's records was dropped for lack of an adequate vote. The statement simply stood, as accepted in that year, for current interpretation.

Howard Zehr reported on his work and expressed appreciation for support in evangelism. He is secretary of evangelism for the Mennonite Church.

A. Don Augsburg gave a clear statement on the meaning of the new church structure and the anticipated benefits for Assembly 73 to be held in Harrisonburg, Va., in August.

H. Raymond Charles gave an overview of missions in rapid-fire style because of the scope of Eastern Mennonite Board of Missions and the shortness of time to report.

In a courageous statement, Ray M. Geigley, secretary of the Peace Committee, quietly but firmly struck out at nationalism and civil religion and those who promote them. He warned that as 1976 approaches, pressures to conform will be increasingly strong. His conclusion was that it cannot be Christ and nation. It will have to be one or the other, he said.

"I Will Build My Church" and "I Will Come Again" by John M. Drescher, editor of *Gospel Herald* of Scottdale, Pa., provided thoughtful input for the second and third sessions of the conference.

Training -- Concern of Eastern Board

An address, "Training God's Servants in the Seventies," by Daniel Yutz, academic dean of Eastern Mennonite College, Harrisonburg, Va., keyed the morning session of the 59th Annual Meeting of Eastern Mennonite Board of Missions, Salunga, Pa., held at the Weaverland Mennonite Church on Mar. 17.

Yutz's address was followed by reports from department heads which summarized 1972 activities and made projections for the coming year. A special prayer con-

cern was shared by Harold Stauffer, secretary of Overseas Ministries, who noted that with the devaluation of the American dollar, the program projected for 1973 will cost \$50,000 more than had been provided for in the budget.

In presenting the treasurer's report, Norman Shenk thanked the brotherhood for responding to last year's call to a day of fasting and prayer, an evaluation of our lifestyles in face of the wide-open doors for evangelism. Shenk reported that a higher level of giving has resulted, consistently higher in the ten months that have followed. Shenk announced that bishop and mission boards have again issued a joint call for fasting and prayer on Good Friday. Additional concerns are:

- that 60 persons are needed to fill current openings in Board program;
- for believers in Somalia and their need for local leadership;

— for the first large-scale interracial convention of church leaders in South Africa;

— that Key 73 witness in our own communities be fruitful.

Howard Zehr, secretary for evangelism in the Mennonite Church, spoke in the afternoon session on "Preach the Good News to Everyone, Everywhere." "An integral part of the acceptance of Jesus Christ is the commission to proclaim," said Zehr. "God's love leaves us no choice."

Richard Showalter, a Bible teacher and assistant to the president, Eastern Mennonite College, gave an address at Eastern Board's business session on Mar. 16.

A new feature of this year's annual meeting was the involvement of delegates from supporting congregations. Seventy congregations responded to the invitation to send three persons to share in the inspiration of the day. ●

used by club leaders and youth workers.

A panel composed of Charlotte Holsopple, Edith Herr, John Rush, and Eldina Miller identified the emotional, physical, spiritual, social needs of the campers. Physically, the camper needs balanced meals, activity, sleep, and cleanliness. Socially, he needs to make friends with his peers and learn to accept children from different backgrounds. Emotionally, he needs to be loved and accepted by someone he can also love and accept. Spiritually, we need to begin where the camper is and to help him grow in faith and accept Christ.

Following the report of MCA, given by John R. Smucker, executive secretary of MCA, questions were raised as to the future role of MCA. Departing from the planned program, a session was spent evaluating the role of MCA and the discussion on spiritual needs of campers was continued. Each camp represented submitted a written statement as to the services they need from MCA. Many camp leaders felt MCA should increase its services to the camps. No solution was reached as how to finance an expanded program. At present MCA is dependent on its support from member camps, individual memberships, and contributions from interested people, besides the budgeted support received from the General Conference Mennonite Church and the Mennonite Church. — Eldina Miller, sec.-treas. of MCA

Campers Redefine Purpose



Discussion at Eastern Region of Mennonite Camping Association. Pictured left to right: Glen Zeager, Camp Deepark, N.Y.; Charlotte Holsopple, Laurelville, Pa.; Edith Herr, resource person, Goshen, Ind.; John Rush, Black Rock, Pa.; Ed Bontrager, Camp Luz, Ohio; Eldina Miller, sec.-treas. of MCA; J. J. Hostetler, Laurelville; and Norman Hess, Camp Hebron, Pa.

Forty-five camp leaders gathered at Laurelville Mennonite Church Center, Feb. 25-27, for the Eastern Regional Meeting of the Mennonite Camping Association (MCA), coming from as far as Florida, Illinois, and Ontario. The theme for the conference was "The Camper in Christian Camping."

Harold D. Lehman, Harrisonburg, Va., spoke Sunday evening on "Camping as the Agent of the Church for Outdoor Christian Education." Instead of being concerned only about nature, he urged us to consider the entire environment, including the man-made elements. He discussed six ways environmental study is being done in camps. Nature study should be done by observing things in their natural habitat. The study of conserva-

tion and ecology becomes practical in the camp setting as we deal not only with the problems of air pollution, water control, but noise pollution (which keeps other campers from sleeping) and litter on campgrounds. The cultivation of outdoor skills, such as building a fire, which plants are edible, etc., is important. We need to develop a concept of our dependence on green plants, the balance in nature, and the interaction and interdependency of people and nature. Campers need to have sensory experiences in the environment, such as walking through a swamp or acting out a story. The sixth way suggested to study the environment is through problem-solving projects.

Environmental study need not be restricted to the camp setting but could be

Key 73 Involvement

Key 73 calls the church to new obedience. The program has been seriously misunderstood by many well-meaning persons. An article in *Christianity Today* magazine, July 7, 1972, explained it under the title "Getting It All Together for Jesus." In this article the writer, David Kucharsky, gave a good definition of what Key 73 is all about. He said, "Key 73 is just what each participating group will make it."

There have been varied levels of participation in Mennonite congregations. The yearlong emphasis on evangelism has stimulated the Mennonite Church to a new bold thrust. Anticipation of the program helped shape Probe 72. Mennonite pastors are furnishing leadership in community activities in numerous places. Key 73 focuses more upon the evangelistic effort in the congregation, which is in harmony with our theology of the church and its ministry.

There has always been a temptation for us to borrow many things from other groups without much discernment. Key 73 has helped us to develop more clarity concerning our own understanding of evangelism and helped us to identify

evangelism again as emerging out of the caring relationships in our congregational life.

Many exciting things are happening in our congregations and communities. We are rediscovering the importance of relationships. Our concern for peace emerges out of our understanding of the gospel. We have become newly aware of our responsibility to speak prophetically to the structures of our society which destroy persons and create barriers. We continue our concern for ministry to the whole person as being an integral part of our evangelistic task. Probe 72, interaction with other groups in our various communities, and the encouragement to become more aggressive in evangelism will help us to a new sense of identity.

A series of Multiplier Evangelism Workshops is being administered by office of the Board of Congregational Ministries. It is hoped that this multiplier concept will be the means of providing training and assistance to members of our congregations in their desire to relate to persons in their communities and witness concerning their faith in Jesus Christ. Too often our evangelistic witness has not brought new persons into our congregations. Key 73 has provided the context for us to work more vigorously at new forms of congregational witness and outreach. The year 1973 holds tremendous potential for our Mennonite congregations.

The Commission on Evangelism, established to assist in relating Mennonite Church activities to Key 73, met on Mar. 5 in Rosemont, Ill., and will meet once more on Oct. 5. — *Howard J. Zehr*

West Coast Group Plans Offender Seminar

A group of persons from the central valley area of California recently agreed to sponsor a seminar on offender ministries for area Mennonite churches this fall.

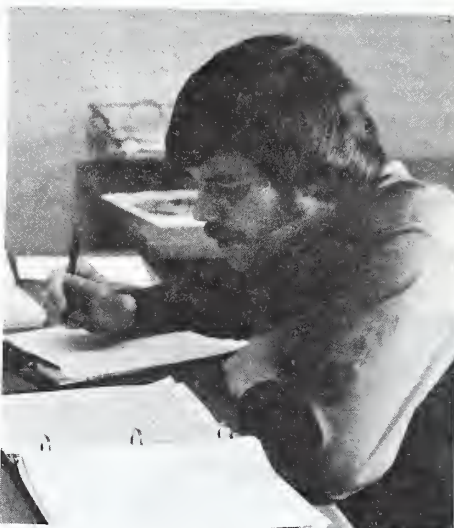
Included in the group, which met at Pacific College, were representatives of the Mennonite Central Committee West Coast Relief Committee, Pacific College, Mennonite Brethren Biblical Seminary, Mennonite Mental Health Services, and Kings View, as well as students. Under the leadership of A. J. Klassen, seminary dean, the group agreed that the seminar should primarily attempt to make churches aware of the pressing needs and problems of offenders. The seminar may also serve to consolidate efforts in some concrete ministry to offenders.

The fall program will be primarily for the California Mennonite and Brethren in Christ congregations. Hopefully, other

churches from the West Coast Relief Committee area — Oregon, Washington, Idaho, and Arizona — will also participate.

The group asked Vernon Neufeld, executive director of Mennonite Mental Health Services, to serve as coordinator of the seminar. A committee that is representative of various institutions and interests will guide the planning and implementation of the program.

New Name for Book Enterprise



Ron Yoder directs Choice Books distribution for MBI. He projects 500,000 sales in paperbacks for next year.

Because of the rapid expansion of Bookrack Evangelism, Life-Line Book Sales has been renamed Choice Books.

Life-Line was the trade name Mennonite Broadcasts used to purchase religious paperbacks at discount prices from publishers.

Life-Line, however, wasn't a registered name. Since other groups are using a similar name, Life-Line Books couldn't be registered. Use of the name by other groups also created confusion.

With the development of Bookrack Evangelism programs by other groups (Successful Living, Inc.; Hearthstone Publications), the need arose for protection from infringement on the market.

Choice Books has therefore been selected as a trade name and registered with the government.

Ron Yoder, director of Choice Books, says, "The new name suggests that we are attempting to select quality books and titles that fit the mass market and that provide helpful suggestions to the needs people face in everyday life."

Some bookrack sales representatives have already begun using the new Choice Books name on their racks and stationery.

Equipping the Church in Brazil

Mennonites in Brazil are looking to extension theological training as one way to help prepare persons for leadership in congregations of the Brazil Mennonite Church. Cecil Ashley, missionary in Lapa, Sao Paulo State, recently participated in a two-day extension seminary seminar in Sao Paulo City. Ashley and his wife, Margaret, serve with Mennonite Board of Missions, Elkhart, Ind.

Extension Training

Sponsored by the Evangelical Association for Extension Theological Training in Brazil (AETTE) the February seminar, Ashley reports, included a discussion of the strength and weaknesses of programmed instruction, extension progress reports, and clarification of what the extension method does and does not encompass.

Participants were told that presently there are 60,000 functioning pastors in Latin America with no theological training. Richard Sturz, a seminary professor and executive secretary of AETTE, finds the lack of biblical knowledge among those coming to seminary "incredible."

Harmon Johnson, coauthor of *New Patterns of Church Growth in Brazil*, told the group seminars are very good at producing seminary professors, but they haven't been very successful in equipping the church (i.e., Ephesians 4:11).

"After giving seminars a bit of a drubbing," reports Ashley, the extension training spokesmen were cross-examined with questions, such as: 1) How do you maintain the dynamics of the classroom (group dynamics) with only one hour of group study per week? 2) How would you teach music (voice) or speech (preaching)? 3) Can extension training replace intensive full-time reflection, in-depth research, with only marginal study time that may take up to ten years to complete? 4) What happens to honest discussion, ethics by example and *lapidacao* (knocking off the rough corners)?

Denominational Approach

Harvey Graber, Mennonite missionary in Ribeirao Preto, Sao Paulo, is also assisting the Brazil Mennonite Church search out new leadership patterns. Graber says, "Getting faithful and capable national pastors to succeed missionaries is our number one problem. Missionaries have engaged in a lot of soul-searching. I for one have completely set aside as a primary goal the one-man, salaried pastor." Graber is teaching courses at Sertaozinho and Ribeirao Preto.

Fifteen students taught by Cecil Ashley at Lapa, Sao Paulo, have completed

their first course of study, he reports. "The course (Introduction to the Bible) appears to be ideal for beginning students since it is a relatively short but highly interesting study. Nearly 100 percent of the students completed the course."

In Araguacema (North Brazil), Robert Gerber has been conducting leadership classes since August 1972. At that time he reported 15 students in two Centers. He commented: "The students are very excited about the classes. I don't know why I didn't start these classes before."

Personnel Applications Down, MCC

Mennonite Central Committee (MCC) in-service personnel increased steadily since 1963 until last year. Total personnel in 1972 declined slightly to 759 last November, compared to 772 in November 1971.

The reasons for decline in personnel are difficult to pinpoint. Major changes in the Selective Service System in the United States in 1972 resulted in a significant decrease in the total number of persons drafted. For some potential volunteers, the primary reason for entering service, the draft, was removed.

However, the apparent decrease in interest in service cannot be blamed entirely on the draft. A number of persons close to Mennonite colleges have felt a lack of student leadership and interest in involvement in social issues. One professor noted that students seem to be directing energies toward intentional communities and local social issues. Others speculate that a tightening job market discourages young people from giving up present or potential jobs.

"One bright spot is the strong continuing interest of people who have served previously in MCC," said Lavon Welty, personnel director. "The wealth of interest that exists among our former workers may be one key to the recruitment problem."

The number of MCC persons serving overseas at the end of November 1972, was 488 — the same number as in November 1971. The number of personnel decreased in Nigeria, Zambia, Vietnam, and Greece, and increased significantly in Botswana, Jamaica, and Zaire.

Fewer volunteers are serving in North America. The greatest decreases occurred at Junior Village in Washington, D.C., where MCC involvement was completely phased out, and in Atlanta, Ga.

More Canadians are entering MCC programs. For the first time in the recent past, Canadians make up more than one fourth of the total in-service personnel.

Most major Mennonite groups saw increased involvement on the part of their members in MCC service. One notable exception was the Mennonite Church. At the end of the 1971 fiscal year, 272 Mennonite Church members were in MCC service. In 1972 only 227 members were active in MCC service.

MCC volunteers from nonconstituent churches increased from 14.2 percent of

total workers in 1970 to 19.6 percent in 1972.

In the past five years more men than women entered MCC programs. For the past three years there has been an increasing proportion of women to men.

The majority of volunteers are from North America. One South American, one African, thirteen European, and five Asian volunteers served in 1972.

Seventeen Begin VS Terms

Attending the Mar. 5-13 Voluntary Service orientation at Mennonite Board of Missions, Elkhart, Ind., were 20 youth and senior adults, 17 of whom began six-month to two-year assignments in 12 locations in the United States and Puerto Rico.

Orientation highlights included spending a weekend at nearby Camp Amigo, visiting Northside Fellowship — an intentional community in Goshen, Ind. — and hearing the Hallam Street Band perform one evening. Someone mentioned that the session with David Augsburg (who was visiting in Elkhart during orientation) was very meaningful, "especially when he conveyed to us that just being a friend to someone can be as good a witness as preaching him a sermon." Another felt that orientation helped her "learn more about who I am in relation to other people."

Top row (left to right): Newton and Edna Diefenbacher, Elmira, Ont., one year as program director and unit hostess in Carlsbad, N.M.; Eva and John Mast, Vancouver, Wash., not yet assigned; David and Mary Hathaway, Philadelphia, Mo., community workers and houseparents for six months in Champaign-Urbana, Ill., beginning Apr. 1; and Miriam Guntz, Souderton, Pa., one year as a secretary at Mercy Children's Hospital, Kansas City, Mo.

Third row (on steps): Janet Kline,

Scottsdale, Pa., secretary for one year at Frontier Boys Village, Colorado Springs, Colo.; Amelia Lehl, Portland, Ore., one year as a community worker in Champaign-Urbana, Ill.; and Darlene Briskey, Altoona, Pa., secretary at Good Samaritan Hospital, Phoenix, Ariz., for one year.

Second row (beside steps): Tim Brown, North Manchester, Ind., child care worker for two years at Frontier Boys Village, Colorado Springs, Colo.; Russ Troyer, Shickley, Neb., one year as a construction worker in Philadelphia, Pa.; Steve Ulrich, Metamora, Ill., orderly at the Virginia Home, Richmond, Va., for one year; and Bob Albrecht, Eureka, Ill., night receptionist for one year at La Junta Medical Center, La Junta, Colo.

Front row: Pat Benn, Milroy, Pa., child care worker at St. Philips Child Care and Development Center, Winston-Salem, N.C., for two years; Peggy Jones, Phoenixville, Pa., summer VS assignment (location not yet determined); Mary Litwiller, Bradenton, Fla., RN for two years at Mennonite General Hospital, Aibonito, P.R.; Karen Miller, Spartansburg, Pa., one year as a secretary at St. Anthony's Hospital, St. Petersburg, Fla.; Don King, West Liberty, Ohio, maintenance worker for six months at Glenhaven, Inc., Glendale, Ariz.; and Dan Schlegel, Shickley, Neb., one year as a physical therapy aide at Sullivan County Home, Claremont, N.H.



Aid Program to Be Enlarged in Vietnam

Several Mennonite representatives recently returned from extended visits to Indochina and European capitals, where they continued to explore ways to further help the people of Indochina following the cease-fire in Vietnam.

Atlee Beechy, Mennonite Central Committee Executive Committee member, and Doug Hostetter, former MCC worker in Vietnam, spent mid-February contacting representatives of the Democratic Republic of Vietnam (DRVN) and other Vietnamese leaders in Paris and Rome.

Paul Longacre, assistant executive secretary of MCC, returned in early March from two weeks in Vietnam and Cambodia contacting Mennonite and related agency workers, Protestant church leaders, representatives of the International Commission of Control and Supervision (ICCS) team, and USAID refugee and resettlement personnel. Longacre traveled in Vietnam with Max Ediger.

Results of these latest contacts indicate that though it is still too early to plan massive rehabilitation and resettlement programs in the North or in the South, Vietnamese representatives did request certain forms of aid, and MCC is responding to these requests.

Is the War Ended?

The war in Vietnam is far from over, according to letters from two Eastern Board missionaries serving in Vietnam.

Titus Peachey, Saigon, wrote, "We remain confused as to exactly what is happening. But one thing is clear—the war continues, and many problems remain unsolved. Signs on the streets and propaganda leaflets show that there is much bitterness and mistrust remaining. Rocket attacks and bombing missions continue daily. The cease-fire was a very necessary first step, but it is only the beginning of the real struggle which may result in the third Indochina war."

Illinois Relief Sale Netted \$45,000

The Fifteenth Annual Illinois Mennonite Relief Sale was held on Mar. 10 at Exposition Gardens in Peoria, Ill.

Approximately 15,000 people visited the relief sale and participated in its many activities, such as the auction, Dutch Market (where 1,200 dozen doughnuts were fried and sold), and the many booths. The eager crowd spent hours buying items in the various special booths. There were antiques, arts and handicrafts, the baby counter, the beverage stand, the book stand, homemade

candy and cotton candy, import items, the Kiddie Korner, the special lunch stand, needlework, popcorn, and strawberry pies and cheese cakes. Pancakes and homemade sausage were served to 4,470, and by 10:30 a.m. 6 1/2 tons of whole hog sausage had been sold—all that was available from the 86 hogs that were butchered.

Cochairman Donald F. Roth stated that the 1973 Relief Sale netted approximately \$45,000, which will be sent to Mennonite Central Committee.

The 1973 Corporation Board and the Relief Sale Board is composed of the following: Clarence Yordy, president; Wallace Yoder, vice-president; Donald F. Roth, cochairman; Robert Harnish, co-chairman; Mrs. Donald Roth, secretary; Herbert Roth, treasurer; and Basil Bell, Harold Neuman, Jack Reimer, Edgar Blair, Mrs. John Reeb, and Ron Ropp.

Growing Old, Films' Subject

Two films on aging have been added to the Mennonite Audiovisual Services rental library. The films are part of the multimedia presentation which launched the 1971 White House Conference on Aging. Purchase of the two films was made possible by a grant from the Studies and Programs for the Aging office, a special health and welfare assignment of Mennonite Board of Missions, directed by Tilman R. Smith.

After Autumn (10-min. color motion picture, 1971; rental: \$5) shows a day in the life of an 82-year-old farmer, living alone. The viewer's impression is one of isolation and abandonment as the old man talks about life and death. "I don't fear dying—very seldom think of it." Occasional uses of profanity could offend some persons, but they add to the believability of this old man. Recommended for senior highs through adults. While not specifically aimed at a religious audience, the film should help any concerned group feel some of the problems involved in growing old.

Step Aside, Step Down (20-min. color motion picture, 1971; rental: \$7.50) is a documentary dealing with such problems of aging as income, housing, nutrition, transportation. The film shares people's feelings about giving up their house, business, driving—suddenly getting the feeling that "they" want everything.

The film is nonreligious in orientation. It gives a perceptive look at problems and some possible solutions, citing examples of successful private and government programs for the aging. Recommended for adults as a whole, and particularly those concerned with the problems of aging.

After Autumn and *Step Aside, Step Down* can be ordered from Mennonite Audiovisual Services, Box 370, Elkhart, Ind. 46514; tele. (219) 522-2630.

Beyond This Land Released



A rehearsal still of Old Amishman (Urie Bender) in the pageant *This Land Is Ours*.

Beyond This Land was seen in its premiere showing on Mar. 31 at Waterloo-Oxford Secondary School near Baden, Ont. This unique documentary film of a people communicating themselves through celebration is actually a record of the 1972 Amish Mennonite Sesquicentennial in Canada.

Produced in full color with synchronized sound, *Beyond This Land* covers the events of celebration in an extraordinary way. Through historic scenes, *Martyrs Mirror* Oratorio music, interviews, and many actual rehearsal scenes from the pageant *This Land Is Ours*, the viewer is carried along on the stream of a singular achievement—participation in the recording of history.

The film is a "first" among the Amish Mennonites of Canada. It was produced for the Western Ontario Mennonite Conference (formerly Amish Mennonite) and the Mennonite Historical Society of Ontario by Friendship Productions, Inc. Robert Hostetter, president, is on the faculty of Hesston College, Hesston, Kan.

Official release date of the film was set for Apr. 1. Already interest in this documentary film among congregations and organizations indicates a heavy demand on the rental prints available.

Beyond This Land can be scheduled by writing your nearest distributor Center: **In Canada**—Mennonite Historical Society of Ontario, Waterloo, Ont.; Mennonite Central Committee (Canada), 1483 Pembina, Winnipeg 19, Man. **In the U.S.**—Friendship Productions, Inc., Hesston, Kan. 67062; Friendship Productions, Inc., P.O. Box 170, Federal Square Station, Harrisburg, Pa., 17108.

mennoscope

On Apr. 3 the 41-voice Eastern Mennonite High School Touring Choir begins a one-week tour of Mennonite churches. First Mennonite Church of Hyattsville (Md.), Apr. 3; Berlin (Ohio) Mennonite Church, Apr. 4; Oak Grove Mennonite Church, West Liberty, Ohio, Apr. 5; First Mennonite Church, Berne, Ind., Apr. 6; Aurora (Ohio) Mennonite Church, Apr. 9; and Cedar Grove Mennonite Church, Greencastle, Pa., Apr. 10.

Twenty churches, representing five denominations in the Pequea Valley area of eastern Lancaster County, Pa., are joining together in a Key 73 effort. Scheduled for June 22 through July 1, the crusade will be held in a large tent on the farm of Amos Stoltzfus, on the edge of Intercourse, Pa. Myron Augsburg, president of Eastern Mennonite College, will be the principal speaker and Mr. and Mrs. Kenneth Masterman will be in charge of music. A 100-voice volunteer choir will sing each evening, and the program will also include music by local youth groups.

David Powell, Summit Hills, Puerto Rico, recently reported: "In the academy we are preparing for the coming school year. The board of directors has selected a principal for the coming year. Also new teacher applications are being processed. Our greatest need is for elementary grade school teachers. . . . Recently two girls in the ninth grade were involved in potentially serious misbehavior. After a brief suspension from classes, conversations with their parents, and interviews with the girls, one of the girls renewed her trust and commitment to follow Jesus as Lord, and the other wants to become a member of the church."

Roland Leichty, Wale Wale, Ghana, reported he has been "kept very busy with various building programs including silos, chicken houses, and wells. Some of my villages are very short of water and [villagers] walk up to a mile for their drinking water." Roland serves as an Overseas Mission Associate with Mennonite Board of Missions, Elkhart, Ind.

Mr. and Mrs. Glenn Musselman, Jundiá, Brazil, wrote: "Peter Siemens, young fellow from Witmarsum colony outside of Curitiba, stopped to visit us several days on his way to Araguacema. He is going to give voluntary service there, teaching in the school. The people here in our congregation were inspired to hear him give his testimony—an altogether new idea for them. He would be starting in a university engineering course. Instead of going to the army, he is giving a year in Araguacema."

Amnesty or Exile? is a 35-minute, black and white, sound motion picture, presented by the Interfaith Committee on Draft and Military Information, and released by the Broadcasting and Film Commission of the National Council of Churches. The film was produced, directed, and filmed by Marvin Berstein. *Amnesty or Exile?* is a brief documentary designed to provide understanding about those who would benefit from amnesty, were it to be provided to U.S. war resisters. It is intended to provoke discussion. The film does not argue the issues and leaves many points unresolved. The treatment concludes with the program viewpoint of the sponsors, raising some of the moral concerns for both justice and mercy. The film would be appropriate for senior high through adult groups. There is no rental fee. Order from Audio Visual Department, Mennonite Central Committee, Akron, Pa. 17501.

James and Rhoda Sauder, missionaries in Honduras, spent six weeks during the months of January and February in Haiti teaching Bible classes in a number of evangelical churches. James has replaced Wilbert Lind as Eastern Board's representative for periodic Bible-teaching visits to Haiti.

George Zimmerman and Efraim Padilla, chairman and secretary respectively of the Honduras Mennonite Church, spent five days, Feb. 5-9, visiting congregations in Tocoa area and meeting with the regional council of that area. To best coordinate the work of the growing congregations, the council decided that a team of brothers will be formed to work together in planning and supervising the congregations.

Wilmer and Mim Dagen left Honduras on Feb. 24 for three months of language study in Costa Rica. Wilmer is executive secretary of *Diaconia Evangelica* in Honduras. On Mar. 5, Melvin and Marie Breneman and Diane Byler returned to Honduras from a period of language study in Costa Rica. The Brenemans will be serving in the VS Center in La Ceiba, and Diane will be working in the nutrition program in the Aguan Valley.

Sara Catherine Wagner, nurse in British Honduras, arrived in the States on Mar. 9 for a period of rest because of hepatitis. She will need bed rest for some time.

New Life Center has an opening for a couple to serve in meeting the needs of indigent alcoholic men. Modern apartment and food are provided, according to Norman H. Teague. The program

operates in a modern, well-equipped plant. For further information, write to Rev. G. O. Danielson, Box 1067, Fargo, N.D. 58102.

The seventh consecutive annual grant of \$50,000 from Lilly Endowment, Inc., was announced at Goshen College recently. The money will help bridge the gap between tuition income and the cost of educational operations. "Closing the gap is of highest priority," J. Lawrence Burkholder, president, pointed out, "and the Lilly grant helps provide lifeblood for the college."

There have been some cancellations due to health and family circumstances and a few places on the June 17 to July 9 Tourmagination trip to Europe have again become available. This trip, which combines a back-roads itinerary (through the Europe most tourists do not see) with visits to many sites related to Mennonite history, will be directed by Jan Gleysteen, assisted by David and Rosanna Hostetler, of Scottdale, Pa. Although the dollar has lost 11 to 14 percent of its exchange value recently, Tourmagination has decided not to increase the prices on this tour. If you'd like to join, contact Tourmagination, 1210 Loucks Ave., Scottdale, Pa. 15683. Since each tour is a rolling seminar on the believers' church, some congregations and church institutions have financed the trip for the pastor and his wife or for other leadership personnel. The June tour features seven contacts with current Mennonite congregations in four countries.

Paul M. Roth, Home Bible Studies director and counseling pastor for Mennonite Broadcasts, will be guest speaker Apr. 7, 8, at the Rockville (Pa.) Mennonite Church. The program for the weekend conference will examine life within the congregation and community outreach.

Tim Brenneman, deputation coordinator for Mennonite Board of Missions, has been in and out of the Goshen General Hospital since January, with a mystifying combination of flu and asthma and perhaps other infection. Address: 1309 S. 15th St., Goshen, Ind. 46526.

Mr. and Mrs. David Powell, Summit Hills, Puerto Rico, on Mar. 3 wrote: "The Summit Hills Mennonite congregation (in the San Juan area) is starting a program to develop two or three new congregations in the San Juan metropolitan area. If the Mennonite Church is to grow significantly in the next few years, it will probably be through establishing new congregations, especially in the metropolitan areas. Several persons who attend the Summit Hills congregation live in distant parts of the city and they are willing to be the nuclei of new churches, starting in their homes."

David Augsburg, speaker on *The Mennonite Hour*, is holding a New Life

Crusade Apr. 1-4 at Bluffton (Ohio) College. The series of meetings is being sponsored by the General Conference Mennonite churches in the area.

Mennonite Board of Missions, Elkhart, Ind., has openings for secretaries, a bookkeeper, and secretary-mail clerk in program and service divisions at its central office. All positions are salaried. There are a number of openings for secretaries to administrators, and one person is needed for specialized typing in corporate secretarial services. Training for equipment and orientation to the Board and its total work will be provided. For more information please contact John Lehman, Box 370, Elkhart, Ind. 46514.

At the Goshen College annual peace oratorical contest held on Mar. 15, first-place winners were Miss Emma LaRoque in the women's division and Verlin Nafziger in the men's division. LaRoque, a junior majoring in English and communication, gave a speech, titled "Each Man with a Gun," about the Indian-white conflict and suggested ideas to promote better relations. She is the daughter of Mr. and Mrs. Napoleon F. LaRoque, Tofield, Alta. "Behind the Curtain" was the title of Nafziger's speech about promoting better relations with iron curtain countries by having Study-Service Trimester units in Yugoslavia, Czechoslovakia, or Russia. Nafziger, a junior, is the son of Mr. and Mrs. Earl A. Nafziger, Archbold, Ohio.

"With the Mennonite Christian Service Fellowship of India (MCSFI) and the Asia Mennonite Conference, we are getting busy with the Bangladesh mission planning. . . . The National Council of Churches in Bangladesh needs someone who can run a Writers' Workshop in Dacca to help the churches. In May 1973 there is to be an enlarged meeting of the MCSFI constituent groups and the executive committee of the Asia Mennonite Conference to form a mission board and to launch out a program of Mennonite witness in Bangladesh. . . . —P. J. Malagar, Dharmtari, India.

Names and addresses of overseas missionaries sponsored by Mennonite Board of Missions are available by writing the Board at Box 370, Elkhart, Ind. 46514.

The March-April issue of *agape* magazine is a special 16-page treatment of Voluntary Service involvement in minority communities — and VS participation by minority volunteers. In the issue 20 different persons, from a wide variety of perspectives, respond to the difficult questions involved. Published bimonthly for the VS program of Mennonite Board of Missions, *agape* is mailed to most of the congregations of the Board's supporting constituency. To receive one or

more copies of the March-April issue, at no cost, write to Dan Shenk, Box 370, Elkhart, Ind. 46514.

Marketing has begun for the distribution of a new series of Family Life TV and Radio Spots. The two spots, "You're O.K." and "You're Loved," encourage viewers to love, forgive, and accept others in the Jesus way. Pastors, businessmen, and other interested persons who would like to contact local stations for release of the spots are invited to write to the following marketing agencies for additional information. Persons living in Canada should write to Mennonite Radio and Television, Winnipeg, Man. R3T 2C9. Persons living in the U.S. should write to Mennonite Media Services, Harrisonburg, Va. 22801.

A bequest of \$8,463 from the estate of Martha Leinbach, formerly of Petoskey, Mich., and Goshen, Ind., has been received by Mennonite Board of Missions, Elkhart, Ind. The bequest was undesignated. The Board earlier received \$2,500 from a joint annuity contributed by the late Noah B. and Martha Leinbach.

Special meetings: William R. Miller, North Liberty, Ind., at Sand Lake Chapel, Stone Lake, Wis., Mar. 30 to Apr. 6. David Showalter, Plain City, Ohio, at Hernley, Manheim, Pa., Apr. 1-8. Fred Augsburg, Youngstown, Ohio, at Pleasant View, Chambersburg, Pa., Apr. 4-11.

New members by baptism: Three at Alsace Manor, Temple, Pa.; two at Fairview, Reading, Pa.; five at Buttonwood Fellowship, Reading, Pa.; nineteen at Bowmansville, Pa.; nine at Hopedale, Ill.; one at South Union, West Liberty, Ohio; one by baptism and two by confession of faith at Moore Park, Mich.; seventeen at Roanoke, Ill.

Change of address: Kay Yutzy, School of Nursing, Goshen College, Goshen, Ind. 46526.

readers say

Submissions to Readers Say column should comment on printed articles.

It thrills my soul to know there are Christians who can put into print the way I feel. So I would like to take this privilege to sincerely thank Brother Paul Kratz for his beautiful and truthful article on "The Way of Joy" in the Mar. 6 issue of *Gospel Herald*.

My lying bedfast for weeks lately, he has said it just the way it is within me—"Joy that isn't bought with money or good looks. Joy that remains even when the going gets tough." (My husband has been in the hospital now for two weeks and will be in a while longer.) I dearly appreciate and covet the fellowship of Christians. True Christian fellowship is beautiful and joyful! Rejoicing in God yourself and rejoicing with others who also rejoice in God results in great joy! Rejoice in the success of others. True happiness is impossible outside of Jesus Christ. Rejoicing in Jesus multiplies joy

because Jesus saves from sin. That's pure joy! Rejoice in service for Christ.

Joy is not the result of everything going "my" way. Joy comes from believing Jesus and from serving Him even when it calls for giving up something we'd like to do sometimes. Gladly giving up something to bring joy to God's heart. Such service brings unexplainable joy. Put yourself into Paul's shoes for a while. He was chained to his boss for two years. Joy depends on the atmosphere inside of you. Have no bitterness in your heart at all. God did something to me to make me sweet, gracious, and lovely. It happened in the fire. Joy is evidence of the Holy Spirit in my Christian life.

Joy is a gift from God and is the result of faith in Him and fellowship with Him. Joy does not depend on things. Lasting joy depends on my fellowship with God and with others. It depends on my relationship to Jesus and my service for Him. It depends how much I let God's Holy Spirit bear fruit in me. Losses, troubles, sickness, etc., cannot quench my joy. It is founded on Jesus Christ. I will live and rejoice. Thank you so very much. — Mrs. Victor Amstutz, Apple Creek, Ohio

In the Feb. 6 Issue, Richard A. Showalter, in his article, "The Christian Ministry, has outlined some interesting theories which I would like to question.

First, why do you just consider the minister? If this should be a part-time job with a beautiful brotherhood experience, then should we not include the professor and the mission board employee. Why should the congregational leaders be part time and collect the money to fully support the leaders in our schools and mission boards?

Second, have you ever been a pastor? If you have, you will know that he is a counselor, preacher, coach, father, administrator, and many, many other things. Further, he does many of these things while the average person is home with his family or being paid overtime. My question here is, How many congregations have several leader-type people who along with a practice, business, or teaching would accept or could accept a one-third or one-fourth time pastoral role and really do the job? I think it is impossible when already the businessman, the sociologist, and the lawyer is under pressure.

Third, I get a low view of the ministry from you. I hear you say that the leader is a sociologist - preacher, businessman - preacher, carpenter-preacher. I notice that the "preacher" is tacked on the end. Yet, you imply that he will probably want to be trained for the ministry. I cannot see how a sociologist-preacher can be any different from the farmer-preacher. He had to haul the hay instead of visiting the sick so his family could eat. Therefore, the work of the minister was neglected. I feel that the proof of this is that most of us from the church of yesterday do not know what it was to have the care of a minister.

Fourth, I don't get your point in the value of choosing a minister from within the congregation. I feel that has about as much value as second cousins marrying each other. Isn't it true that we are already too ingrown? Wouldn't leadership from other areas with different experiences bring more life and vitality to a congregation than have John's grandson preach to his sixty-six cousins?

Finally, I appreciate your concern for brotherhood. However, similar cultural settings can confuse the real meaning of brotherhood. The nature of true brotherhood and the church of Jesus Christ do not have lasting roots in similar cultural backgrounds but only in Jesus Christ as you well know. As we keep on our knees at the cross and allow the Holy Spirit to have full control in our lives, the patterns may change and the forms may differ, but

what of it? Brotherhood will be real and Jesus
(Continued on page 307)

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Clymer — Nolt. — Roy Clymer, Leola, Pa., Groffdale cong., and Barbara Nolt, Leola, Pa., Bethany cong., by Herman F. Myers, Nov. 25, 1972.

Graham — Buckwalter. — Gerald Graham, Kinzers, Pa., and Linda Buckwalter, Lancaster, Pa., both from Bethany cong., by Herman F. Myers, Mar. 11, 1973.

Griffith — Troyer. — Eddie G. Griffith, Lyons, Kan., and Sharlyn Diane Troyer, Hutchinson, Kan., South Hutchinson cong., by Calvin R. King, Mar. 2, 1973.

Helmuth — Yutzy. — Fred Helmuth, Arcola, Ill., Sunnyside cong., and Carolyn Yutzy, Arthur, Ill., Quin Chapel cong., by Paul Sieber, Nov. 18, 1972.

Howell — Nofziger. — William Howell, Jr., Columbiana, Ohio, Midway cong., and Velda Nofziger, Archbold, Ohio, Lockport cong., by Ernest Martin and Walter Stuckey, Feb. 24, 1973.

King — Martin. — Aldus R. King, Atglen, Pa., East Chestnut cong., and Judy A. Martin, Paradise, Pa., Ridgeview cong., by Aldus J. Wingard, Mar. 10, 1973.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Beachy, Joel and Rosalyn (Birkey), Greentown, Ind., second child, first son, Troy Alan, Feb. 19, 1973.

Christner, Freeman and Susan (McKay), Newport News, Va., second son, Wade Duncan, Feb. 11, 1973.

Cripe, Max and Phyllis (Doke), Goshen, Ind., second child, first son, Mark Henry, Mar. 8, 1973.

Derstine, Henry G. and Eileen (Gahman), Dublin, Pa., sixth child, third daughter, Janelle Kaye, Mar. 8, 1973.

Diener, Marvin and Ann (Hart), Gladstone, Ore., second child, first daughter, Debra Marie, Mar. 12, 1973.

van Donk, Jan and Carol (Hunter), Cresskill, N.J., second daughter, Tanya Ann, Mar. 11, 1973.

Hansen, Richard and Dorothy (Hostetler), Aurora, Ore., first child, Gina Gail, Mar. 5, 1973.

High, Larry and Shirley (Stauffer), Elizabethtown, Pa., first child, Elizabeth Nichole, Mar. 5, 1973.

Knepp, Edward and Beatrice (Hershberger), Iowa City, Iowa, sixth child, fifth son, Ryan Michael, Mar. 5, 1973. (Daughter and son deceased.)

Martin, Arthur and Esther (Beachy), Goshen, Ind., first child, Eric Lynn, Mar. 1, 1973.

Miller, David and Carol (Schrock), Kansas City, Kan., second daughter (first living) Kristine

Lynn, Mar. 10, 1973.

Powell, Lester and Shirley, Amboy, Ind., second child, first daughter, Twyla Jewel, Feb. 28, 1973.

Roth, Tom and Sally (Short), Archbold, Ohio, second child, first daughter, Carrie Ann, Feb. 21, 1973

Schrader, David and Elda (Studer), Roanoke, Ill., first child, Staci Joleen, Feb. 14, 1973.

Shafer, David and Joyce (Springer), Normal, Ill., second son, Brian David, Feb. 19, 1973.

Shellenberger, Larry and La Vonne (Huber), Manheim, Pa., first child, Dawn Renee, Feb. 1, 1973.

Shellenberger, Marlin E. and Thelma (Faus), Manheim, Pa., first child, Duane Eric, Nov. 16, 1972.

Stuckey, William and Rose (Knecht), West Unity, Ohio, third child, second daughter, Sara Ann, Feb. 24, 1973.

Weaver, Carl and Cheryl (Weaver), Goshen, Ind., third daughter, Chanee Lee, Mar. 8, 1973.

obituaries

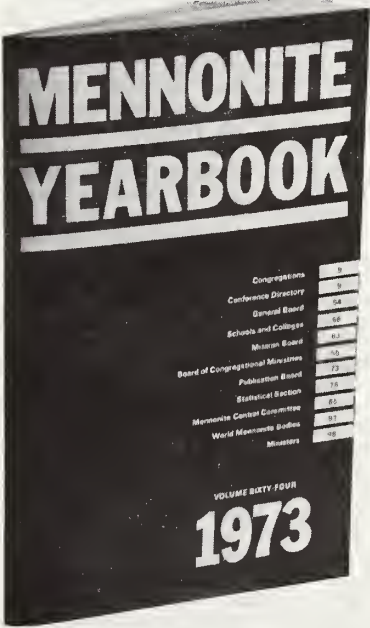
May the sustaining grace and comfort of our Lord bless those who are bereaved.

Basinger, Amos, son of Elias and Elizabeth (Baumgartner) Basinger, was born at Fortuna, Mo., Apr. 30, 1902; died as the result of a traffic accident, Mar. 1, 1973; aged 70 y. 10 m. On Feb. 5, 1933, he was married to Icie Steiner, who survives. Also surviving are 3 sons (Doyle, Clarence, and Ralph), 9 grandchildren, 2 brothers (David and Walter), and 2 sisters (Mary

Table IX
Comparative Sunday School Statistics

Year	No. of Schools	No. of Teachers	Enrollment
1937	584	6,105	74,654
1942	527	6,584	76,138
1947	603	6,845	82,287
1952	713	8,253	98,584
1957	819	9,699	114,560
1962	928	11,103	128,364
1967	979	11,133	125,907
1972	981	10,131	112,658

For additional statistics and other up-to-date information concerning the organization and work of the Mennonite Church, order the 1973 Yearbook now. Price \$2.00.



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and Bertha Basinger). He was preceded in death by one son and one sister. He was a member of the Martins Mennonite Church, where funeral services were held on Mar. 4, in charge of Harold Zehr, A. Willard Shertzer, and Edwin Bontrager; interment in the Martins Mennonite Cemetery.

Betts, Leah M., daughter of Daniel and Catharine (Whitner) Schmucker, was born at Sterling, Kan., May 9, 1885; died at Hutchinson, Kan., Mar. 1, 1973; aged 87 y. 9 m. 20 d. On Feb. 23, 1906, she was married to Frank A. Betts, who preceded her in death on June 23, 1950. Surviving are one son (Carl), 2 daughters (Fern—Mrs. Leo Showalter and Ruth—Mrs. Lawrence Miller), 6 grandchildren, 6 great-grandchildren, and one sister (Lavina Schmucker). She was a member of the Sterling Evangelical Mennonite Church. Funeral services were held at the Elliot Chapel on Mar. 3, in charge of William Coleman and Allen Erb; interment in the Memorial Park Cemetery, Hutchinson.

Bitikofer, Paul M., son of Fred and Martha (Loucks) Bitikofer, was born in Canton, Kan., Aug. 3, 1914; died at the Bethany Medical Center, Kansas City, Kan., Mar. 7, 1973; aged 58 y. 7 m. 4 d. On Aug. 25, 1937, he was married to Margaret Lucas, who survives. Also surviving are 5 children (Pauline—Mrs. Milton Sanvold, Kathryn—Mrs. Willis Stutzman, Glen, David, and Peggy—Mrs. Chuck Owens), his mother, 16 grandchildren, 6 brothers (Melvin, Leroy, Allen, Henry, Ralph, and Clifford), and 2 sisters (Mrs. Mabel Nunemaker and Mrs. Stella Sommerfeld). He was a member of the Argentine Mennonite Church. Funeral services were held at the Spring Valley Mennonite Church, Canton, Kan., in charge of John Landis and James Hershberger; interment in the Spring Valley Mennonite Cemetery.

Detweiler, Eva A., daughter of Andrew G. and Sallie (Alderfer) Derstine, was born in West Rockhill Twp., June 30, 1900; died of cerebral hemorrhage at Telford, Pa., Feb. 21, 1973; aged 72 y. 7 m. 22 d. On Dec. 25, 1920, she was married to Samuel R. Detweiler, who preceded her in death on July 24, 1949. Surviving are 2 children (Willard D. and Betty—Mrs. John B. Gehman), 5 grandchildren, 2 great-grandchildren, 2 sisters (Mrs. Elsie A. Freed and Mrs. Abram K. Landis), and one brother (Stanley A. Derstine). She was a member of the Rockhill Mennonite Church, where funeral services were held on Feb. 26, in charge of Henry L. Ruth; interment in the adjoining cemetery.

Ebersole, Harvey E., son of Martin and Amanda (Ebersole) Ebersole, was born in Conoy Twp., Pa., Oct. 11, 1875; died in the Orville Mennonite Home, Lancaster, Pa., Feb. 27, 1973; aged 97 y. 4 m. 16 d. He was married to Katie Becker, who preceded him in death. Surviving are 2 brothers (Ephraim and Samuel E.) and one sister (Barbara E. Greenly). He was a member of the Mount Joy Mennonite Church, where funeral services were held on Mar. 3, in charge of Henry Frank and George Leaman; interment in the Mount Pleasant Cemetery.

Good, Alvin W., son of John and Mary (Rich) Good, was born in Minier, Ill., Dec. 30, 1893; died at the Hopedale Medical Center, Mar. 9, 1973; aged 79 y. 2 m. 7 d. On Feb. 2, 1919, he was married to Bessie Kauffman, who survives. Also surviving are 6 daughters (Mrs. Marcella Kossen, Mrs. Oleta Bachman, Mrs. Eileen Nafziger, Mrs. Lola Kauffmann, Mrs. Helen Mumaw, and Mrs. Marilyn Kauffmann), 2 sons (Walter and John), 27 grandchildren, 3 great-grandchildren, and 4 sisters (Mrs. Phoebe Litwiller, Mrs. Rosie Egli, Mrs. Esther Stichter, and Ruth Good). He was a member of the Hopedale Mennonite Church, where funeral services were held on Mar. 11, in charge of Lee Miller and Ivan Kauffmann; interment in the Hopedale Mennonite Cemetery.

Kreider, Parke M., son of Benjamin M. and Susan (Kreider) Kreider, was born in Paradise Twp., Pa., Dec. 12, 1903; died unexpectedly at the Lancaster General Hospital, Lancaster, Pa., Feb. 13, 1973; aged 69 y. 2 m. 1 d. He was married to Anna Zink, who preceded him in death in 1967. He was later married to Edyth Andrew, who survives. Also surviving are one brother (Paul D.) and one sister (Esther—Mrs. J. Ervin Denlinger). He was a member of the New Holland Mennonite Church. Funeral services were held at the George D. High Funeral Home on Feb. 16, in charge of Amos Sauder, Henry W. Frank, and Frank Shirk; interment in the Good Mennonite Cemetery.

Lutz, Clarence E., son of Abram B. and Annie (Erb) Lutz, was born in Lancaster Co., Pa., Aug. 19, 1903; died of a heart attack at his home in Elizabethtown, Pa., Mar. 5, 1973; aged 69 y. 6 m. 14 d. On Mar. 26, 1925, he was married to Ruth L. Herr, who preceded him in death on Aug. 4, 1972. Surviving are one daughter (Mary Elizabeth), 2 sons (James C. and John A.), and 7 grandchildren. He was preceded in death by 2 daughters (Martha Jane and Esther Lois). He was ordained to the office of deacon on Dec. 15, 1932. On June 10, 1937, he was ordained as a minister and to the office of bishop on Feb. 8, 1950. At the time of his death he was serving in the Elizabethtown and Cumberland districts. He was a member of the Elizabethtown Mennonite Church, where funeral services were held on Mar. 8, in charge of Russell J. Baer, H. Raymond Charles, and David N. Thomas; interment in the Salunga Mennonite Cemetery.

Miller, Naomi, daughter of John B. and Catherin (Yoder) Miller, was born in Johnson Co., Iowa, Oct. 15, 1872; died at Wellman, Iowa, Mar. 9, 1973; aged 100 y. 4 m. 22 d. On Dec. 2, 1892, she was married to David D. Miller, who preceded her in death on July 26, 1952. Surviving are 5 daughters (Gertrude Breneman, Katie E.—Mrs. George S. Miller, Olive Garber, Nettie Hershberger, and Mable—Mrs. John Berry), 2 sons (Ralph and Harold T.), 26 grandchildren, 76 great-grandchildren, and 13 great-great-grandchildren. One daughter (Mary) preceded her in death. She was a member of the Lower Deer Creek Mennonite Church, where funeral services were held on Mar. 11, in charge of Robert K. Yoder and Ronald Kennel; interment in the Lower Deer Creek Cemetery.

Miller, Sherman S., son of Enos and Emma (Gingerich) Miller, was born in Washington Co., Iowa, Jan. 23, 1901; died of a heart attack at Sarasota, Fla., Mar. 6, 1973; aged 72 y. 1 m. 11 d. On Dec. 3, 1922, he was married to Emma Miller, who preceded him in death on Apr. 11, 1933. On Oct. 27, 1935, he was married to Ida Yoder, who died in 1965. On Mar. 11, 1967, he was married to Ella Mishler, who survives. Also surviving are 4 daughters (Ellen—Mrs. Duane E. Yoder, Ruby—Mrs. Robert Schrock, Nita—Mrs. Daniel D. Miller, and Barbara—Mrs. Alie Eichelberger), 3 stepdaughters, 21 grandchildren, 2 great-grandchildren, and a number of stepgrandchildren and stepgreat-grandchildren. Two grandchildren preceded him in death. He was a member of the East Union Mennonite Church, where funeral services were held on Mar. 10, in charge of Lonnie Yoder and J. John J. Miller; interment in the East Union Cemetery.

Neff, Mary Ellen, daughter of John Leonard and Anna (Ebersole) Reisner, was born in Ayr, Neb., Oct. 26, 1881; died at the West View Manor Rest Home, Wooster, Ohio, Mar. 6, 1973; aged 91 y. 4 m. 8 d. In 1901 she was married to Samuel Good, who died in 1905. In 1915 she was married to Amos Neff, who died in 1951. Surviving are 2 children (Ethel Yoder and Charles Neff), 3 grandchildren, 11 great-grandchildren, and 2 sisters (Ann—Mrs. J. R. Allgyer and Naomi—Mrs. Harry Ditzel). She was a member

of the Science Ridge Mennonite Church, Sterling, Ill. Funeral services were held at the Oak Grove Mennonite Church on Mar. 8, in charge of Peter B. Wiebe; interment in the Oak Grove Church Cemetery.

Pletcher, Sadie, daughter of Mr. and Mrs. Levi Nunemaker, was born at Wakarusa, Ind., Sept. 6, 1894; died of a heart attack on Feb. 27, 1973; aged 78 y. 5 m. 21 d. On June 22, 1922, she was married to Elmer Pletcher, who preceded her in death on Feb. 24, 1963. Surviving are one daughter (Beulah—Mrs. Earl Ganger), 2 grandchildren, one brother (Earl), and 3 sisters (Mrs. Ida Newcomer, Mrs. Mae Jacobs, and Grace Nunemaker). She was a member of the Yellow Creek Mennonite Church, where funeral services were held on Mar. 2, in charge of Mahlon D. Miller, interment in the Yellow Creek Cemetery.

Stoltzfus, David M., son of Aaron K. and Katie (Mast) Stoltzfus, was born at Morgantown, Pa., Aug. 22, 1898; died of a heart attack at Sarasota, Fla., Mar. 3, 1973; aged 74 y. 6 m. 9 d. On Nov. 22, 1921 he was married to Mattie Smoker who preceded him in death Mar. 27, 1963. On May 12, 1964 he was married to Hilda Yoder who survives. Also surviving are 2 sons (J. Wilmer and Ralph), 9 daughters (Mildred—Mrs. Raymond Yoder, Esther—Mrs. Wendell Hostetler, Ruth—Mrs. Omar Beam, Elsie—Mrs. Joseph Petersheim, Edna—Mrs. Harold Martin, Grace—Mrs. Elmer Sensenig, Mrs. Vera Yoder, Romaine—Mrs. Burdell Stucky and Fern—Mrs. Dennis Clemmer), 41 grandchildren, and 5 great-grandchildren. One grandchild preceded him in death. He was a member of the Conestoga Mennonite Church where funeral services were held Mar. 8, in charge of Ira Kurtz, Aaron F. Stoltzfus and Nathan Stoltzfus; interment in the Conestoga Mennonite Church Cemetery.

Yoder, Catherine L., daughter of Christian L. and Lydia (King) Yoder, was born in Mifflin Co., Pa., Dec. 12, 1908; died Mar. 11, 1973; aged 64 y. 2 m. 27 d. Surviving is one brother (Christian Yoder). She was a member of the Conestoga Mennonite Church, where funeral services were held on Mar. 14, in charge of Millard Shoup, Harvey Stoltzfus, and Ira A. Kurtz; interment in the Conestoga Cemetery.

Yoder, Samuel K., son of Jacob T. and Sally (Yoder) Yoder, was born at Belleville, Pa., July 7, 1892; died of heart failure at his home in Belleville, Pa., Mar. 12, 1973; aged 80 y. 8 m. 5 d. On Jan. 4, 1917, he was married to Katie C. Peachey, who survives. Also surviving are one son (David R.), one daughter (Mrs. Bertha A. Hartzler), 6 grandchildren, 5 great-grandchildren, and one brother (Aaron S. Yoder). He was a member of the Locust Grove Mennonite Church, where funeral services were held, in charge of John B. Zook, Paul Bender, and Gerald Peachey; interment in the Locust Grove Cemetery.

Cover by Luoma photos.

calendar

Seventy-fifth Annual Commencement, Goshen College, Goshen, Ind., Apr. 15.
Mennonite Camping Association Conferences: Camp Valaqua, Water Valley, Alta., Apr. 23-25; Drift Creek Mennonite Camp, Lincoln City, Ore., Apr. 27-29; Deer Creek Christian Camp, Pine, Colo., May 25-28.
Homecoming, Eastern Mennonite College, Harrisonburg, Va., Apr. 27-29.
Southeast Mennonite Convention, Lakewood Retreat, Brooksville, Fla., Apr. 27-29.
Mennonite Conference on Christian Community, St. Jacobs Mennonite Church, May 3-6 (Thursday evening through Sunday morning).
Church Music Conference, Eastern Mennonite College, Harrisonburg, Va., May 4, 5.

(Continued from page 305)

will be praised! — Henry Swartley, Phillipsburg, N.J.

. . .

The article by Richard A. Showalter in the Feb. 6 issue on "The Christian Ministry" was refreshing indeed. A minister, whether "educated" or not, who can understand the spiritual needs of his congregation and lead them closer to God will go a lot farther than one whose time is largely taken up with keeping up to date on contemporary patterns of church life.

I also appreciated Menno B. Hurd's article on "Return to Discipline" and "Just Checking If You Love Me" by Simon Schrock (Mar. 6 issue). Give us more of this kind. There seems to be so much advice from those who've been through the school of education compared to those who've been through the school of experience. Having had scriptural discipline taught and built into my early Christian life, reading and hearing the testimonies of those who claim to have been liberated by the Spirit, but whose lives show little evidence of being obedient to God's Word, leave me feeling rather sad. — Paul M. Weaver, Manheim, Pa.

I want to send my thanks and appreciation for two recent articles, "Silent Miracles" by Anna Marie Steckley, having gone through two mental hospitalization experiences myself and seeing the hand of God through these hard experiences and again being able to feel the love of Jesus in so many ways. The love my family and the church gave me in standing by me through these trying days and years of my life and journey toward becoming more of a whole person. I still can claim Romans 8:28 as the verse for our married life. My husband and I chose this verse 31 years ago as we started on this journey together.

The other is the editorial, "Humility and Christ's Glory." This was also a valuable article. I too find it a little difficult to accept a lot of the publicity that accompanies some of the leading celebrities of our country. We can put Jesus in His rightful place and say as He said, "And I, if I be lifted up from the earth, will draw all men unto me."

Thanks for the good work of publishing many other very valuable articles. — Gladys M. Myers, Portland, Ore.

. . .

Thanks for the beautiful centerfold in the Mar. 6 *Gospel Herald*. I have posted it prominently in my bedroom.

Oh, I know, it isn't as erotic as the *Playboy* centerfold but this is the kind of thing that really turns me on. It helps me remember that this world has not completely gone to the dogs; that many dedicated people are still investing their money in the poor, the destitute, the suffering masses both in North America and around the world; that hundreds of our youth are turning their backs on self-indulgence and practicing self-sacrifice "In the Name of Christ," through our service agencies.

It turns me on to see how much one denomination does with so little and I need to be reminded of that especially when *Time* magazine and CBS radio make me aware of how little some do with so much. Case in point is a certain TV preacher who builds a quarter of a million dollar parsonage in suburbia where the rubber barons live, and as one of Christ's simple servants, preaching a simple gospel, drives Cadillacs, flies in a private jet plane, builds a private prayer tower for which CBS claims he pays the city of Akron nearly \$200,000 per year as guarantee that they will not allow any other structure so tall to be built in the Akron environs.

A man who acknowledges that his empire, estimated to be worth something between \$30

to 45 million has done some things the law considers illegal and is in serious financial trouble but would not be if the law could only be bent enough to let him include the \$14 million in outstanding wills as a financial asset. Who by way of explanation says simply that his supporters are simple, pious people who will sacrifice to make it possible for him to proclaim the gospel (or build an empire?).

If with this expose they continue to pour in their sacrificial dollars we must redefine "simple." Oh, would that the thousands upon thousands of dollars that came from Mennonite sources have been in the column of your centerfold representing help for the hurting, rather than luxury retreat centers for the rich or girdle factories, etc.

Thanks, John, for making the *Gospel Herald* a first rate Christian denominational publication during your tenure as editor. All of us, friend and foe alike, owe you a grand affirmation for your fearless, prophetic ministry among us. — Robert N. Johnson, Kitchener, Ont.

Ed Note: The following more lengthy letter is from Helen Rytz, whose home is in Switzerland. She is presently in graduate study at the University of Michigan and a faithful attendee at the Ann Arbor Mennonite Church. She shares comments on numerous articles which appeared in Gospel Herald from a background of personal experience and the experiences of relatives and friends in Germany.

For quite some time I was thinking of replying to the many articles in the *Gospel Herald* which bothered me. I felt generally that there was such a preoccupation with the outward situation of the war in Vietnam which missed the actual dilemma the nation was facing.

I wholeheartedly agree with the editorial in the Jan. 16 issue which upset so many readers according to the Feb. 13 issue (section of readers say). The article as well as the replies made it clear where the main problem is: war is wrong but the American nation, the leader as well as the people who voted for him, are OK. All that was needed was to stop the war, and now America is finally the great Christian nation, the best the world ever had.

All the missionary work (missionary not only in the strict religious sense, but also in a political one, the mission to spread the ideology of American democracy and the American way of life) was immensely hindered by the war. The world as a whole reacted so strong against the American aggression that it upset the righteous American (especially all the good-meaning Christians) even more than the war itself.

In this connection I enjoyed the article of W. Hackman in the Feb. 6 issue. He pointed to the deeper problem of the nation. Maybe many of the readers of *Gospel Herald* are not familiar with the situation in Germany during the '30s.

The parallels between America of the '70s and Germany of the '30s are striking. Germany was a great Christian nation, full of missionary zeal. The church was supporting Hitler because he had been able to bring the country out of a political stalemate. And the country was suffering under a heavy financial burden because of the many welfare recipients. Hitler had a great program for the unemployed and cut down on welfare dependency.

Right now the cry for "workfare" instead of welfare is great in this country. If Nixon would be able to get a similar well-working work program going as Hitler did, he would be greatly praised by all hardworking Americans, at least by the Christians. The German Christians in the '30s did not know what Hitler had in mind and what the end of the decade would bring. Neither does anyone now know what Nixon has in mind! He has only very few

close counselors and makes decisions without consulting with the Congress, often even against the Congress.

Just as much as Nixon is supported by many Christians today, so was Hitler. Both use the same methods. Nixon understood it to assure the support by creating his House-Church in the White House. He "bought" with this act the influential leaders of all denominations, including Catholics. The editorial of the Jan. 16 issue mentioned the Old Testament prophets who would be in the dungeon today. Maybe the time is not far where American "confessing Christians" will be treated similar to what they were in Germany.

Most leaders went along with Hitler and only a few, belonging to the "Bekennende Kirche" were thrown into prison and concentration camps. And this did not happen till the end of the '30s and the beginning of the war. Today martyrs like Bonhoeffer or Niemöller (who survived the concentration camp) are highly esteemed. But during the '30s they were looked at as stupid, only causing problems to the many Christians who wanted to enjoy the good life Hitler brought to the country.

The reader of the Feb. 13 issue of *The Mennonite* was right that there is danger in speaking up against the government. He writes: "When the church teaches its members to become reactionaries, then the church becomes subject to the chastening hand of God; and that chastening may come from the very government that it's deriding."

Was it God's chastening hand who brought Bonhoeffer into prison? Did he deserve to be killed by Hitler because he dared to speak up against his government? The kind of thoughts expressed in the above quotation were very common in Germany during the '30s. Most Christians did not want to get involved with governmental affairs, they realized the danger. Or they just did what pastor Rinks suggested: "They were faithfully ministering the words of life to the sheep of the flock without aligning themselves with the elements of this present life."

It is interesting to see that many who were condemning the German Christians for not opposing Hitler are today most upset about the Americans who dare to criticize anything the president does. W. Hackman is right: "Criticism becomes tantamount to treason." That is at least the message I got by reading the different letters to the editor in many issues of the *Gospel Herald* (and *The Mennonite* as well).

And here I see the last similarity between Germany of the '30s and America today. Most people outside Germany realized that the development the country experienced was awful. Many voices against Hitler could be heard. But the Germans (or at least most of them) did not see it. And many of the most faithful Christians were blind and rejected any criticism others would make against Germany.

The same thing seems to be happening today. In many parts of the world today many Christians and non-Christians are worried about the development within the United States. Of course Americans do not get the same news the rest of the world gets. Many Americans believe their own news and reject the foreign ones as malicious. The Germans of the '30s reacted the same way.

Maybe the parallels I was pointing out seem farfetched. And I have no belief that the majority will change their mind because of my letter. I hope they will be spared a similar dreadful awakening the Germans experienced thirty years ago. Not because they deserve it more than the Germans to be saved from such an experience but because I hope the whole world might be spared another war like the second world war. — Helen Rytz, Switzerland.

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Confession--How Far?

Confession of sin is a common concern for sincere Christians. We know confession is necessary. But how far should confession be made? A guide which still seems as satisfactory as any is to confess sin as far as it is known. This means that if a person's sin, for example, is known throughout the congregation confession should be made to the congregation. If it is known by a few it should be made to the few. However public confession does not do away with confession and restitution between persons where such is necessary to restore proper relations.

Confession of sin can be ticklish business. Unless we are honest in evaluating our motives confession can be used as an opportunity to tell another his faults or sins. A great truth lies in the old statement, "Honest confession is good for the soul, it is true, but it is sometimes a selfish indulgence harmful to others."

This hints at a common problem. The Scripture says we are to confess our faults one to another. A temptation is to confess the faults of others rather than our own. How do we do this? Look at an example which impressed itself upon me as a young person.

A certain person whom I knew seemed to use confession as a way of giving vent to feelings toward others. The method was to go to a person she had ill feelings toward and say something like this: "I want to confess to you that I've had bad feelings toward you."

But instead of asking forgiveness and leaving it there she would use this confession as a starting point to tell what she didn't like about the other person, what annoyed her, and where she thought the other person was wrong. She really wasn't confessing her own faults but what she thought were the faults of the other person. Confession

provided the opportunity to clobber the other person. That was not Christian confession but could better be classed as malice, evil speaking, spite, or even an expression of hate.

Unless motives are pure and love drives us to make a confession, confession can all too easily provide an opportunity to tell another person what we don't like about him under a pious front. So "confession becomes a selfish indulgence harmful to others," a release of our own ill will.

In such things as envy, jealousy, and other sins of the spirit, it may be better to settle such before God rather than going to the person one is envious or jealous of. Sins of the spirit are particularly prone to be sins which can be used to tell others of their faults. Now these sins of the spirit can hang on very tenaciously and many times victory over them can only come with complete and honest confession of them. However, it is probably best if our confession of such feelings is to a trusted Christian friend who will stand by us in prayer until we have victory. It is doubtful if relations are ever strengthened when we go confessing our ill feelings toward a person who knows nothing about our ill feelings toward him. The problem is ours, not his.

If our ill feelings are known, the story is, of course, different. Then confession should be as far as it is known. There must be confession and repentance of all known sin. But we must always beware of our motives, particularly in confession of sin. To use confession as a way of confessing another's faults or to tell another where he is wrong rather than confessing and repenting of our own sin is to make confession a farce, a selfish indulgence harmful to others. — D.



GOSPEL HERALD

April 10, 1973



Beware the New Superspirituality

by Francis A. Schaeffer

We are in the midst of another titanic struggle between false spirituality and balanced Christian faith. I can think of no better term for the new false spirituality than "superspirituality." It is reflected in certain aspects of the new pentecostalism and the Jesus movement, but it also can be detected on a broader basis as our culture overreacts to scientism and rationalism. In their thirst for spiritual reality, young people in particular are running headlong into superspirituality.

We are quite familiar with pentecostalism. As a movement it was born in the early part of this century. In the early years it tended to make a mistake in emphasizing external signs and manifestations *as tests of spirituality*. You were often considered a second-class Christian if you didn't have these external marks.

On the other hand, the old pentecostal movement taught a great deal of basic Christian doctrinal content. *Content* was their prime test for fellowship and acceptance. You had to hold the right doctrine or you were not accepted in the church or allowed to be a pastor. Old pentecostalism's strong emphasis on the content of Scripture made it a dynamic source of evangelism, say in South America. People who really teach the gospel, hold a high view of Scripture, and give proper emphasis to the Holy Spirit are bound to be greatly used of God.

With the rise of the new pentecostalism, we have something different. In general, the new Pentecostals put their emphasis on the external

contents

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Francis A. Schaeffer warns about a growing problem brought to a head by the Jesus movement and the new pentecostalism

signs themselves instead of on content, and they make these external signs the test for fellowship and acceptance.

The rub of course is this: There are unitarian groups and Buddhist groups who also have these external signs. Any external sign can be duplicated or counterfeited.

We can also see a parallel between the new Pentecostals and the liberals. The liberal theologians don't believe in content or in religious truth. They are really existentialists using theological, Christian terminology. Not believing in truth, they can enter into fellowship with any other experience-oriented group using religious language.

That's what we are beginning to see in certain new Pentecostal circles. Instead of accepting a person on the basis of what he believes, which has always been the Christian way, it's "Do you have these external manifestations?" Questions which have been considered important enough to cause crucial differences, all the way back to the Reformation and before, now are swept under the rug.

Faith Based on Fact

I am not saying that the young people caught up in the new pentecostalism are not Christians. Many of them are. But we are impressed with the fact that many have very little content to their faith. Everything is experience; emotion (or emotionalism) is the base.

We must be careful here, lest we be accused of saying that there shouldn't be any experience or emotion. There is and there should be. But neither experience nor emotion is the basis for our faith. The basis for our faith is that certain things are true. The whole man, including the intellect, is to act upon the fact that certain things are true. That, of course, will lead to an experiential relationship with God, but the basis is *content* not experience.

In addition to the new pentecostalism there are other forms of superspiritual Christians. It is easy to identify some groups and to see specifically what is wrong. But others are much harder to identify.

What then are some of the identifying marks of superspirituality? One is the depreciation of the intellect. This often is based on an incorrect biblical exegesis of 1 Corinthians 1, 2. Some read these chapters as though Paul attacked wisdom and reason as such, as though he despised the mind. There is a revival of the notion that Paul made a mistake on Mars Hill when he used the intellect (Acts 17). The superspiritual mentality takes the view that 1 Corinthians 1, 2 shows that Paul changed his mind in regard to the use of reason.

This is bad exegesis. We must not lose the all-important point of this passage: it is the rejection of incipient gnosticism (a salvation by knowledge and of worldly wisdom — humanistic or rationalistic) in contrast to the knowledge that God has given us by revelation. Paul rejects both autonomous intellectualism and autonomous contemplation. But that does not mean that Paul discouraged the use of the intellect.

There is indeed the danger of falling into a proud intellectualism. But there is also the danger of lacking a love and compassion for men great enough to inspire the hard work needed to understand men's questions and to give them honest answers. This takes a use of the intellect. Throughout his ministry, Paul talked to people with this kind of love and compulsion, and he wrote this way, for example, in Romans 1, 2. Christ, too, gently answered questions and discussed issues during His earthly ministry.

A second mark of superspirituality, related to an inaccurate exegesis of 1 Corinthians 1, 2, is a despising of discussion and of apologetics. It is strange that a number of young people who were once turned off by churches who fed them gospel proof texts with no answers are now feeding others gospel proof texts with no answers.

It's like seeing a ghost. When I saw it in evangelical churches in the past, I said to myself: it isn't fair, it isn't fair not to let students know that there are intellectual reasons for believing. It isn't fair to tell them that it is unspiritual to ask intellectual questions. And now we've come around in a circle (all within a few years), and we are hearing it all over again. As soon as we begin to discuss and give answers, a particular kind of voice suddenly speaks up and says, "This is not spiritual."

There is a notion that when you give answers to spiritual problems, your voice must be different. That's just like some of the old pastors who turned the kids away. Many of the pastors did not pray or preach in their street

GOSPEL HERALD

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John M. Drescher, Editor

David E. Hostetler, News Editor

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Dr. Schaeffer is a well-known Christian apologist and author and is also noted for his youth ministry in L'Abri, Switzerland. This article is excerpted from his recent book *The New Super-Spirituality*, Inter-Varsity Press, © 1972. Used by permission.

voice but in a special, holy voice. You learned to pray with a higher than usual voice because that was the holy voice that was required. We are hearing this holy voice again.

A third mark (although one doesn't find it everywhere) is a despising of the body. Asceticism for the sake of asceticism is again coming to the fore. We recall the ugliness of some Christian families in old evangelical circles, an ugliness that was expressed in teaching either actively or by silence that it is more spiritual not to enjoy the pleasure of the body in marriage. It is again returning. It isn't that a husband and wife might not agree to fast sexually sometimes in order to pray, but that asceticism as a thing in itself is made holy. It is natural, therefore, to find some people who feel negative about the body. The body is beginning to be despised as much as the intellect.

Cultural Questions No Longer Asked

Another mark of superspirituality is the fact that certain questions are no longer asked. Three or five years ago in every discussion I constantly heard such questions as, What does this mean in art? What does it mean in poetry? in drama? in music? What does it *mean*? Now often I do not hear a single question like that. If people aren't asking these cultural questions, then they are not thinking about them. The lordship of Christ over the whole of culture has simply run through their fingers.

The circles are parallel: On the non-Christian side the students who hated the bourgeois background of their parents have become the new bourgeois; students who hated the anti-intellectualism of their parents have taken up transcendental mysticism. On the Christian side the students who fought the legalism of their parents and churches now voluntarily join the strictest of sects; the students who disliked the anti-intellectualism of their parents now often take Jesus as if belief in Him were an "upper-story" trip, separated from the mind and from the whole man.

Still another mark of the new superspirituality is the emphasis on the spectacular and the extraordinary, and along with this the emphasis on an eschatology-centered theology. In evangelical circles in both England and America for perhaps the last ten or fifteen years, prophecy has been despised. It grew to be despised among the young biblical theologians because their parents had bickered over the smallest of eschatological points. In these older evangelical circles, somebody would suddenly lash out against somebody else because of a small shift in the program he promulgated. One said, "One, two, three, four," and another said, "One, two, four, three." And *bang!* — the war was on. The younger generation got sick and tired of it, and consequently in some of the theological seminaries where I have lectured there has been little interest in prophecy, in eschatology.

Now, among many of the youth, prophecy, rather than being a part of a larger whole of theology, has become the integration point of whatever theology they have. Eschatology has been blown up out of proportion. I hold very

definite views in eschatology, but eschatology is not the integration point of my theology.

I think that prophecy is often popular now just because of the current interest in all that is spectacular. The more extraordinary the better. Excitement is the thing. What is desired is the quick, easy solution. On both the non-Christian and the Christian side there is a kaleidoscope of rapidly changing fashions. What is sought is instant everything.

In all of the marks of this superspirituality, we must keep in mind the difficulty we have in drawing distinctions. In doctrinal matters and in certain moral areas, the lines are easy to draw. If a person denies that Jesus is God, he denies that Jesus is God. It is either yes or no; it isn't 50-50. If the issue is whether an elder has slept with another elder's wife, he either has or he hasn't. It's simple. But when we come to superspirituality, the distinctions are more difficult. We are certainly going to make some mistakes, and we must help each other to stay within the control of Scripture and to look to the work of the Holy Spirit so that we do not make serious mistakes.

What, then, shall we as Christians do in the light of the tendency toward this new superspirituality? Our response cannot be simple, and it must be taken with caution. Nonetheless, I think there are four principles that we should keep in mind.

Four Steps Must Be Taken

First, we must not forget "the mark of the Christian." We must be absolutely convinced in our minds and in our emotions that those who are true Christians are really our brothers in Christ. The world has a right to judge whether we are Christians or not by the way we show an observable love to all *true* Christians, and therefore our love for each other as true Christians must be evident to the world. Furthermore, Christ tells us in John 17 that the world has a right to judge whether the Father has sent the Son on the basis of whether the world sees love among all true Christians. Therefore, we must not divide up into ugly parties. While stating and acting upon what we feel to be right in this matter, we must not be a divisive but a healing agent among true Christians.

Second, in meeting the new superspirituality we must emphasize content, content and then content again. This content must be based on the propositional revelation given in Scripture, and all our freedoms under the leadership of the Holy Spirit must be within the forms delineated by Scripture. We must stress that the *basis* for our faith is neither experience nor emotion but the truth as God has given it in verbalized, propositional form in the Scripture and which we first of all apprehend with our minds — though, of course, the whole man must act upon it.

Third, we must resist the trend toward the new superspirituality. This can be done in several ways.

For one thing, we need to be careful where we advise young Christians to worship and to what groups they should join themselves. It may sometimes be difficult to detect the signs of superspirituality in a group, but we need to be wary and encourage new Christians to worship where they will be sure to receive adequate biblical content and fellowship.

Furthermore, wherever we have the responsibility for a church or group, we must not let the new superspirituality get out of hand. This is hard because one cannot have an antiseptic situation in this regard. You have to keep your doors open to those affected by superspirituality if you are going to help them. (It is the same as with the drug situation. If you are going to help people on drugs, then drugs are going to be around and the environment will not be antiseptic. You have to be willing to run risks in order to help young people get off drugs and start living Christian lives.) On the other hand, we can't let the new superspirituality harm others. In certain difficult cases we may have to ask someone to leave if they are determined to bring everyone else into their own kind of bondage.

Beyond this, we have to take the initiative to stress that the mind belongs to Christ, the whole man is to come to Christ. In other words, if the cultural and intellectual questions aren't asked when we lecture, then we have to raise the questions. Ten or twelve years ago when I was lecturing in evangelical churches and schools, the questions were not always asked by the professors or the students. I had to ask them. These lectures, I realize, were revolutionary at that point. I stressed the cultural aspect of Christianity, the lordship of Christ over the whole man, when the questions didn't bring it forth. We may have to start doing this all over again. We have to stress the cultural and the intellectual lordship of Christ to this younger generation as much as we did to their parents.

Fourth, and finally, in meeting the challenges of the new superspirituality, we must not overreact. I'm desperately afraid of overreaction, of overstressing the intellect, overstressing the cultural emphasis, treating Christianity as if it were only a system. Christianity is a system, but it isn't only a system, God is there and we must be in a living relationship to Him. Consequently, as we see the new superspirituality springing up, the danger is going to be that we will overreact and underemphasize the work of the Holy Spirit.

The proper Christian response to wrong teaching in a particular doctrinal area is not to avoid the doctrine but to see it in the proper Christian framework. Within the form of Scripture and under the leadership of the Holy Spirit, we have to restore the proper balance.

When a group of people begins to overemphasize the work of the Holy Spirit at the expense of the full content

of Scripture or to underemphasize the status of the intellect or cultural responsibility, the danger is to talk less and less about the Holy Spirit for fear someone will confuse us with this other group. Instead, a Christian must have the courage to give the doctrine of the Holy Spirit its proper attention.

Christianity is not only intellectual, it is not only our cultural responsibility. Christianity is being born again on the basis of the finished work of Christ, His substitutionary death in space-time history. Christianity is the reality of communion with God in the present life, it is the understanding that there is the indwelling of the Holy Spirit, it is the understanding that there is the moment-by-moment empowering of the Holy Spirit. Christianity is the understanding that the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. It is the understanding that the fruit of the Spirit is meant to mean something real to *all* Christians. It is the understanding that prayer is real and not just a devotional exercise. Indeed we must not overreact to the new superspirituality, but we must stress that Christ is Lord of the whole man, not just Lord of the soul. He is Lord of the intellect and Lord of the body. He means us to affirm life and not negate life. Such is the ideal. May God show us the living balance and help us to live in that balance.



On Receiving It

One day an elderly lady was visited by a minister who carried with him a contribution toward the rent of her cottage. He knocked once at the door and there was no answer. He knocked twice and still no answer. He noticed smoke coming from the chimney, so he knocked again, but no response. Days later she confessed that she was in, but did not answer because she thought he was the rent collector.

Many wonderful riches are offered but we have to provide the reception. The response to life's offers is within our own province.

At the center of Christianity is both an offer and a response. It is a gift and the reception of that gift. Jesus said: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (Jn. 3:17). The wonderful love of God is never forced upon an individual. It is always, from beginning to the end, an offer, a gift. You and I are free moral agents with the power to accept or to reject.

Through daily vigilance, through frequent prayer and Bible study, through private and public worship, through daily involvement we can gain the wisdom to accept those offers which God so willingly presents. — Wilson O. Weldon

(First in a Series)

Old Age? It's Largely a Matter of Attitude

by Tammy Tanaka

Nobody wants to get old.

Although we in the twentieth century no longer search for the legendary fountain of youth or magic potions to beat old age, we still have the yearning for "eternal youth."

Most of us probably fear aging because we tend to associate it with such unpleasant symptoms as senility, poverty, and sickness.

We may envision ourselves as dottering "senior citizens" — lonely, useless, feeble-minded, subsisting on Social Security or welfare. And we think in horror, "Oh, I would rather be dead!"

But is "old age" so grim?

Apparently it need not be. There is strong evidence that those who make the effort to "stay young" can remain mentally and physically youthful into the 70s and beyond.

"How people adjust to old age depends on their attitude," says Father Edward Barrett, pastor of St. Brigid's parish in Brooklyn. "Those who survive and grow old gracefully are those who stay active."

"I was flabbergasted to see some bright, energetic men in their 70s getting ready to learn how to play golf," he told us. "This is their attitude, their mentality. They see no limit to how long they can keep learning. Some old people are more vital than most young people."

Henry Whiting, a Lutheran Church in America pastor and an official at the Lutheran Council in the U.S.A., said that "one's attitude toward age is intimately related toward one's attitude toward life in general."

"How do you view life?" he asked. "If you look at life as one big question mark, that's going to affect how you see your later years. But if you view life as having meaning and purpose and see back of it God, this too affects your outlook."

"Life, death, aging — all are in the hands of God and are intimately related."

Rabbi Isaac Trainen, director of religious affairs for the Federation of Jewish Philanthropies, deplored the current tendency to segregate people according to age differences. "Terms like senior citizens and golden age are for the birds!" he declared. "It's a sad commentary on Western civilization that it has come to that."

"I work with men and women who are in their 70s who are just as alert as those in their 30s," he said. "I don't believe people should be categorized by age differences. Especially, I don't feel we should 'put people out to pasture' simply because they reach 55 or 65 years old."

Available studies on aging tend to support the views of Rabbi Trainen, Father Barrett, and Mr. Whiting that aging is largely an individual matter, depending a great deal on the individual's attitudes and personal life-style.

The most obvious fact that emerges from the studies is that one cannot generalize about the aged. People when they reach age 65 do not suddenly lose their individual differences and become homogenized into something called "senior citizens."

Sociologist Bernice L. Neugarten of the University of Chicago says that within broad limits "the pattern of aging is predictable for the individual if we know his personality in middle age and how he has dealt with earlier life events."

Research has led investigators to conclude that "aging should be seen as one part of the continuous life cycle," she said in an article in *Psychology Today*, December 1971. "It is shaped by the individual's past — his childhood, adolescence, and adulthood. Like earlier periods in life, aging brings new situations and new problems. It calls for new adaptations."

Miss Neugarten says the current stereotypes of the aged — which are based primarily on pictures of the aged needy rather than the more typical older person — are especially dangerous. She says the stereotypes of the

Tammy Tanaka is staff writer for *Religious News Service*, New York.

aged are creating a nation of people who have an irrational fear of aging and dislike for the aged.

Many researchers point out that the negative attitude toward aging is magnified by the tendency in America today to glorify youth, and to stress "generation gaps."

Sharon Curtin, in an article entitled "Aging in the Land of the Young" (*Atlantic Monthly*, July 1972), says: "The aged live with enforced leisure. . . . They also live in a culture that worships youth."

"A kind of cultural attitude makes me bigoted against old people; it makes me think young is best; it makes me treat old people like outcasts . . . I am afraid to grow old — we're all afraid. In fact, the fear of growing old is so great that every aged person is an insult and a threat to the society. They remind us of our own death. . . ."

Clergymen of all faiths maintain that this attitude expressed by Miss Curtin is unfortunate.

"Aging is a natural part of life and there is worth and value in every individual, young or old," says Father Valery, director of Aging Services for Catholic Charities of the Brooklyn diocese.

"Those who are now in their older years helped build the church and society," he said. "Our services to them now should be considered a token of our gratitude for what they have given us. But more important, the older generation can continue to contribute to church and society."

Father Valery said that "one of the greatest needs today is to develop leadership so we can make use of their experience, interests, and tremendous sense of reverence. The older generations hold back — not because they have lost their talents — but because they feel they are no longer wanted."

Dr. Dan M. Potter, director of the Council of Churches of the City of New York, pointed out that there is no real way of measuring at what particular point one becomes senile. "Some people at the chronological age of 50 are already deteriorated," he said. "Others at 60 or 70 are still biologically a young 45. . . . The arbitrary age of 65 is used for the retirement age apparently because there is simply no mechanism to test senility — and people would probably not be willing to face this kind of test even if it were available."

Dr. Potter added that some corporations are now setting up "variable retirement" and other innovative programs to allow for more individual differences in retirement age.

Rabbi Trainen observed that "to divide our society in sharp age-groups is very harmful, but there is no simple answer to the problem. You've got this terrible conflict. Everyone is looking for young blood. Young people who are full of zest, given the law of averages, probably are more efficient than someone who is 65. But not always." Rabbi Trainen continued, "There ought to be a place for everyone. There is a golden mean in everything. We get upset when we see an organization run entirely by old men. . . . But there should be a place for the elderly too."

Love

*O Lord who enters in the heart
Searching for love of man,
Nurture Your full compassion
Unbound by ropes of law.*

*O Christ, bear with my blunderings
By effort judging me,
So earnestly I long to find
Your peopled road of love.*
— Phyllis Rogers

Wit and Wisdom

A proud father phoned the newspaper and reported the birth of his twins. The girl at the news desk didn't quite catch the message. "Will you repeat that?" she asked. "Not if I can help it," replied Pop.

Barber: "Your hair is getting very gray, sir."
Customer: "I'm not surprised. Hurry up!"

First actress: "I wonder if my public will still appreciate me when I'm old and feeble."

Second actress: "Why, of course they do!"

They tell the story of an elderly gentleman, wealthy and very deaf, who came into a store and bought a very fine improved hearing aid. Two weeks later he came back to the same clerk and reported hearing fine — could even hear the conversations in an adjoining room.

"Well," said the delightful clerk, "your friends and relatives must be very happy that you can hear better."

"Oh, I haven't told them," said the man. "I've been sitting around listening — and do you know what? I've changed my will twice already."

Sign on the door of a college basketball coach's office: "I'm busy, but if you can see over the transom, come in."

"I can't figure it out," complained one. "How is it that you can teach your dog all those tricks and I can't teach my dog anything at all?"

"Well," said the other boy, "to begin with, you gotta know more than your dog."

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Disturbed

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PS:

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Mennonite Mutual Aid

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A Committee of the Mennonite Conference



MENNONITE MUTUAL AID

Goshen, Indiana 46526

Dear Disturbed:

Christian mutual aid is one of the important teachings of the New Testament. Mennonite Mutual Aid was established to help congregations work at mutual aid. It was never intended to compete with commercial insurance.

Church leaders and Mennonite people who work in the insurance field are striving to adapt certain insurance patterns to exercise a deep concern for Christian sharing. There is more to be done.

We need persons such as you to help us test whether what we are doing is faithful to the New Testament concept of mutual aid.

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Sincerely,

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Registration Open for 1973 Youth Convention

"Registrations are now being accepted for the Youth Convention planned for Aug. 19-24 at the Calvin College campus in Grand Rapids, Michigan," announced Art Smoker and Ted Chapa, convention coordinators.

Publicity brochures containing registration cards are being distributed to Mennonite youth through the following means:

1. By direct mail to high school youth over the Mennonite Youth Census mailing list.

2. Through persons in congregations designated by district conference youth secretaries as convention contacts.

3. Through church college chaplains.

Young people desiring to register for convention who did not receive brochures by Apr. 1 should contact their district conference youth secretaries or Convention 73 Headquarters, Box 513, Goshen, Ind. 46526; phone: (219) 533-0551.

Costs for the five-day event are \$65 but not more than \$50 in travel costs. Youth who travel by district conference approved plans will be reimbursed for any travel costs above \$50.

Registration cards, signed by the designated congregational contact person and accompanied by at least a \$10 down payment, will be received at Convention Headquarters from now until June 30. The remaining \$55 must be paid by July 31.

It is important to register early as registrations are being generally received on a first-come, first-serve basis until the 2,000-person capacity is reached. Convention staff will make some exceptions to provide for balanced geographical representation. Approximately two hundred to three hundred spots are also being reserved for minority youth. Registrations received after convention is full will be placed on a standby waiting list and accepted as cancellations occur.

Minority and other youth needing financial assistance are encouraged to apply for registration and travel scholarships after they have exhausted all other sources (personal earnings, parental, youth group, and congregational help).

For Minority Youth

Minority young people — black, Chicanos, Puerto Rican, Indian — are espe-

cially encouraged to register for and attend Convention 73.

Although registrations are being generally received on a first-come, first-serve basis, 200-300 places are being reserved for minority youth. Ted Chapa, coordinator of last year's Cross-Cultural Youth Convention, is employed by Convention 73 to contact minority youth and assist them with registration procedures.

While the registration fee for the week is \$65, youth needing assistance may apply for \$30 scholarships. In addition, travel costs for minority youth will be paid by the convention.

"I hope that many young people from our minority communities will attend convention," says Ted Chapa. "We're hoping that Convention 73 will be a genuinely cross-cultural experience as we all explore our unity in Christ."

Team Ministry Operating in St. Louis

A three-person team has been providing pastoral leadership at Bethesda Mennonite Church, St. Louis, Mo., since November 1972. Members of the team are Eugene Gentry, Bill Helmuth and Helen Robinson.

The three members of the team ministry are working closely with South Central Mennonite Conference. Gentry, Helmuth, and Robinson were licensed by the conference last November. According to the working paper on the Bethesda pastoral team, conference minister Millard Osborne should "consider giving priority to Bethesda to stand by them in a supportive role."

The rationale for the pastoral team is stated as follows in the working paper: "Since several men have been approached to become pastor but are not available, and since there is leadership ability in the congregation, the consensus of both congregation and church council is to proceed with a team ministry."

The need for pastoral leadership at Bethesda emerged last fall when Hubert Schwartzenruber, who had served there as pastor since the church began in 1957, took the position of associate secretary for the committee on peace and social

concerns at the Mennonite Board of Congregational Ministries, Goshen, Ind.

Schwartzentruber, who began full-time duties with MBCM on Nov. 1, comments on the Bethesda team: "The three persons have a unique combination of gifts. Their strength is the kind of dedication they bring to the task. They're everything a team is."

The team meets monthly for planning, praying, and implementation of program. Each has a different set of responsibilities, though all three have taken their turns leading the Sunday morning service.

Eugene Gentry, a laborer at the Veterans' Hospital in St. Louis, is continuing as director of activities for evening programs. He is relinquishing his role as Sunday school superintendent in order to become worship leader.

Gentry says, "It's beautiful the way the whole church has responded; we're holding our own." He continues: "If the Lord wants to bring us a pastor, that's okay, too."



Bill Helmuth, Helen Robinson, Eugene Gentry

Bill Helmuth, a teacher of retarded children in St. Louis, brings to the task abilities in the teaching, as well as theological area. Bill is designated with the responsibility of keeping official records for the church and doing any legal chores that need to be done. In addition, he might take an occasional course at nearby Eden Seminary.

Helen Robinson, a crisis worker for Northside Team Ministry in St. Louis, carries much of the "behind-the-scenes" administrative responsibility for the congregation. She also makes pastoral visits, representing both the church and Northside Team Ministry. "It's exciting dealing with people," she says.

A member of Bethesda since 1958, Mrs. Robinson had served as church secretary for several years. Concerning her new role in the church, she feels: "I was just available; it's not something I sought after. I feel honored, but I see myself as just a licensed 'layman.'"

With a smile she says, "Concerning women in the church, I'm still on the old-fashioned side. I consider myself a backup for the two men. Yet," she adds,

"I think the way should be made clear for women who do feel the call. I believe God can use women, too."

The Bethesda team ministry will operate for a year, then be evaluated by the congregation and South Central Conference. Currently a Cabinet of ten persons from Bethesda serves as an advisory group to the team.

In addition, four persons from outside the congregation are called upon for advice and counsel. They are: Simon G. Gingerich, secretary for home missions with Mennonite Board of Missions, Elkhart, Ind.; Millard Osborne; Hubert Schwartzenruber; and John Powell, executive secretary for the Minority Ministries Council of the Mennonite Church.

Says Powell: "What's happening at Bethesda illustrates to me a beautifully working team, where each one knows his function and is carrying it out well."

Convention 73 Needs Counselors

Approximately 200 adult and young-adult counselors are needed for Convention 73 to be held in Grand Rapids, Mich., Aug. 19-24.

Counselors will lead Discussion-Interaction Groups (DIG) of ten youth each morning in applying insights from Galatians to life. They will also stay in the dorms with youth.

"We are looking for persons with a warm faith in Christ, a commitment to mature discipleship, and an ability to relate freely and lovingly with youth," says Art Smoker, convention coordinator. "I believe that the key to what happens at Convention 73 lies in the quality of relationships that these leaders develop with youth."

District conference youth secretaries are contacting qualified persons to serve as DIG leaders. Interested persons should contact their district youth secretaries, where possible, or write to Convention Headquarters, Box 513, Goshen, Ind. 46526.

DIG leaders will need to participate in Convention 73 on the same basis as youth—\$65 registration fee and not more than \$50 travel. However, they also may apply for scholarship assistance.

Ghana Congregation Will Grow

During a recent service of the Obeyie Mennonite Church, near Accra, Ghana, a 16-year-old girl received baptism. "Margrate Ama Odatei is the first person to be received into the membership of this church for many years," reports missionary Laurence Horst. "We believe

it is an evidence of the Lord's blessing on the work in Obeyie. Each time I go there I see more what possibilities there are for a growing church." The congregation has five members.

At the beginning of the service one church leader became very upset because people did not come to service at the time set by him, Horst says. "He refused to let the young man who prepared for a children's story proceed with the story but went right to the sermon . . . there was no real urgency to begin at 10:00.

"We had a really inspiring service. People were happy. The meeting place was crowded. Everyone, including the children, joined in the singing. It was no time to be angry, but a time to rejoice."

The baptismal service, communion, and offering followed the sermon. Marian Horst presented an illustrated story of the lost sheep.

Horst says, "I know this little church will grow. I could see it in the faces of the people and feel it in my own heart. Two old ladies have hung on for years and years and now God will reward their faithfulness. . . . Ten shared in the communion service."

National Medical Corps Is Suggested

A national medical corps to meet health needs of ghettos and sparsely populated rural areas was advanced by J. Lawrence Burkholder, Goshen College president, at the opening session of the February "Christian Perspectives in Health Care" workshop.

Burkholder identified the major problem of health delivery as one of distribution of medical care so that all persons—rich and poor alike—may have at least their minimal needs met. His topic was "Ethical Guidelines for Decision-Making in Health Care Services—A Christian Perspective."

A national medical corps, Burkholder said, would appeal to the idealism of those youth who are motivated by service in the public interest, as well as the seriousness and depth of the medical professions. It could be tailored along the lines of the Peace Corps, which has met with considerable success, and be underwritten with government funds.

One respondent to Burkholder reported that under certain conditions, limited funds are available to medical students today if they agree to serve in areas with physician shortage after their schooling is completed.

At the same series of workshops William D. Pletcher, MD, internist with specialties in hematology and oncology, spoke on the direction of health care.

Health care must be viewed realistically, and it takes only a few moments to bring to mind that not all the ill are well cared for, Pletcher said in "Quo Vadis Medico."

Pletcher called on the conferees to forget not:

—"the elderly who do not know how to get involved on the health bandwagon;

—"those who do not have personal disciplines and no money for health care or even for groceries;

—"the family torn apart by a mother disabled with cancer, and the struggle for the children's emotional and physical well-being falling on a father already overburdened by grief and overwork;

—"those who when ill are without concerned families and have no place to go for even supportive care except to the hospital or an expensive nursing home."

Erroneous Ideas About Medicine

One the other hand Pletcher noted that advances of medicine and the mounting problems of a complex, changing society have created many misconceptions and frustrated the delivery of health care.

"Society expects the health profession to guarantee results, to treat all ills, and relieve all emotions. Anxiety deserves a tranquilizer. Depression calls for mood elevators. Freedom in sex calls for birth control pills. Unhappiness in marriage, boredom, fear, and anxiety are all supposed to be met with the magic of scientific medicine."

Not only must health care workers combat the public's erroneous ideas, they must also face society's many diverse problems, such as the overwhelming growth of crime and drug abuse; the rejection of many young men by the armed services because of physical, psychological, and educational handicaps; the increasing dissatisfaction of patients with the delivery of medical care because of the lack of compassion from nurses and the hospital staff; the impossibility, for most families, to withstand financially and emotionally the mounting costs of prolonged disability or of a catastrophic illness.

"All this brings the feeling there is a crisis in medical care," Pletcher summarized. "Yet adequate medical care is deemed a right of every citizen in the United States, be he in Goshen or Elkhart, the inner-city ghetto or slum, or in a remote 'holler' of Appalachia."

He concluded, "We providers of health care who are Christians must look to power outside ourselves with trust and sincerity.

"We need special dedication. And, we must be filled with humility, compassion, and love, and give of ourselves to our patients."

St. Davids, a Wide-Ranging Writers' Conference

The 16th annual St. Davids Christian Writers' Conference is scheduled for June 17-22 at Eastern College, St. Davids, Pa. The St. Davids Conference is an independent Christian writers' conference with its own board of directors. The current president is Martha K. Kauffman, a Mennonite schoolteacher from Atglen, Pa.



Daniel Hertzler

The conference provides a wide range of writers' workshops, including book writing, poetry (both elementary and advanced levels), nonfiction workshops, and script writing. It is an opportunity for the writer with some experience to sharpen skills and for the beginning writer to discover writing possibilities in a pleasant and supportive atmosphere.

Leader of a workshop in "inspirational writing" is Daniel Hertzler, editor of *Christian Living* magazine and director of the Periodical Division of Mennonite Publishing House. "This workshop," he says, "will provide an opportunity for conferees to seek answers to the question, 'What do I as a Christian writer have to say to whom in what publication?'" For purposes of the workshop, an inspirational article is defined as one concerned with spiritual or moral topics of current interest, whether written for a religious or a secular publication.

The workshop will be developed to meet the needs and interests of participants, and will cover the common problems of article writers: selecting appropriate topics, article structure and improvement, finding markets.

Eastern College is twelve miles west of Philadelphia near Route 30 and is accessible by plane, train, or auto transportation. Persons interested in more information may write for a free brochure and registration form to Laura Kronmiller, secretary, Harts Lane, Conshohocken, Pa. 19428.

Seminarians Look at Women's Roles

The number of women students at Associated Mennonite Biblical Seminaries in Elkhart, Ind., is not large — 24 full-time and part-time students. But the number is ten more than last year, and that increase plus the general climate in the churches has made the role of women in the seminary and in the

church the most-talked-about issue on campus this year.

Most of the discussion has been private or in small groups, but the issue has been there. Women — both students and wives of students — have started meeting regularly over lunch or during an evening to discuss their roles. Men have discussed the issue more informally and wondered why the groups were for women only. Finally in March the whole seminary community discussed the issue at a Friday noon forum. Earlier in the week, Dorothy Nyce talked in chapel on "Women in God's Plan and Men's World" and was applauded — a rare occurrence.

Women at the seminaries have been meeting together for years — but primarily through the Seminary Women's Fellowship, consisting mostly of wives of male students who met to listen to missionary talks and for devotions.

The newly formed groups are talking instead about themselves — how they can relate to the seminaries as students or students' wives and how they can relate to the churches as pastors' wives.

Kreider to Address Goshen's Seniors

Robert S. Kreider, educator and leader in international relief service programs for the Mennonite brotherhood, is the Apr. 15 commencement speaker at Goshen College.

With concerns centered in the heritage of the Bible and the Anabaptists and its application to the church's mission to the world, Kreider has been active in a variety of areas.

For one thing, he combined his lifelong interests in education and the needs of the world to create Mennonite Central Committee's Teachers Abroad Program. Currently more than 250 college-prepared teachers are found on the continents of Africa and South America, as well as at locations closer home, like Jamaica and Newfoundland.

In other MCC activities, he was a longtime vice-chairman of MCC's executive committee and continues to be intimately close to MCC's outreach and expansion in overseas relief service, peace, mental health, and other programs. This year he is heading a major self-study of the MCC.

Commencement Is 75th

The spring commencement is the college's 75th and will recognize 264 seniors completing four years of study in bachelor degree programs. Kreider's address will be at 3:00 p.m. in Union Auditorium, and the ceremonies following will recognize all 1973 seniors, re-

gardless of when graduation requirements are completed — in Dec. 1972; Apr. 1973; or Aug. 1973.

Associated with commencement are a number of other events, including the baccalaureate service at 11:00 a.m., Apr. 15, and two programs on Apr. 14.

Preaching the baccalaureate sermon in the Church-Chapel will be J. Lawrence Burkholder, president of Goshen College.

The senior nurses' class program, set for 2:00 p.m., Apr. 14, will also be in the Church-Chapel.

Arts Program Is Set

An arts program in three parts is set for Saturday evening. It includes a "Gallery Art Happening" at 6:30 and 9:30 in the Good Library art gallery, and an hour-long program in the Church-Chapel at 7:30.

The Potter's Wheel, Friesen

Paul Friesen, art professor from Hesston (Kan.) College, will present an illustrated talk, "The Potter's Wheel," at the following places:

Apr. 15 — 9:00 a.m., Deep Run East Mennonite Church, Perkasio, Pa.; 10:30 a.m., Deep Run West Mennonite Church, Bedminster, Pa.; 7:15 p.m., Blooming Glen Mennonite Church, Blooming Glen, Pa.

Apr. 16 — a.m., Christopher Dock High School Chapel, Lansdale, Pa.; 7:00 p.m., Groveland Mennonite Church, Pipersville, Pa.; 8:15 p.m., Alumni Get-Together, Groveland Church.

Apr. 17 — 12:00 noon, Doylestown Ministerium, Doylestown Mennonite Church; 7:30 p.m., Doylestown Mennonite Church, Doylestown, Pa.

Apr. 18 — 6:30 a.m., Men's Prayer Breakfast, Doylestown Mennonite Church; 7:30 p.m., Doylestown Mennonite Church, Doylestown, Pa.

Apr. 20 — 7:30 p.m., Roanoke Mennonite Church, Roanoke, Ill.

Friesen is a graduate of Goshen College Biblical Seminary, and earned his master's degree from Fort Hays Kansas State College. He has presented exhibitions and received numerous sculpture commissions in the Midwest. He is presently serving as head of the art department at Hesston College.

"The Potter's Wheel" is based on Jeremiah 17 to 19. In it Friesen realistically portrays Jeremiah's struggle in obeying God's calling, his decision, and God's message of the Potter to the disobedient Israelites. Friesen concludes by bringing out the parallels between clay and humanity, and the importance of the Potter

in shaping them into their greatest potential. Friesen gave a similar talk at Probe 72 in Minneapolis a year ago.



Paul Friesen

Video News

Mel White says, "Control TV before TV controls you." (See *Gospel Herald*, Mar. 20, lead article.)

To help you be selective in your TV consumption, here are some upcoming programs that may interest you.

The Small Miracle tells the story of a young Italian orphan. Apr. 11 (8:30-10:00 p.m.).

**Bushmen of the Kalahari* explores the life of the hunting and food-gathering people of the Kalahari Desert in southern Africa. It shows how one group of people is coping with 20th-century change. Apr. 12 (8:00-9:00 p.m.).

Death of a Salesman wrestles with two contradictory ideals of the salesman, Willy Loman: practical shrewdness and being liked. Apr. 12 (9:00-11:00 p.m.).

**The Man Without a Country* traces the court-martial of Philip Nolan in the 1805 conspiracy of Aaron Burr. It grapples with the problem of dissent and treason and evaluates the principle of punishment for dissenters. Apr. 17 (8:30-10:00 p.m.).

**The Cricket in Times Square* examines life in the city—people, noises, music, insects, and how they relate. Apr. 17 (8:00-8:30 p.m.).

**Upon This Rock* seeks to discover how man's art reflects his understanding of his destiny by exploring the art of St. Peter's and its relationship to the Renaissance. Apr. 17 (10:00-11:00 p.m.).

The First Impact relives the first visit to the U.S. in 1932 of Alistair Cooke,

when he was 23. It provides a personal view of the America he learned to know. Apr. 24 (10:00-11:00 p.m.).

Warriors of the Danakil explores the life of the nomadic people of the Danakil Desert region of Ethiopia. Apr. 25 (8:00-9:00 p.m.).

The Going Up of David Lev traces the life of a fatherless lad who runs from home to learn about his father. After a taxi driver befriends him, he covers Israel, explores Jerusalem, and finds himself—and brings his mother back to reality. Apr. 25 (8:30-10:00 p.m.).

**Strange and Terrible Times* shows how Americans have weathered crises of

the past. It examines the strength and determination of the American character through the darkest hours of our history. Apr. 25 (10:00-11:00 p.m.).

The Old Order Changeth examines the self-confidence of Americans in the 1930s. It illustrates that many of the things that now disturb us have roots in past traditions. May 8 (10:00-11:00 p.m.).

Times and titles are subject to change. Times are for Eastern U.S. Please consult your station schedules and also check for other noteworthy programs.

*For a comprehensive review of these programs see the *Teachers Guides to Television*, Spring 1973.

mennoscope

The new *Herald Omnibus Bible Series* is a multipurpose curriculum designed for use anytime and anyplace including the five-day vacation Bible school. It complements the ten-day *Herald Summer Bible School Series* curriculum and does not replace it. The use of both series will contribute to the growth of your students. Use the *Herald Summer Bible School Series* in your ten-day Bible school. Use the *Herald Omnibus Bible Series* in a Sunday or Wednesday evening study.

High school sophomores, juniors, and seniors interested in music will be able to take part in a summer music week planned for June 17-23 at Goshen College. Students will be in an orchestra, chamber groups, or a choir during the week; daily practice, alone or in groups, and group classes are planned. On Friday and Saturday evenings the students will perform in public concerts. Leaders for the week will be Lon H. Sherer, Doyle C. Preheim, other music faculty, and college students. Sherer is professor of music, a concert violinist, and college orchestra conductor. Preheim is associate professor of music, director of the college chamber choir, and a baritone recitalist. Along with study and practice, students will enjoy evening recreation and athletics. The total cost for the week is fifty dollars per student.

Getting in touch with people and hearing about the things God is doing for them was really great, Ella May Miller reflected during staff assembly at Mennonite Broadcasts on Mar. 15. She was referring to her Mar. 8-11 speaking tour to Winnipeg, Man., and Vancouver, B.C. Miller, *Heart to Heart* speaker, noted that many of the women she contacted said they listen to the broadcast, but seldom write. So "getting in personal contact with them was an inspiration."

The Santa Fe Railway is using Menno-

nite history in periodical ads with national exposure. Reference is made to Santa Fe's part in getting Mennonites to immigrate from Russia to Kansas in 1874. The Mennonites brought with them a few sacks of red wheat that grows in the Midwest and parts of the Southwest. Now the same type of wheat is being sold back to Russia—it is part of the 400 million bushels negotiated.

Out-Spokin' bike hikes upcoming in June are: June 1-8, Northern Ohio and Indiana, 325 miles; June 11-14, Michigan's Upper Peninsula, 150 miles; June 11-16, Lower Michigan (self-contained hike), 200 miles. Also, June 17-22, North Carolina Coast, 200 miles; June 22-29, New Jersey Coast, 300 miles; and June 29 to July 1, Lansdale, Pa., area, 70 miles. If interested, or for more information, contact Jerry Miller, Out-Spokin', Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514. Phone: 219 522-2630.

A short course in Cable TV will be held Apr. 24-27 in Lincoln, Neb. Billed as a "consciousness-raising" event of the shape of things to come, the CATV course is intended for clergy and laymen (preferably a team) who want to develop or upgrade their production skills; who want to "have a hand in" developing a Cable TV franchise for their community; or want to broaden their understanding of Cable TV and its potential for the church. Sponsored by the South Central Jurisdiction of the United Methodist Church, the short course is open to 50 participants. For information/registration flyer write: William Richards, 1525 MaGavock Street, Nashville, Tenn. 37203.

Goshen College's 75th annual commencement is set for Apr. 15. Two hundred and fifty-three seniors will take part. J. Lawrence Burkholder will preach the baccalaureate sermon, and Robert S. Kreider, longtime MCC leader and former Bluffton president, will deliver the com-

mencement address.

Contributions from the church to Goshen College through Feb. 28 totaled \$111,335. This is an increase of \$10,384 over last year.

According to the membership statistics given in the 59th Annual Meeting of the Lancaster Mennonite Conference, conducted at the Weaverland Mennonite Church, the Spanish Mennonite churches represent the fastest-growing edge in Lancaster Conference. Of the total of 103 new members 39 came through the Spanish Mennonite work. The Spanish Church of Norris Square, Philadelphia, had the largest increase, with 24 members. The pastor of this congregation is Eugenio Matos. The Church of the Good Shepherd in Lancaster grew by 15 new members. The pastor of this congregation is Jose A. Santiago. Presently the Spanish Mennonite work has seven witness points — Lancaster, New Holland, Reading, Pottstown, Philadelphia, Pa.; Vineland, N.J.; and Miami, Fla.

Eastern Mennonite College announced a 2.3 percent drop in enrollment for the spring term. EMC now has 832 full-time students as compared with 852 during the winter term. An additional 54 students are enrolled part time for credit and three part time as auditors. Eastern Mennonite Seminary gained one student for a full-time enrollment of 33, and two auditing students this term. Total college and seminary enrollment stands at 933 — a 1.3 percent drop over the winter term — and the full-time equivalent is 886 students.

Twisters in Georgia and Alabama and heavy rains spreading from southern Virginia into eastern Arkansas and Louisiana forced the evacuation of more than a thousand families from their homes recently. Rising mountain streams and creeks now include the Mississippi River. At least one flood-related death has been reported. Most injuries are minor but property damage is severe. "Congregational Mennonite Disaster Service (MDS) units are working locally," reported Nelson Hostetter. "Six state and local units are busy. Regional and three national units are assuming responsibility for the heavy population centers," Hostetter said. Three thousand dollars has been released from the MDS emergency fund for Southern states' flood relief.

Myron S. Augsburg, president of Eastern Mennonite College, is one of 42 church leaders from around the world who has signed a roll call in support of an "international congress on world evangelism" to be held next year. Over 3,000 evangelicals of all ages and races will meet July 16-25, 1974, in Lausanne, Switzerland. Roll call signers will become members of the convening committee to

outline strategy for gathering.

Four Mennonite Central Committee building supervisors with Nicaraguan construction crews are building 30 houses in Managua, Nicaragua. The building crews, led by Stephan Schrock, Harold Delagrange, Frank Kroeker, and Richard Kroeker, use two basic house designs. The most popular one, because it is more earthquake-proof than traditional adobe brick or cement homes, is made of wood with a corrugated steel roof. The one-family dwelling, designed by two Mennonite supervisors, is 10.5 feet by 16.5 feet and costs \$150.

Seven literary reference works and atlases have been added to the Goshen College library as the result of a gift of the Federal Republic of Germany consulate to GC's department of German. Making the presentation to Gerhard Reimer, associate professor of German, was J. Rusnak, Detroit-based consul, who spoke at the college on Mar. 22.

Lowell Byler and Paul Friesen, professors at Hesston College, Hesston, Kan., have been chosen Outstanding Educators of America for 1973. Nominated earlier this year for this national recognition, they were selected on the basis of their professional and civic achievements. Outstanding Educators of America is an annual awards program honoring distinguished men and women for their exceptional service, achievements, and leadership in the field of education. (See Friesen's picture on page 323.)

Fifth Annual Zurich Community Crusade. In cooperation with various local denominations an invitation is being extended to Ontario churches to participate in revival Apr. 22-29. Wesley Oake, Bowmansville, Ont., is the evangelist. There will be special music groups each evening.

Approximately 1200 donations for a total of \$57,954 have been received as of Feb. 28 in Eastern Mennonite College's 1972-73 alumni annual fund, Larry E. Nolt, alumni relations director, reported. While voicing appreciation over the increased support this year from former students, Mr. Nolt said that approximately 80 percent of EMC's 6,000 alumni have yet to respond by the close of the campaign June 30. Last year alumni gave \$48,236 to current operations, although total giving increased over the previous year as a result of completed pledges to EMC's library and science center.

Herman Bontrager left for Central

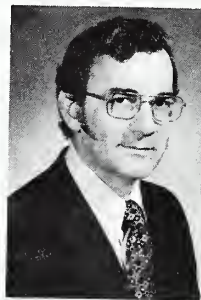
America on Mar. 19 to give direction to the further development and construction of the Bible Vocational Institute to be built in Honduras under Eastern Mennonite Board of Missions and the Honduras Mennonite Church. He also planned to participate in the General Council sessions of the Honduras Mennonite Church. The projected Bible Vocational Institute will be funded by Evangelical Central Agency, Germany, and Eastern Board, as well as the Honduras Mennonite Church. Herman Bontrager aided in the development of the feasibility study and application for funds for the project.

Clayton and Martha Keener, Refton, Pa., former missionaries in Ethiopia and Somalia, returned to Africa for a visit from Mar. 27 to May 8. The visit is a gift from their children and church and community friends in honor of their fiftieth wedding anniversary which took place on Dec. 23. The Keeners will spend most of their time in Ethiopia renewing friendships with the blind boys they taught in Addis Ababa. Clayton and Martha went to Ethiopia in 1950 with the assignment of starting a school for blind boys, which was opened on the birthday of His Imperial Majesty, Haile Selassie, who took a deep personal interest in the school and helped to bring it into existence.

The Mennonite Historical Society of Ontario is presenting *The Trail of the Conestoga*, a play in three acts about the settlement of Waterloo County by the Pennsylvania Germans. The play, based on the novel by Mabel Dunham, was written by Norma Rudy, who is directing the play. Three performances will be given at the Waterloo Collegiate Auditorium on Apr. 26, 28, and 29. Tickets are available (adults, \$2.50; children 12 and under, \$1.00) from John H. Weber, 528 Victoria Street, N., Kitchener, Ont. N2H 5G1.

Marvin Bartel, Goshen College art professor, describes silk-screening by slip, the method he used in creating images on his ceramics works under his Funk Lecture grant last year, in the March *Ceramics Monthly*. Not generally known by potters, Bartel's procedure makes it possible to transfer photographic images to ceramic pieces for more interesting and subtle effects than the fusing of decal decorating. The six-page, illustrated article contains several pictures of Bartel's pottery with the silk-screened image of Menno Simons, reproduced from an engraving by Christoffel van Sichem about 1608.

Five Eastern Mennonite College faculty members have been named "Outstanding Educators of America for 1973." A. Don Augsburg, director of counseling services; Kenton K. Brubaker, professor of biology; John W. Eby, associate professor of sociology; Vida S. Huber, profes-



Lowell Byler

sor of nursing; and Robert C. Lehman, professor of physical science, will be featured in the national awards volume, *Outstanding Educators of America*. Nominated earlier this year by EMC officials, the faculty members were selected on the basis of their classroom abilities, contributions to research, civic service, and professional recognition.

Earnest Kauffman was ordained to the ministry at the Beemer (Neb.) Mennonite Church on Mar. 25. Milton Troyer and Sam Oswald officiated.

Special meetings: **Richard Landis**, Hartville, Ohio, at Slate Hill, Mechanicsburg, Pa., Apr. 19-22 and 26-29. **Howard J. Zehr**, Elkhart, Ind., at St. Jacobs, Ont., Apr. 22-24. **John Shenk**, Sarasota, Fla., at Trissels, Broadway, Va., May 9-13. **William R. Miller**, North Liberty, Ind., at Ebenezer, South Boston, Va., Apr. 11-18. **Michael Shenk**, Harrisonburg, Va., at Yoder, Kan., Apr. 15-22.

New members by baptism: four at Salem, Wooster, Ohio; two at Staunton, Va.; twelve at Tuttle Avenue, Sarasota, Fla.; three at Millersville, Pa.; three at Habecker, Lancaster, Pa.; two at Mountville, Pa.; one at Columbia, Pa.; six at East Zorra, Tavistock, Ont.; ten at Plato, Lagrange, Ind.

Change of address: Mr. and Mrs. J. D. Graber, c/o Alan Kreider, 163 Verulam Road, St. Albans, Hertfordshire, England (until Sept. 15). Milton Brackbill, from Sarasota, Fla., to Box 515, Paoli, Pa. 19301.

readers say

Submissions to Readers Say column should comment on printed articles.

We appreciate tremendously the courage and integrity we witness in your editorials, Brother John. We are well aware of the risks involved when you speak out against the worship of nationalistic ideology that is becoming more and more apparent in the church we love. We want to be counted with you in your concern for the poor and your conviction that violence is always wrong, even when practiced by leaders who mention God's name in public speeches and sometimes quote the Bible.

In World War II, many Americans deplored the fact that most of the Christians of Germany were silent while Hitler carried on his extermination of the Jews. How can the Christians of America be silent about the atrocities committed in the name of honor in Vietnam? It is lamentable that hosts of professing Christians in North America and many in the Mennonite Church support American military policies blindly and uncritically, while at the same time the "world" is outraged over these same policies.

Now that the war is supposedly ended, our president is asking for an even greater amount of money for military purposes. This, we think, is ridiculous. America does not need "more guns." Stockpiling of military hardware symbolizes mistrust and national fear.

We need articles such as "Presidential Inaugurations, National Piety, and the God of Chris-

tianity" by Grant M. Stoltzfus and the news item concerning Sen. Mark O. Hatfield's courageous words at the National Prayer Breakfast. We need too, the pricking and prodding that comes through the pictures of the poor. Keep them coming as the Holy Spirit leads you.

We want to express appreciation too for each one who has had the courage to stand up and be counted with you in the "Readers Say" column.—Harold and Roberta Kreider, Osceola, Ind.

. . .

I believe in Women's Lib—

Liberation from sin by believing Jesus Christ.

Liberation from placing ourselves where God never intended us to be.

Liberation from pride, lust, nagging, jealousy, and clamoring.

Liberation from bondage to Satan and guilt, which gives us freedom to exercise ourselves in the sphere which God has placed us, and planned for us. This is true liberation. When women seek to fulfill a role not ordained of God, they will find themselves in bondage.

When women step into the shoes of men, their place will be empty. Who will fill it? Certainly not the hired help, certainly not the babysitter, certainly not the stranger, certainly not the children.

Then who?—Mrs. Reist Mummau, Mt. Joy, Pa.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Burkholder — Kiser. — Dwight Lee Burkholder, Harrisonburg, Va., Zion Hill cong., and Linda Louise Kiser, Stuarts Draft, Va., Mountain View cong., by Roy D. Kiser, father of the bride, Feb. 24, 1973.

Fryberger — Maurer. — William R. Fryberger and Cynthia Maurer, both of Lancaster, Pa., Strasburg cong., by Emory H. Herr, Mar. 15, 1973.

Gerke — Neuschwander. — Richard Gerke and Delene Neuschwander, both of Harrisburg, Ore., Fairview cong., by Roy Hostetler, Dec. 28, 1972.

Martin — Beckwith. — Keith Martin, Elmira, Ont., Floradale cong., and Debbie Beckwith, Elmira, Ont., United Church, by Gerald E. Good, Dec. 9, 1972.

Martin — Miller. — Charles W. Martin, Ephrata, Pa., Ephrata cong., and Lois G. Miller, Mt. Joy, Pa., Mt. Joy cong., by H. Raymond Charles, Mar. 17, 1973.

Miller — Troyer. — Dean Miller and Ardis Troyer, both from Mio, Mich., Fairview cong., by Virgil S. Hershberger, Feb. 17, 1973.

Milton — Boshart. — Ricardo Anton Milton, Warrensville, Ohio, Lee Heights cong., and Peggy Sue Boshart, Sugar Creek cong., Wayland, Iowa, by Orie L. Roth, Mar. 3, 1973.

Niosalke — Yoder. — Achim Niosalke, Loon Lake, Sask., Lutheran Church, and Velma I. Yoder, Iowa City, Iowa, First Mennonite cong., by Raymond Byler and Edward Stoltzfus, Mar. 24, 1973.

Showalter — Ropp. — Rick Showalter, Salem, Ore., Salem cong., and Joyce Ropp, Albany, Ore., Fairview cong., by Roy Hostetler and Glenn Egli, Feb. 28, 1973.

Siegfried — Hoff. — John David Siegfried, Souderton, Pa., Rockhill cong., and Karen Diane Hoff, Perkasio, Pa., by Henry Ruth, Feb. 17, 1973.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bender, Robert M. and Viola M. (Chupp), Harrisonburg, Va., first child, Valonda Marie, Mar. 17, 1973.

Bennett, Robert A. and Verda (Smoker), Newport News, Va., third son, Jerry Lee, Mar. 19, 1973.

Derstine, Paul M. and Eleanor (Yoder), Grande Riviere du Nord, Haiti, second child, first daughter, Ann Katherine, Mar. 16, 1973.

Freisen, Dennis and Beverly (Yoder), Buhler, Kan., first child, Jeffrey Scott, Mar. 21, 1973.

Frey, Joseph and Shirley (Christner), Akron, N.Y., third child, first daughter, Rachel Ellen, Mar. 4, 1973.

Hostetler, Paul and Linda (King), West Liberty, Ohio, first child, Todd Aric, Mar. 14, 1973.

Kendall, Willard and Sharon (Lehman), West Liberty, Ohio, first child, Katie Elizabeth, Mar. 14, 1973.

Miller, Kelly and Anne (Fluetsch), Wichita, Kan., second child, first daughter, Heather Roxanne, Jan. 16, 1973.

Miller, Melvin J. and Bonita (Mishler), Topeka, Ind., second child, first daughter, Janet Marie, Feb. 26, 1973.

Peachey, Dwight and Margaret (Long), White, Mich., first child, Tawnya Nicole, Mar. 7, 1973.

Plank, Robert, Jr., and Jo Ann, West Liberty, Ohio, second child, first son, Robert Leonard, Mar. 18, 1973.

Roth, Russell and Charlotte (Roth), Milford, Neb., third son, Brent Deon, Mar. 20, 1973.

Rutt, John and Rebecca (Hartzler), Inter-course, Pa., third child, second son, Darin Lee, born Dec. 4, 1972; received for adoption, Mar. 22, 1973.

Sikora, Joseph and Kathleen (Zehr), Alden, N.Y., first child, Michael Joseph, Feb. 22, 1973.

Weldy, Fred and Joyce (Nitzsche), Stevensville, Mont., first child, Andrew Levon, Feb. 6, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Brunk, William M., son of Martin and Mary (Shank) Brunk, was born in Waynesboro, Va., Feb. 1, 1888; died at the Community Hospital East, Salem, Ohio, Mar. 16, 1973; aged 85 y. 1 m. 15 d. On Dec. 24, 1908, he was married to Orpha Metzler, who preceded him in death on Apr. 13, 1933. On June 8, 1936, he was married to Pearl Nussbaum, who survives. Also surviving are 2 children (Letha — Mrs. David Wenger and Mary — Mrs. George Nicolette), 3 stepchildren (Mrs. Ray Zehr, Oris Nussbaum, and Lowell Nussbaum), 7 grandchildren, 6 great-grandchildren, and 6 stepgrandchildren. He was a member of the Midway Mennonite Church, where funeral services were held on Mar. 20, in charge of Ernest Martin and John Bartholomew; interment in the Midway Cemetery.

Detweiler, Cora G., daughter of Jeffrey and Katherine (Stutesman) Miller, was born in Howard Co., Ind., Jan. 21, 1901; died of cancer at Fairview, Mich., Mar. 15, 1973; aged 72 y. 1 m. 22 d. On Apr. 4, 1922, she was married to Oren L. Detweiler, who survives. Also surviving are 4 sons (Mervin Carl, John M., Lowell C., and Revel O.), 2 daughters (Mary — Mrs. Lawrence Wyse and Lucille), 21 grandchildren, one sister (Fanny Miller), and 2 brothers (Roy and Willis L. Miller). Two children (Norma Louise and Virgil Wayne) preceded her in death. She was a member of the Fairview Mennonite Church, where funeral services

were held on Mar. 18, in charge of Virgil S. Hershberger and Lloyd Miller; interment in the Fairview Cemetery.

Haarer, Aldine, was born near Shipshewana, Ind., Sept. 6, 1912; died while undergoing surgery in the Elkhart General Hospital, Elkhart, Ind., Mar. 10, 1973; aged 60 y. 6 m. 4 d. On July 26, 1942, he was married to Irma Lantz, who survives. Also surviving are 3 sons (James, Richard, and Dennis), 3 grandchildren, 2 sisters (Mrs. Corona Weldy and Mrs. Joel Troyer), and 6 brothers (Sylvester, Leonard, Paul, David, William, and Samuel). He was a member of the Marion Mennonite Church, where he served as a deacon. Funeral services were held at the Shore Mennonite Church on Mar. 13, in charge of Paul Lauver; interment in the Shore Cemetery.

Landis, Willis E., was born at Sterling, Ill., Oct. 6, 1887; died at the Polo Continental Nursing Home on Feb. 28, 1973; aged 85 y. 4 m. 22 d. On Apr. 23, 1917, he was married to Bertha Keiser, who survives. Also surviving are 2 sons (Gerald and Howard), 6 grandchildren, 2 sisters (Mrs. Bertha Long and Mrs. Pearl Long), and 2 brothers (Harry and Ray). He was a member of the Science Ridge Mennonite Church, where funeral services were held on Mar. 3, in charge of Edwin J. Stalter; interment in the Science Ridge Church Cemetery.

Martin, Salome, daughter of Abraham and Nancy (Moyer) Buehler, was born in Woolwich Twp., Ont., Dec. 14, 1909; died of leukemia at St. Michael's Hospital, Toronto, Ont., Jan. 17, 1973; aged 63 y. 1 m. 3 d. On Oct. 9, 1932, she was married to Amos B. Martin, who survives. Also surviving are 2 daughters (Martha and Mary), one son (Glen), one sister (Maggie), and 3 brothers (Allen, Edwin, and Norman). She was a member of the Preston Mennonite Church, where funeral services were held on Jan. 20, in charge of Rufus Jutzi; interment in the Hagey Cemetery, Cambridge.

Metzler, Margaret S., daughter of John and Sarah (Longenecker) Honsaker, was born at Masontown, Pa., Mar. 22, 1887; died at Roaring Spring, Pa., Mar. 16, 1973; aged 85 y. 11 m. 22

d. She was formerly married to Clarence B. Metzler. Surviving are 2 daughters (Mrs. Lois Unruh and Helen — Mrs. Richard Shaffer), 2 sons (Paul and L. C.), 15 grandchildren, and 7 great-grandchildren. She was preceded in death by 7 brothers and one sister. She was a member of the Martinsburg Mennonite Church, where funeral services were held on Mar. 18, in charge of Nelson R. Roth and A. J. Metzler; interment in the Spring Hope Cemetery.

Miller, Edna M., was born in Holmes County, Ohio, Jan. 30, 1913; died in the Lagrange County Hospital, Dec. 17, 1972; aged 59 y. 1 m. 13 d. In 1935 she was married to Eli S. Miller, who survives. Also surviving are 3 sons (Floyd, Glenn, and Dale), 2 daughters (Mrs. Arnold Thiessen and Rita), 6 grandchildren, and 5 sisters (Mrs. Eli Miller, Amanda Schmucker, Mrs. Alma Mast, Mrs. Albert Swartzentruber, and Mrs. Uriah Miller). She was a member of the Marion Mennonite Church. Funeral services were held at the Shore Mennonite Church on Dec. 20, 1972.

Mishler, Milton J., son of John P. and Amanda (Kauffman) Mishler, was born in Lagrange Co., Ind., Sept. 14, 1893; died from complications following surgery at the Lagrange County Hospital, Mar. 15, 1973; aged 79 y. 6 m. 1 d. On Dec. 5, 1914, he was married to Mary Yoder, who survives. Also surviving are 2 sons (Merrill and Glenn), one daughter (Irene — Mrs. Marion Yoder), 10 grandchildren, 5 great-grandchildren, one brother (John), and one sister (Modella — Mrs. Rufus Yoder). He was a member of the Forks Mennonite Church, where funeral services were held on Mar. 20, in charge of Sylvester Haarer, Earley Bontrager, and Amos Hostetler; interment in Townline Cemetery.

Slaubaugh, Daniel Edwin, son of Simon and Lydia Slaubaugh, was born in Wild Horse, Colo., May 16, 1910; died of a heart attack at Wolford, N.D. Feb. 23, 1973; aged 62 y. 9 m. 7 d. On Feb. 10, 1935, he was married to Elizabeth Graber, who survives. Also surviving are 4 daughters (Catherine — Mrs. David Shrock, Marion — Mrs. Charles Grumbo, Gloria — Mrs.

Dennis Douville, and Paula — Mrs. Tom Eigsti), one son (Dan, Jr.), 7 grandchildren, and 10 brothers and sisters. He was a member of the Lakeview Mennonite Church, where funeral services were held on Feb. 27, in charge of Vernon Hochstetler and Floyd Kauffman; interment in Lakeview Church Cemetery.

Weldy, Samuel R., son of George and Lucetia (Witmer) Weldy, was born in Olive Twp., Ind., Jan. 15, 1894; died at the Greencroft Nursing Center, Goshen, Ind., Mar. 7, 1973; aged 79 y. 1 m. 20 d. On May 15, 1915, he was married to Alva Loucks, who preceded him in death in 1960. Surviving are 3 sons (Maurice L., Dale D., and Keith), one daughter (Miriam Weldy), 6 grandchildren, 5 great-grandchildren, 2 brothers (Nelson and Glenn), and 2 sisters (Mary — Mrs. E. O. Hilty and Edna — Mrs. Raymond D. Yoder). He was a member of the Holdeman Mennonite Church. Funeral services were held at the Olive Mennonite Church on Mar. 10, in charge of Willard Conrad and Samuel Hostetler; interment in Olive Cemetery.

Yoder, Amanda, daughter of Peter and Anna (Weldy) Hartman, was born in Locke Twp., Ind., Oct. 25, 1881; died at the Greencroft Nursing Center, Goshen, Ind., Mar. 14, 1973; aged 91 y. 4 m. 17 d. On Mar. 10, 1906, she was married to Moses H. Yoder, who preceded her in death on Jan. 1, 1951. Surviving are one daughter (Bertha — Mrs. Fred Stichter), 4 sons (Lloyd, Ray, Melvin, and Victor), 12 grandchildren, 14 great-grandchildren, 2 sisters (Mary — Mrs. Elmer Christophel and Emma — Mrs. Chris Hartman). One son, Elmer, preceded her in death. She was a member of the Holdeman Mennonite Church. Funeral services were held at Leinhardt's Funeral Home on Mar. 17, in charge of Willard Conrad; interment in Olive Cemetery.

Yoder, Caleb, son of Jacob and Katie (Basinger) Yoder, was born near Columbiana, Ohio, Feb. 27, 1899; died of a heart attack at his home near Columbiana, Ohio, Mar. 15, 1973; aged 74 y. 16 d. On Oct. 21, 1926, he was married to Ada Horst, who survives. Also surviving are 3 sons (David, Wilbur, and Richard), 14 grandchildren, one sister (Edna Yoder), 2 brothers (Seth and Rudolph), and one foster brother (Henry Cox, Sr.). One son, Robert, died in infancy. In 1945 he was ordained as a deacon and served the Midway Church until his retirement. He was a member of the Midway Mennonite Church, where funeral services were held on Mar. 18, in charge of Ernest Martin; interment in the Midway Cemetery.

Cover photo by Walt Boller

calendar

Seventy-fifth Annual Commencement, Goshen College, Goshen, Ind., Apr. 15.
Mennonite Camping Association Conferences: Camp Valaqua, Water Valley, Alta., Apr. 23-25; Drift Creek Mennonite Camp, Lincoln City, Ore., Apr. 27-29; Deer Creek Christian Camp, Pine, Colo., May 25-28.
Homecoming, Eastern Mennonite College, Harrisonburg, Va., Apr. 27-29.
Southeast Mennonite Convention, Lakewood Retreat, Brooksville, Fla., Apr. 27-29.
Mennonite Conference on Christian Community, St. Jacobs Mennonite Church, May 3-6 (Thursday evening through Sunday morning).
Church Music Conference, Eastern Mennonite College, Harrisonburg, Va., May 4, 5.
Rocky Mountain Conference Annual Meeting, First Mennonite Church, Denver, Colo., May 4-6.
Festival of the Holy Spirit, Goshen College, Goshen, Ind., May 11-13.
Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.



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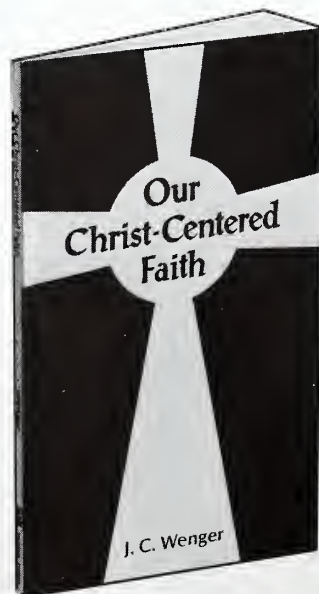
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Instruction on Death

Contending that the act of dying has lost its "dignity and normalcy," two educators have developed a short course on death for high school students which has elicited wide interest.

"In today's classrooms, the unusual is becoming commonplace and the usual . . . is being confronted by challenges from students and teachers alike," said David W. Berg and George G. Daugherty, creators of the course. "The quest for relevance, the search for student motivation, the pursuit of ways to spark the curiosity and capture the interest of our new breed of adolescent is uppermost in the minds of most secondary school educators today."

Teaching about death meets all the criteria of acceptable subject matter for today's education, they said, writing in the current issue of *Today's Education*. It has universality, it is intrinsically interesting, it is intellectually challenging, it has both personal and social relevance, and it prepares students for life, the writers claimed.

During earlier times, they said, death and dying were very much a natural part of the total family life cycle. In that multigeneration family, the dying process took place within the family circle, as did the death itself and the funeral in many cases. Now this has changed.

"In many instances, the act of dying has lost its dignity and normalcy and has become institutionalized, dehumanized, and mechanized—and young people have been excluded from the experience altogether," the educators stated. "The resulting void of experience must be filled if society is to retain a proper perspective toward the value of life."

Compares Abortion to the "Ovens" of Auschwitz

If abortion on demand is legalized, it will make the Nazi ovens at Auschwitz "look like a minor blemish in the atrocities of the human race," a United Church of Canada minister said.

The Rev. J. Berkley Reynolds told his West Ellesmere Church congregation that the next step after abortion on demand would be the destruction of unwanted adults.

"If we can sacrifice innocent human life through abortion, it will be just a short stop to sacrificing the elderly and infirm," he said. "It will be only two steps away from sacrificing the mentally retarded and the unwanted husband or wife."

Canada is in the throes of a great abortion debate. The federal government amended the Criminal Code a few years ago to permit therapeutic abortion when three doctor committees of local hospitals were satisfied that the life or health, mental as well as physical, of the mother-to-be is in danger.

Minister Dons Gas Mask

The Lutheran Church in America will consider smoking restrictions at future meetings, on the recommendation of Dr. Otto A. Olson, Jr., president of the Central Canada Synod and member of the LCA executive council.

To press his point, Dr. Olson donned a gas mask during the February executive meeting. He described the gas mask as "a Christmas gift from my son who had heard me complain."

Dr. Olson asked that "at least smoking be limited in proportions to the number of people who don't smoke."

Reason for Reaction

According to *Between the Lines*, Sen. Hatfield, like many Republicans in the Senate, along with several strong Democratic Senators, has rebelled at continuing the support of the corrupt Thieu regime by the U.S., especially since multiple links between the Saigon Government with the international drug racket, the source of so much distress in this country, have been recently exposed and fully documented. Moreover just a few hours before the February prayer breakfast, news dispatches reported Thieu's appointing Gen. Ngo Dzu, who has had an intimate role in the illegal drug trade, to a high post in the U.S.-supported Saigon Government.

Probe "Civil Religion"

A panel of prominent scholars held that "civil religion" exists in the U.S. and exerts enormous impact on society.

But the sociologists, theologians, historians, and literary specialists reached no consensus on what "civil religion" means, how it relates to organized faiths or politics, and whether it is good or bad.

"Civil religion" was variably seen as giving unity and a sense of "higher meaning" to citizens, branded as "idolatrous," divided into several types, held responsible for the unjust treatment of minorities, linked to the military, and made synonymous with the "American Way of Life."

The term "civil religion" has also entered American journalism where it is usually left undefined but is used in reference to such events as nondenominational prayer breakfasts, religious ceremonies at state events, and political rhetoric mentioning God and the nation together.

Dr. Robert Bellah, a University of California sociologist, borrowing the phrase from an eighteenth-century French philosopher, injected "civil religion" into contemporary language. He was the keynote speaker at Drew.

Writing in 1967, he made frequent references to the inaugural address of President John Kennedy as illustrative of "civil religion." At Drew, the second inaugural of President Nixon came into the spotlight.

Dr. Bellah does not feel "civil religion" itself is undesirable when understood as a unifying "sense of the sacred," giving a society a context of "higher meaning" and offering hope and judgment.

However, he was quite critical of what he sees as the "civil religion" President Nixon exemplified in the second inaugural.

"Build Wall Around Judaism"

In order to resist evangelism and intermarriage, "today we must build a wall around Judaism," the president of the New York Board of Rabbis declared at its 92nd Annual Meeting.

Rabbi William Berkowitz, who was reelected to a second term as head of the organization, which represents 1,000 Conservative, Orthodox, and Reform rabbis, asserted that mixed marriage cannot be accepted as an authentic Jewish act.

"We live in an age of conveniences, but there is a point at which conveniences must cease," Rabbi Berkowitz commented. "We can make Judaism convenient to the point where it no longer has any meaning, no longer bears any resemblance to our tradition. At mixed marriages, and those who perform them, we must draw the line."

Regarding those who perform them, he said, "The rabbi who sanctifies such a marriage cannot be accepted as a proper Jewish religious functionary, much less a Jewish religious leader. We of the New York Board of Rabbis have therefore overwhelmingly adopted a resolution condemning rabbis who perform mixed marriages, and have called upon the other rabbinic bodies throughout the country and the Synagogue Council of America to pass a similar resolution."

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Doctrine Alive

No doubt about it, the church is overdue in studying doctrine. Of course a study of doctrine can be dull and dry. Because many found it such it was to a large extent dropped from the preaching and teaching of the church the last while.

But doctrine need not be dry. Should a study of the majestic attributes of God, the glorious person of Christ, or the person and power of the Holy Spirit be dry?

I know one congregation which built its Wednesday evening meeting from a few, who were debating closing the service, to a regular attendance of 80-100 members by a deliberate and deep study of Christian doctrine.

We cannot be expected to believe or act better than we know. We cannot love God more than we know about Him. We cannot have more faith in Jesus Christ than we know about Him. We cannot yield ourselves to a Holy Spirit whom we do not know. We cannot appreciate or rise to what the church ought to be unless we know the high calling in Christ. We cannot win the battle against wrong unless we know the nature of sin, the character of the devil, and the power available for victory in Christ. Therefore, a study of doctrine is needed.

Part of the difficulty in discussing doctrine is that we discuss it in a cold, calloused manner, failing to realize that doctrine that does not lead to duty leads to death. So doctrine dare not be studied without the call to commitment. Commitment brings life.

This means that in the study of who God is, the claims He makes upon us must be made clear. In the study of who Christ is and what He came to do, the call to salvation from sin and surrender to His lordship should not be skipped over. In the study of what the Scripture says about the Holy Spirit, the call to yield to His work in and through us must not be omitted. So with all the study of doctrine.

If you doubt we need a fresh study of doctrine, just ask several members of your congregation to name the attributes of God, or the scriptural definition of sin, or the meaning of Christ's ascension. One sure sign of spiritual renewal will be a revived interest in a theology which rests on the norm of biblical authority. And whether one moves from experience to the Scripture or from Scripture to experience matters little. What does matter is that the two get together. — D.

So God May Lead

As the readers of *Gospel Herald* are aware, a great deal of response followed the editorial of Jan. 16. A fraction of the letters received were printed in following issues. At this writing, a number of letters are still arriving each day commenting on the editorial and on reader response. An amazing factor is the near equal number of favorable and unfavorable letters. An editor gets to assume letters of criticism far outnumber compliments.

There are usually two waves of letters which follow an article. The first and smaller wave of response, which follows immediately the printing of an article, we try to use in *Gospel Herald*. A second and larger response follows the appearance of these first letters. It is impossible to use these letters since too much time elapses between the article or editorial and the time the letters appear. Also we refrain from using letters which comment on other letters. This may be unwise at times but it does pre-

vent the "Readers Say" column from becoming a place of individual attack or debate.

Your letters are appreciated. One thing is apparent. We have a lot of work to do in understanding our relation, as Christians, to the world, in that we seem to have absorbed the feeling abroad that our nation, particularly its politics and economics, is Christian. We seem to think our leaders are ordained by God differently than leaders from other lands, and we are the good people punishing the evil.

One concern should saturate our prayers. It is that, as fellow believers, who may see things very differently, we do not turn each other off by dechristianizing each other and labeling each other as less sincere or as rightist and leftist sympathizers. What we need is an openness to each other and the Scripture. Then God's Spirit can lead us to greater unity. — D.

GOSPEL HERALD

April 17, 1973



Incident on Emmaus Road

by Glenn Brubacher

Luke 24: 13-35

John and Mary visited a doctor's office together. He was sitting in the busy waiting room, waiting for his wife. Finally she came into the room, and put on her coat. She had that strange sensation that her coat had been moved and that it had been neatly folded. As they walked to their car, she said to her husband, "Doesn't that look like Bill's car?"

He replied, "No, it can't be."

"Well here is a sticker on the window that is like his."

"No, he can't be there today; that must be someone else's car."

Later that day Mary asked her son, "Were you at Doctor Brown's office today?" And to her embarrassment and surprise he said, "Yes! I was sitting right in front of you when you put on your coat! I folded your coat because I needed the chair that it was lying on. I didn't say anything because I wanted to see if you would recognize me. Dad was sitting in the room across from me and didn't see me!"

Surprised? That can happen to you too! My mother often said that I looked for my socks in my drawer with my eyes closed. Somehow I couldn't find what I was looking for when it was right in front of me.

We can fail to recognize the obvious and even well remembered insights of faith. We sense the presence of truth, but because we are unresponsive our lives are untouched.

Cleopas and his friend didn't recognize Jesus as they

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walked seven miles with him to the village of Emmaus. That is unbelievable! They simply failed to recognize Him! They didn't recognize Him from the way He walked, talked, or bore Himself. Apparently they didn't look at Him very carefully. It may have been a hot and windy day and their faces covered to keep out the hot sun and irritating sand.

Perhaps the explanation for this strange lack of recognition lies in the nature of Christ's resurrected body. Maybe He simply didn't look like Jesus of Nazareth; His nose was longer, His eyes hazel instead of dark brown, His hair blond instead of black; perhaps His speech was Judean not Galilean.

Cleopas and his friend almost missed recognizing the resurrected Jesus, and we really don't know why? That is frightening! If they missed recognizing Him for seven miles, what about you and me?

Jesus' behavior seems strange too. He talked to Cleopas and his friend from the prophecies of the Old Testament. He tried to make sense from them out of recent events in Jerusalem. They were vaguely aware of the burning truth present in the words of this strange figure who walked with them. But Jesus never said to His two disciples, "Look at Me, I'm Jesus." He tried to create faith by helping them interpret their memory of recent events.

Finally, the two disciples did recognize Jesus in a familiar setting. When Jesus broke bread and prayed, they met Him, not as an insightful stranger, but their risen Lord. Incidentally, the breaking of bread became a high point of worship in the early church. For Cleopas, it was the moment faith was born! Jesus stayed with the disciples just long enough to create faith. Jesus broke bread with them and then they understood what they remembered.

The resurrected Jesus still comes to us today in this strange hiddenness. He does not compel Himself upon us. When the light of His truth comes, sometimes it does not break the darkness. There is only the faint color of dawn. If we sustain our interest, the truth dawns and light breaks into our troubled and unguided lives.

The risen Christ is present with us always. He walks with us as He walked with Cleopas. His truth may be present in our experience but it does not become active; it does not become an established foundation in our awareness. It only makes our hearts burn.

I can vividly recall hearing a psychologist speak. The more he talked the more I felt he was emotionally undressing me. I understood much of what he said because he seemed to be talking about me! The more he talked the more I wanted to get out of the room. My heart burned with his words. But I didn't recognize the healing of those words until years later. His words became a living reality to me as I shared the loneliness of my life with my pastoral clinical supervisor. He turned his love and affection upon me. The light broke within me. Not only did my heart burn. I experienced healing. And

Jesus drew near to me and I saw Him with a new awareness.

Jesus is walking among us! Some have never recognized Him! Even His friends fail to see Him in unexpected places. We may know Him but fail to recognize Him on every road we walk.

Let us examine some places we fail to recognize our Lord.

We read Scriptures. The Word points to life enriched beyond what we know now. Our hearts burn within us. But we are not influenced until later. The truth of these memorized words come alive tomorrow. Then, the living Word has broken bread with us.

Jesus walks where men are distressed and discouraged, pained and burdened. He walks in the halls of Parliament, and of Congress, where men who claim to confess Jesus disregard His Spirit, His justice, and His mercy. The nations they lead are torn by dissension, disrupted by protest, and suspicious of leaders. And men of power question, condemn, and pray. And Jesus walks unrecognized.

He walks on the battlefield and is present but unrecognized when the soldier sees his dying enemy as a man and thinks of eternity. But Jesus is unseen.

He walks in homes where husbands and wives stab each other and their children with unkind and bitter words, and there is only one violent silence and crushing guilt, and the painful awareness that God cannot bless. And Jesus is unknown.

He comes to the lost, but seeking, youth who longs for peace and purpose. Jesus presents Himself in that moment of honesty when past choices explode devastatingly in his awareness; irresponsible lust and drug concocted euphoria shatter the illusions by which he lives. The lonely lad remembers the rejected faith of his younger days. But Jesus goes unrecognized!

Racial minority peoples cry out against the subtle, sometimes brutal, disregard of their personhood, their history, and their culture. Even within the church, the community that claims its life is shaped by the Lord, there is disregard for the mutual regard He creates.

GOSPEL HERALD

Volume 66 Number 16

John M. Drescher, Editor

David E. Hostetler, News Editor


The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

Brotherhood is absent because men do not see the Christ who is present. But the burning turmoil, and the distance between brothers are not recognized as the Word of Christ present, but unrecognized, urging the awareness that faith brings.

Irish and Vietnamese have walked the destructive way of hatred and bloodshed. The cries of pain and sorrow, the hurt hatred brings to the hater are not recognized. The prayers for peace and order are prayed without repentance. And Jesus walks unrecognized.

Jesus walks among the 6 percent of the world's population who own 40 percent of its wealth. These wealthy paupers lack peace and security they seek. Jesus told them it would be so. But they have not heard. While their hearts are turmoiled, their young dress with shabby clothes, leave home to roam the country without possessions, seeking for something to live for. The unease within the paupers is reflected in the turmoil of the world. Violence among the have-nots threatens the homes of the haves. Bombs and police consume their dollars and faith. And Jesus walks unrecognized.

Jesus walks where men have lost their joy; their disappointments, defeats, and hurts burden them. Their faces show the signs of their inner world: shallow and saddened spirits, distant and unsmiling complexions. They flounder with the pain of past and present failure. They despise themselves for their weakness. They have no hope for escape from the cycle of despair. Jesus walks unrecognized. He comes to offer a memory eraser: men can know God's forgiveness and forgive themselves. That is why Jesus died and was raised again. Jesus comes to offer hope for renewed living; men can enjoy the excitement of being remade. Jesus offers God's gift of growing. There is hope that yesterday's defeat can be converted to tomorrow's victory. That is why He died and was raised again. But men hear only words. And Christ walks unrecognized.

Jesus walks with you. The burning of your heart declares Him present. Be alert. Be sensitive. Stop, scrutinize, examine in the moment of deepening awareness. Do not be blind when He is walking with you unknown to you. The miles may stretch from seven to twenty, from twenty to seventy to 1,000. But Christ still walks with you. But be assured, He will break bread with you if you invite Him to stay. 

Does God Answer Prayer?

Does God really hear and answer your prayers? Take a look at God's dealings with George Mueller, a man who said, "I have joyfully dedicated my whole life to the object of showing how much may be accomplished by prayer and faith."

One of the main works of his life was the establishment of a large orphanage at Bristol, England. In sixty-four years from the outset of this work, Mr. Mueller cared for 10,024 orphans; established seven day schools which 81,501 children attended; founded twelve Sunday schools which instructed a total of 32,944 children; and aided twenty-five Sunday schools in England and Wales. He contributed large sums of money to foreign mission work, distributed 1,989,266 Bibles and parts thereof, circulated 3,101,338 books and tracts, and traveled in forty-two countries preaching the gospel to three millions of hearers. In all he received from and gave back to God \$7,500,000, at no time asking anyone for so much as a penny.

He was a man who knew by experience what it is for God to "give us this day our daily bread." He remarked, "From August, 1838, to April, 1849, . . . we had day by day, almost without interruption, to look to Him for our daily supplies, and, for a great part of the time, from meal to meal."

Materials were not the only thing this man of God received in prayer's answers. He made this statement. "Thousands of souls have been saved in answer to my prayers."

What was the secret of Mueller's power with God? He took time to be alone with God in prayer, meditation, and

Bible study. He would study the Bible on his knees. He spent hours every day on his knees in prayer. He said, "I live in the spirit of prayer. I pray as I walk, when I lie down, and when I rise. And the answers are always coming. Tens of thousands of times have my prayers been answered. When once I am persuaded a thing is right, I go on praying for it until the end comes. I never give up!"


Conditions of prevailing prayer which were always before his mind were:

1. **Entire dependence upon the merits and mediation of the Lord Jesus Christ** as the only ground of any claim for blessing. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (Jn. 14: 13, 14).

2. **Separation from all known sin.** "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66: 18).

3. **Faith in God's Word of promise.** "But without faith it is impossible to please him . . . he is a rewarder of them that diligently seek him" (Heb. 11: 6).

4. **Asking in accordance with His will.** Our motives must be godly. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (Jas. 4: 3).

5. **Importunity in supplication.** There must be waiting on God and waiting for God. "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" (Lk. 18: 7). 

Can be ordered in tract form from Herald Press, Scottsdale, Pa. 15683.

(Second in a Series)

Myths and Facts on the Elderly

by Tammy Tanaka

Whatever happened to the "old-timers" of the recent past?

It used to be that when "old folks" were mentioned, images would spring to mind of white-haired people with glowing faces, grandparents or great aunts and uncles happily puttering around in their gardens of neat little homes—old but still busy and full of zest.

They were people to look forward to visiting. They baked delicious pies and cookies, played with you, bought you little presents, told fantastic stories about the days when your own mother or dad were children.

We don't think of the elderly in that way anymore.

Old people today are called "senior citizens" or the aged. Today, we picture these same oldsters with drab, sunken faces, hobbling about with canes, depressed, lonely, probably sick. Or we see rich reactionary tyrants.

Are the elderly today really in such bad shape? What are some of the myths and facts about the aged?

Recent studies show that while Americans over sixty-five do have problems, as a group they are definitely not as pitiful and lonely as widely believed. Despite popular opinion, the majority of the aged see themselves as relatively happy and are integrated with friends, family, and neighbors.

The plight of the elderly who are in severe need has overwhelmed the public in recent years. But it also appears that the Norman Rockwell image of older people, while romanticized, does not belong solely to the past.

Although not overjoyed at getting older, a great many of the elderly apparently are able to "take it in their stride" and would agree with the philosophical view of the late Father John LaFarge, SJ, who wrote at age eighty-four:

"Old age is not just a casual calamity. On the contrary, it is a natural phase of our human life that stands in its own right, just as does every other human life phase. . . . It enjoys its own dignity, its own privileges, and character.

"Old age is a time to counsel the young, to help the troubled, to comfort the lonely, the sick, and the needy . . . the more meaning you have found in life, the clearer will be the meaning of old age."

According to the 1970 census, about 67 percent of the elderly live in some family setting. About 12 percent of these live with relatives and the remaining 55 percent are the head of a household or the wife of a head.

Of the 55 percent living in a household only 19 percent are women. The rest are men over sixty-five with young wives, or widowers. (About 40 percent of men over sixty-five have wives under 65.)

About 28 percent of all elderly live alone or with non-relatives. Of these, 7 percent are men and 21 percent are women. This is a reflection of the much larger number of widows as compared with widowers—55 percent of older women are widows while only 18 percent of older men are widowers. About 57 percent of the elderly are women.

Only 5 percent of all the elderly live in institutions.

"Contrary to one of the most troublesome and false stereotypes, over 95 percent of older Americans do live in the normal community, not in institutions and they depend on community services," says Herman B. Brotman of the U. S. Department of Health, Education and Welfare's Administration on Aging.

He said the picture of the decrepit, dottering oldsters is a gross exaggeration. "The overwhelming majority of older people can manage in the community if society permits. They could manage even better if society would encourage such activity through provision of essential services."

Statistics of the Administration on Aging show that a total of 81 percent of the aged have no limitations on mobility, although about 67 percent do have one or more chronic conditions. About 8 percent have some trouble getting around but can manage on their own, sometimes using a cane or other aid. Another 6 percent need the help of another person to get around. Only 5 percent are housebound.

Insufficient income seems to be a common problem of the elderly. The latest census shows that about 24 percent of elderly couples and 60 percent of the single elderly have an annual income of less than \$3,000.

What is new about the problem of the aged today?

Mr. Brotman says that, first of all, there is the sheer weight of numbers. At the turn of the century, only every twenty-fifth American was over sixty-five. Today, nearly twenty million — or 10 percent of all Americans — are over sixty-five. The older population has increased more than twice as fast as the rest of the population.

Second, the multigeneration family familiar to rural America has been largely replaced by urban families in which the elderly usually live apart from their children. There is also the pattern of the young and wealthier people moving into the suburbs, leaving the inner city to the poor and elderly poor.

The view that a majority of the elderly are relatively happy may come as a surprise to most people, but recent studies appear to support this position.

Louis Wilker, assistant research director of the New York City Office of Aging said a just completed study of the aged poor in the city surprisingly revealed that more than 75 percent of them described themselves as "very happy" or "fairly happy." Most of them said they had satisfactory relationships with relatives, friends, or neighbors.

Certainly the elderly are subjected to severe hardships. But, cautioned Mr. Wilker, our responsibility is to focus on these problems and not become preoccupied with the age or debilities of our elders. We should not run the risk of robbing them of their optimism.

In this regard, he said, it is very important to "keep the realities of the aged straight. Negative stereotypes can be very harmful." When younger people tend to feel sorry for the aged and stay away from them, their attitudes are reflected in the self-image of the elderly.

Old people who are isolated are in the minority and in many cases have been isolated all their lives, Mr. Wilker said. This point has been supported by studies of numerous sociologists.

Father Clement J. Schneider, SJ, of Loyola University and Dr. Gordon F. Streib, in the report of a study on retirement conducted by Cornell University, said that much of the alienation comes of the person's own choice.

"He doesn't wish to become involved and commit himself In many cases, they have just been alienated all their lives and continues this way in old age A complex modern society can be demanding, still the individual does have opportunities to take the initiative."

Sociologist Bernice L. Neugarten of the University of Chicago says that studies of large and representative samples of older persons are now appearing that go far toward exploding some of the outmoded images of the aged.

"For example, old persons do not become isolated and neglected by their families, although both generations prefer separate households," she said in an article in *Psychology Today*, December 1971. "Old people are not dumped into mental hospitals by cruel or indifferent

children. They are not necessarily lonely or desolate if they live alone. Few of them ever show overt signs of mental deterioration or senility, and only a small proportion ever become mentally ill.

"Retirement and widowhood do not lead to mental illness, nor does social isolation. Retirement is not necessarily bad; some men and women want to keep on working, but more and more choose to retire earlier and earlier. Increasing proportions of the population evidently value leisure time more than work. Nor do retired persons sicken physically from idleness and feeling of worthlessness."

Miss Neugarten said 75 percent of persons questioned in a recent national sample report that they were satisfied or very satisfied with their lives since retirement. "This is in line with earlier surveys," she said. "Most persons over sixty-five think of themselves as being in good health, and they act accordingly, no matter what their physicians think."



Time to Believe

It's time to believe *that we can become!*

Persons in a nation, in a church, in any worthy enterprise need to believe that we can become something better, that "the biggest room in my house is the room for improvement."

It's time to believe *that we can become* — because it is inherent in the gospel. Over and over the pages of the New Testament throb with the affirmation of "becomers." Indeed, the worst of all heresies is to despair of man's capacity for growth.

Kenn Rogers claims that the major crisis of middle life is the willingness to give up on becoming what one once dreamed. Some choose the way of *flight*, which often is characterized by withdrawal, by habits which harm the body and the spirit. Or, one can choose to *fight*, to struggle more earnestly in achieving something worthwhile for mankind.

In Van Dyke's *The Other Wise Man* Arteban was advised to go on the quest for the promised king, warned at the same time that it would be a long and hard pilgrimage, and possibly prove to be an empty search — "but it is better to follow even the shadow of the best than to remain content with the worst."

A revival of, and renewal to, this basic affirmation is needed — that because you have been what you have been, you need not remain as you are! We can come from some "far country" and become penitent, confessing, forgiven, and redeemed!

It's time to believe — in a sense of reality; but to believe in *reality* presupposes a belief in *possibility*. — Wilson O. Weldon

The Coming Cross-Cultural Theological Consultation

by Paul M. Miller

I. What the Cross-Cultural Consultation Is All About

I see this cross-cultural consultation as something like the Jerusalem Conference. The early church had a "Jerusalem Conference" to ponder what it was meaning to assimilate non-ethnics (Gentiles, like most of us). Now we are doing something very similar, asking whether blacks and browns, who are coming into the church in considerable numbers, must accept the ethnic package. Just as the Jewish-Christian church was purified, enriched, and turned outward in evangelism as non-ethnics were taken seriously, so it is hoped the Mennonite Church may now be blessed by welcoming brown and black believers.

Some persons say we should simply rely upon the new wave of charismatic Holy Spirit blessings to do the blending and judging of cultures automatically. They argue that Pentecost brought tremendous cultural changes quickly and without study conferences. Food taboos were relaxed, roles of women changed, attitudes toward ancestors shifted, inhibitions relaxed, attitudes toward property modified, language forms loosened, new ties of community formed, and old hierarchical structures changed.

But others point out that Spirit-filled believers quickly relapsed into bondage to their own culture and its taboos, even though a new way had been agreed upon. The same persons who glorified God that He had granted repentance to Gentiles (Acts 11:18) quickly began meeting with none but Jews when they got to Antioch (Acts 11:19). Some vigorous confrontation was required to shake Peter, the leading Spirit-filled apostle, loose from his cultural and ethnic bondage (see Gal. 2:14-21). Evidently, becoming freed from the seductions of our favorite cultures is extremely difficult.

II. How I Feel About It

It is exciting to be involved when the Lord of history is breaking down the walls and partitions which cultures erect where they meet and clash. Jesus Christ, who brought to an end in His body — fellowship — the dividing wall between Jewish and Gentile cultures (Eph. 2:14) is alive and determined to do His authenticating miracle again if we will obey. He refuses to rule over a segregated church.

But it is scary, too! Not long after the gospel broke free from its bondage to Jewish culture Rome brought it into even worse enslavement to Roman culture. Roman hierarchical forms were copied in church government, Roman law court procedures in theories of the atonement, and

Roman superstitions in many aspects of the gospel and church life. In many ways the second state was worse than the first. If it is a sin to deify a dominant culture it is also a sin to deify a new or minority one. All must be exercised by Christ's Spirit working through a discerning fellowship made up of persons from both cultures. In the long pull, this is the only way.

I have mingled feelings about the confrontation involved. I know that church leaders like Dittes, Adams, and others are calling for confrontation as the way forward, and I know that honest, brotherly admonition by qualified persons lies at the very heart of the best clinical pastoral education. Honest dialogue is actually the only way.

But I have seen so often, both in myself and others, that when honest confrontation becomes intense, the flesh often triumphs over the Spirit. I invite the prayers of the church that this may not happen in this consultation.

It is too easy to hear with one's own biases. After 360 believers met in Bangkok to discuss "Salvation Today" in its many cultural contexts, most of the church leaders from the Third World rejoiced in the meeting with its thrust toward serious study of the Bible, the reporting of conversions as experienced in differing cultures, celebrating God's liberating powers in both persons and structures, going beyond racial hatred to Christlike love and urging amnesty as a Christian concern.

Several writers in *World Vision* magazine, however, gave a mournful report of the same meeting because the "Frankfurt Declaration" was ignored; leaders of young churches had identified "cultural mandate with world mission" and had made "the naive deduction that church is mission." Whenever persons feel their own favorite culture is losing out, they feel threatened!

It is one of the accidents of Christian history that just now the whites are still in the majority, and so most guilty of imposing their culture under the guise of Christianity. It is very likely, if Christ should delay His return a while, that dark-skinned and Third World Christians will be the majority in the world and whites the minority. Third World culture, symbols, and cultural assumptions may become the carriers of the gospel and the Third World centers the agents of its promotion.

We must be ready to think in transcultural terms and work hard at it.

Paul M. Miller, Elkhart, Ind., is professor of practical theology at Associated Mennonite Biblical Seminaries, Elkhart.



"Reconciliation is risky business."

"The job's too big."

"Our work is tough enough as it is."

"Our treasury's in poor shape."

Understanding Christ's mission came gradually to the twelve. Judas chose "a sure deal." For the others the evangel's claim shaped life and death. The claim today is laid on the community of faith to pray, support and proclaim Christ's continuing work in the world.



"The Last Supper" by Jules Chadel. Religious News Service photo.

New Vision in South Africa

Now and then we are privileged to witness a critically important historical event. Upon coming away from the South African Congress on Evangelism (Mar. 14-22), I felt that I had experienced one of those events which will have an effect upon the shape of history.

Congresses on evangelism are not new. We remember Berlin and Minneapolis and the like. But this was a congress with a difference. For the first time in the history of South Africa, permission was granted by the authorities for a truly multiracial experience. This sounds old hat to most but in South Africa, which lives by iron-clad apartheid rules, it is something like not having the moon come up where it should. We slept in the same hotels, rode the same buses, ate the same food, and shared the same rest rooms, all seven hundred of us. Yet as one of the leading newspapers observed, "The sky has not fallen." In fact, the sky seems a bit bluer and life more worth living.

A conference delegate, an African, took the floor and asserted that this is the way the body of Christ should normally be. He appealed for a "normalization" of South African life. Everyone, all sixteen million of them, were living abnormally in their separateness. We were experiencing normal life. This vision caught on for white, black, and Asian.

In the middle of all this, obviously just to drive the point home, the Holy Spirit allowed the fantastic (and that word is not too strong) Billy Graham crusade in the city. For years South Africa refused to permit Graham to preach to a mixed audience and he refused to address a segregated one. Therefore, he did not come. But the churches insisted on an integrated audience and the government finally had to give in. And so we experienced another of those great events, 50,000 people of every description jammed into a huge sports stadium. When Graham said, "We are all one in Jesus," a great cheer went up, like someone had scored a winning point. And when the invitation was given, at least 3,500 people came forward to say "yes" to Christ and no doubt to say "yes" to the new vision of the integrated body of Christ.

Evangelism was the agenda for the

Congress, but finding one another as brothers and sisters in Jesus Christ is what, in fact, happened. An outsider can hardly comprehend the bitterness, hate, and fear which keeps the races apart in South Africa. But when whites, Africans, coloreds, and Asians embrace in Christian love and unity in South Africa, I am sure it is cheered in heaven. It certainly is on the earth.

It would be presumptuous to predict that rapid changes will occur in South African society as a result of this experience. It all depends upon the courage and continued repentance of those who have tasted the "normal" Christian-style.

One thing is certain beyond a doubt. No one who lived through these days can deny that he saw a vision of Jesus Christ pushing over the walls of division which man had so carefully and deliberately built. Going away from the Congress, he may not be able to fulfill the vision in a perfect form, but he can never forget the fact that he saw the vision.

— Don Jacobs, Nairobi, Kenya

New Canadian Foundation Organizes

The structure of an inter-Mennonite foundation for Canada is gradually being shaped by the conferences which have agreed to work together on this project.

Representatives from three conferences and observers from a fourth group met in Winnipeg in early March to hear about final preparations for an application for a charter and to make further refinements on the organization's bylaws.

Mennonite Foundation of Canada will have 22 corporation members to begin with. All of them will be elected by the three member conferences. Six each will be elected by the Western Ontario and Ontario Mennonite conferences, and ten by the Conference of Mennonites in Canada. Provisions have been made to permit other conferences to join if they wish. The Northwest Conference (formerly the Alberta-Saskatchewan Conference), for example, is considering entry. It had observers at the March meeting in Winnipeg.

The 22 corporation members, in turn, will elect an eleven-member board of

directors to handle the organization's ongoing business.

The interim board of directors which is responsible for the Foundation's business until each of the conferences has duly elected its contingent of corporation members named its officers at this month's meeting here. They are David P. Neufeld, Virgil, Ont., chairman; Milo Shantz, Preston, Ont., vice-chairman; Arthur Rempel, Winnipeg, secretary; and Mervin Good, London, treasurer.

Considerable time was also devoted at this meeting to a discussion of the functions which the Foundation will assume. Because it will be registered as a nonprofit corporation, it will not be able to incur debts on tax-deductible donations. It will, therefore, need to work out an arrangement with the conferences whereby the Foundation will administer and invest such funds on a management-trust basis. Through this type of an arrangement, each member conference will be fully aware of the funds that the Foundation is handling on its behalf. It will also be possible for the conferences to turn other funds over to the Foundation for its direct administration.

The Foundation will be in a position to serve the conferences and related institutions in a variety of other ways, such as setting up educational programs, providing legal counsel and investment advice, and administering certain funds. It will also be able to do the leg work for the conferences and other church-related institutions in working out agreements for annuities, bequests, gift deposits, and other gifts to church organizations.

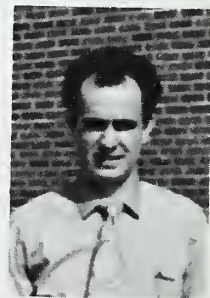
Church Active, Notes Ortiz

There's a great renewal happening in the church in Puerto Rico, said Jose Ortiz, pastor and president of the Puerto Rico Mennonite Church.

Ortiz was speaking to the staff of Mennonite Broadcasts, Harrisonburg, Va., on Mar. 23. His visit was in connection with a meeting of the directors of MBI, of which he is a member.

He noted that the church in Puerto Rico is moving from a passive, tradition-oriented religious life to one of active power-filled relationships.

As pastor of the Summit Hills Mennonite Church, he says, "It's really great to see a king-sized audience filled with



Jose Ortiz

happy faces and a king-sized offering Sunday morning."

He also noted that a lot of the renewal is happening among the young people.

The church in Puerto Rico operates an elementary school with 300 students in nine grades and a faculty of 20. He said that many contacts are made with parents through the children attending the school.

"The renewal is also carrying over into the school," he said.

The average attendance at the Summit Hills congregation during February was 114, and the congregation will be adding a part-time pastoral assistant.

Hallam Street Band to Play

Persons who in 1972 attended Probe, Goshen's Festival of the Holy Spirit, or Mission 72 (in Harrisonburg or Hesston) probably have seen and heard the Hallam Street Band.

A group of four young men who have been living on a Voluntary Service basis in Aspen, Colo., the band is scheduled to play this year at the Festival of the Holy Spirit, May 11-13, in Goshen, Ind., and at the Mennonite Youth Convention, Aug. 19-24, in Grand Rapids, Mich.

The group is composed of Jerry Derstine, Goshen, Ind.; Steve Dick, Eureka, Ill.; Randy Noe, Eureka; and Jim Yoder, Ft. Wayne, Ind. Jerry's wife is the former Jane Slabaugh, Goshen, and Jim's wife is the former May Kay Wade, Sterling, Ill.

Volunteers Found Bolivian Bible School

With the help of good weather, 180 children from nine Bolivian villages came together for four days of vacation Bible school in January. Feeling the need to be involved with the spiritual lives of their students, eight Mennonite Central Committee workers together with Jose and Soledad Godoy (Argentine Mennonite missionaries to Bolivia) cooperated in this effort. Five young adults from the nine villages also volunteered to help.

Volunteers assisting with Bible school included Gerald Mumaw, Jake Snider, Marlin Burkholder, Jeanne and Lynn Loucks, Ken and Linda Lehman, and Frieda Schellenberg.

In the morning, classes were taught in the five villages where the Godoy's minister. In the afternoon, the group traveled 25 miles to the four villages where the MCCers are presently working. The children were divided into four age-groups averaging twenty in each group. Volunteers taught the groups songs, Bible stories, prayers, and crafts.

There was a noticeable difference between the morning and afternoon groups. The five villages, where Jose and Soledad are presently working, have had contact since 1957 with MCCers involved in health, agriculture, elementary and adult education, and Sunday school classes. In addition, Jose and Soledad have been concentrating on spiritual work in these villages for two years. These children were more responsive and learned more quickly than children in the four villages where the MCCers are presently located and have been working for only one year.

Before the Bible school program was begun, volunteers visited each home in the four villages to explain the program. Up to this point the only religious influence in these villages had been from a Catholic priest. However, the priest responsible for the area was in complete



Jeanne Loucks, Bedford, Ohio, teaches Bible school in a home in Las Gamas, Bolivia.

accord with the effort to have vacation Bible school. The parents were happy for the opportunity for their children to learn something more.

It was a tiring four days. Each person had to plan his own lessons and teach with a minimum of available materials. However, in evaluating their experience each participant was glad he took the initiative in making this effort to combine the written and spoken message of God with the message conveyed through their needs. — Kathy Linsenmeyer

Faith-Promise Raises Giving, West Liberty

On Mar. 4, climaxing a four-day "Missions Conference," members of Oak Grove Mennonite Church — Mennonite Road, West Liberty, Ohio — promised in faith to contribute \$28,900 to missions during the next year. Moved by the excitement, the congregation applauded as the total was announced. Immediately after the total was calculated, Ray Troyer, congregational chairman, called for their first faith-promise offering of the year.

The conference began on Thursday night and went on nightly through Sunday night with the faith-promise climax Sunday morning. Speakers were Homer Kandel, Mennonite minister of Farmers-town and Berlin, Ohio, and Sammy Santos, director of Hope Christian Center, Bronx, N.Y.

The conference also featured two coffee hours following evening sessions. During the conference the life of the congregation seemed to carry on normally. Tired after a community-wide evangelistic crusade the previous week, members attended about as one would expect on weekday evenings, although the Saturday evening crowd of perhaps 50 included eight visitors.

Oak Grove had struggled with how a congregation of Christians should determine their level of giving. They are mostly farmers whose income fluctuates. Thirty-five percent are beyond age 65.

Eldon King, their pastor until recently, says that they began faith-promise three years ago.

"We began working at the whole stewardship thing about ten years ago," Clarence Overholt, a faith-promise enthusiast, commented. "Lots of people were angry about budget and being pressed to give. Now with faith-promise our people are happy and giving much more."

At Oak Grove the missionary conference initiates the faith-promise year. On that Sunday morning all present were given faith-promise cards, including children. The service proceeded normally with missionary hymns, a Scripture reading related to giving, a Sammy Santos sermon on the Macedonian call of the world's people for the good news of Jesus Christ.

Homer Kandel called on the ushers to distribute the cards. Ray Troyer and Everett Yoder stationed themselves at a table near the pulpit to receive the cards. Seranus Wideman sat at the adding machine to total the promises. Homer spoke informally and briefly about faith-promise, called for a hymn, and following the hymn asked that completed cards be brought forward. After the two men had calculated the annual totals, the cards were given to Homer who read the amount out loud. A small child's commitment of \$6 or \$10 often merited special comment, while larger promises of \$1,200 or \$1,800 or \$2,000 were often followed by a verse of song.

Periodically Seranus Wideman at the adding machine supplied a subtotal, and Marlin King advanced the large dial at the front to register the amount as it climbed. In less than a half hour the totaling was completed as promise followed promise — \$1,800, \$600, \$1,000, \$12, \$18. . .

Preparations for the conference had been made all the year before — as people had given their faith-promise offerings each month. The finance committee had listed all the causes for which faith-promise giving had been going and the levels at which it had gone.

Included were causes like schools and colleges — Central Christian, Goshen College, Goshen Biblical Seminary; Mennonite Board of Missions; Mennonite General Assembly; Ohio and Eastern Conference and its Commission on Evangelism; Wycliffe Bible Translators; Adriel School; High-Aim. Not included were congregational programs or costs, nor was the pastor's support. These are covered from three non-faith-promise offerings a month. Eldon King says that these offerings have also gone up.

Oak Grove folks comment that God has prospered them as they have given, that they feel good about faith-promise, that their giving has been improving without haranguing, that they are involved in a new way with missions, and that their giving has exceeded their promises every year but one.

As a visitor I observed that although there was much talk of missions and a missions conference, a good bit of the Homer Kandel and Sammy Santos messages could be described as being directed toward spiritual renewal, Christian discipleship, personal witness, life in the Spirit, the work of Christ, and Christian stewardship.

Some of the most pointed and convincing judgments I've ever heard of our North American affluence and materialism came from Homer Kandel as a successful businessman-preacher, he obviously knows whereof he speaks in criticizing materialism and expressing the joys of giving.

Eldon King comments that he hesitates to analyze the experience. He doesn't want to spoil such a nice thing. My own observations would suggest that it puts members individually and collectively in control of the congregation's budget. They know where it comes from and where it is going.

Whether directed toward missions or stewardship or discipleship or renewal or Christian commitment, it links the inspiration and challenge of the meetings to personal and direct response. The response comes once at the beginning of the year. It is also renewed daily as people root their lives back into God for His direction and support for them personally and for the people and programs they are supporting. Taken seriously faith-promise at Oak Grove may well put life together for people there — not a bad accomplishment in a world that tends to tear lives apart. — *Boyd Nelson*

Goshen College Overseers Announced

The election of Paul O. King and Arthur E. Smoker to membership on the Goshen College Board of Overseers was recently announced by the Mennonite Board of Education.

Paul King is pastor of Freeport Mennonite Church and president of Illinois Mennonite Conference. He previously pastored congregations in Chicago and East Peoria. King is a graduate of Goshen College. He is married to Lois Meyer. They are parents of four children.

Arthur Smoker has served as the churchwide secretary for youth ministry in the Mennonite Church since 1968. He is presently an associate secretary with the Mennonite Board of Congregational Ministries. Smoker is a graduate of Goshen College and Goshen Biblical Seminary. He is married to Nova Jean

Wingard. They reside in Goshen, Ind.

The Goshen College Board of Overseers is responsible to the Churchwide Mennonite Board of Education for the operation of Goshen College. It is composed of eleven members, chosen for their particular competencies in churchmanship, education, and business, and as representing the geographical area of the Mennonite Church especially concerned with Goshen College. In addition to the new appointees, they are Robert S. Gotwals, president, Souderton, Pa.; Henry D. Landes, secretary, Chapel Hill, N.C.; Charles Gautsche, Archbold, Ohio; Beulah Kauffman, Elkhart, Ind.; Kenneth Long, New Wilmington, Pa.; Norman Loux, Souderton, Pa.; Daniel J. Miller, Walnut Creek, Ohio; Marner Miller, Goshen, Ind.; Robert Yoder, Eureka, Ill.



Seated, left to right: Daniel J. Miller, Robert S. Gotwals, Beulah Kauffman, Art Smoker, Kenneth Long. Standing: Charles Gautsche, Paul King, Marner Miller, Robert Yoder, Norman Loux.

Stauffer Reports, Vietnam

James Stauffer, missionary in Vietnam, recently filed the following report:

For the past two weeks we have been meeting with Pastor Quang and the three evangelists, Mr. Trung, Mr. Lam, and Mr. Ninh, as well as Jim Klassen of the Mennonite Central Committee. Jim has agreed to teach part time in the church's lay-training program. This morning he led a worthwhile discussion on 1 Peter 2:13-17. We had good give-and-take with our Vietnamese brothers on nonresistance. They are making progress in many aspects of the issue. Especially impressive to them was Jim's teaching on the word "subjection": (1) to be subject to government as long as it doesn't violate God's will and (2) when it does, to be subject to the consequences without

any resistance or bitterness.

Last Sunday morning a Vietnamese service was started following the English Bible classes at Phan Thanh Gian. It is a real challenge to reach the university students that come there to study, as well as the people in the Saigon area who are taking the Bible correspondence course.

We wish more people were turning to Christ but we do praise Him that many are seeking and asking questions. Right now Arlene is sharing with a lady who spent six months in Australia and accepted Christ while there. Her husband and children are observing her life and he does not stand in her way, although he is from a Buddhist home. Her name is Loan, the same as another neighbor

lady that studies and visits with Arlene. She, too, seemed more interested in spiritual things for the first time.

Church Must Help Meet Social Needs

Urgent social needs that most police forces must handle can be met much more effectively by churches, schools, community agencies, and the mental health component in the community, according to David F. Metzger.

Metzger, assistant professor of corrections at the Indiana University-Purdue University of Indianapolis graduate school of social services, spoke at Goshen College on Mar. 29. He was the third and final speaker in the Center for Discipleship's public forum series on "The Correction of Criminal Offenders."

Metzger, a Presbyterian and a former administrator of probation and juvenile court services, lamented that much police time is allocated to non-crimes, which point directly to serious community problems that should not be the responsibility of law-enforcement agencies.

The church and its community should be gravely concerned when statistics for the nation shows that 24 percent of all police arrests are for public intoxication, and that 50 percent of all arrests for juvenile court is for nuisance behavior, truancy, curfew violation, or of runaway children.

A great deal needs doing in local communities to remove certain burdens from the police. The church and its initiative, combined with that of community agencies, can offer considerable help in upgrading the community's health and welfare, according to Metzger.

Eighteen Overseas Workers, Salunga

H. Raymond Charles, Lancaster, Pa., was reappointed president of Eastern Mennonite Board of Mission, Salunga, Pa., in the business session held by the Board at Weaverland Mennonite Church on Mar. 16. Other staff officers appointed were: Leon Stauffer, Landisville, general secretary; Ira J. Buckwalter, Intercourse, assistant general secretary; and Norman G. Shenk, Mount Joy, treasurer.

Elected to serve on the executive committee were Jacob H. Musser, New Holland, and Chester M. Steffy, Millersville. Orie O. Miller and Ira J. Buckwalter were appointed continuing members (without vote) of the executive committee for the coming year. Five men were elected members-at-large: Earl B. Groff, Lancaster; Leslie K. Hoover, Souders-

burg; Ivan B. Leaman, Strasburg; Larry Davis, Cochranville; and George Richards, Washington, D.C.

Lloyd M. Eby, Lancaster, chairman of the Board, appointed eighteen overseas workers during the sessions, eight of them reappointments. Appointments were as follow:

Ed and Gloria King, Petersburg, Ont., appointed to a four-year term of missionary service in a special youth ministry in Tegucigalpa, Honduras, outgoing mid-April.

Grace Weaver, Lancaster, Pa., appointed to a three-year mission associate term as a teacher at Pine Grove Academy, Tegucigalpa, Honduras, outgoing summer of 1973.

J. William and Judy Miller Houser, Elizabethtown, Pa., appointed to a three-year missionary term in the Orange Walk area of British Honduras, outgoing late April.

William and Lois Ellen Shank Davidson, Baltimore, Md., appointed to a three-year mission associate term as a doctor and nurse couple at Shirati Hospital, Tanzania, outgoing July.

Ronald and Joyce Moyer, Rochester, N.Y., appointed to a three-year mission associate term in a teacher-principal assignment at Rosslyn Academy, Nairobi,

Kenya, outgoing summer of 1973.

Ethel Mae Ranck, Ronks, Pa., appointed for a three-year mission associate term as a teacher at Rosslyn Academy, Nairobi, Kenya, outgoing summer of 1973.

Reappointments were:

Miriam Eberly, Leola, Pa., to a three-year term of missionary nurse service in British Honduras, February.

M. Hershey and Norma Leaman, Lancaster, Pa., reappointed to a three-year term of missionary service in the East Africa office, Kenya, outgoing summer of 1973.

Esther Mack, Harleysville, Pa., to a four-year term as a missionary nurse at Shirati Hospital, Tanzania, outgoing late March 1973.

Ruth Ann Sensenig, New Oxford, Pa., to a three-year term of missionary service as a secretary-bookkeeper at the Bukiroba office in Musoma, Tanzania, outgoing late March 1973.

Fae Miller, Orrville, Ohio, to a two-to-three-year term of missionary service in the program of the Commission for Relief and Rehabilitation in Sudan, outgoing late March 1973.

Luke and Mary Martin, New Holland, Pa., to a four-year term of missionary service in Vietnam, outgoing July 1973.

mennoscope

Dedication services for the new Locust Grove Church building, Belleville, Pa., will be held in the new meetinghouse on May 6 at 1:45 p.m. The dedication sermon will be delivered by Daniel Yutzy, Harrisonburg, Va. Special services marking the 75th anniversary of the Locust Grove congregation will be held on Oct. 13 and 14.

Elam Peachey, Belleville, Pa., will speak at morning, afternoon, and evening services at Tamaqua Mennonite Church, May 6. Theme: "Prophecy, Israel and the Nations in Prophecy."

Harold Stauffer, secretary of Overseas Ministries for Eastern Board, reported that the government of the Somali Democratic Republic initiated a newspaper published totally in the Somali language on Jan. 21, just three months after the announcement that the Somali language would be officially written. The government has also launched a campaign to eradicate illiteracy within two years.

Clair Umble, Coatesville, Pa., and Omar Kurtz, Oley, Pa., were welcomed as new Board members at the Mar. 17 meeting of the Eastern Mennonite Board of Missions and Charities held at Weaverland Mennonite Church. Both men are from the Ohio and Eastern Conference with

Clair Umble representing the Maple Grove District and Omar Kurtz the Conestoga District.

Fae Miller arrived in Sudan on Mar. 30 for an assignment as a nurse. Her mailing address until further notice is P.O. Box 469, Khartoum, Sudan.

Urgent personnel needs for Eastern Mennonite Board's program were presented by Charles Bauman, assistant overseas secretary, at the meeting of Eastern Mennonite Board and the Lancaster Board of Bishops on Mar. 16. Several immediate needs are: a couple to serve in a Bible-teaching capacity in Vietnam; a fifth- and sixth-grade teacher for Rosslyn Academy, Kenya; a nurse in Ethiopia; in Central America two VSers to work in agricultural assignments; and a doctor for British Honduras.

Ed and Irene Weaver left the United States in mid-February for a three-month assignment in Southern Africa under the Eastern Mennonite Board of Missions and Charities. They are working with missionaries Maynard and Hilda Kurtz, aiming to establish contacts with independent church groups in several Southern Africa countries. The Weavers are spending most of their time in Swaziland, the location of the Kurtz family. Ed

and Irene formerly served under the Mennonite Board of Missions, Elkhart, Ind.; they have had considerable experience in relating to independent churches in West Africa.

An Archbold couple, sensitive to the financial situations of needy, worthy college students, has set up a scholarship fund at Goshen College. The donors, Mr. and Mrs. Olen Britsch, have observed the plight of young persons not able to consider education at a church-related college because of lower-priced education at the state universities. The gift, named "Olen and Irene Britsch Scholarship Fund" by the college in honor of the donors, will begin helping students with the opening of the fall trimester, 1973. Preference will be given to applicants from northwestern Ohio or southeastern Michigan. Awards will be made by the college.

According to a report from the Church's Auxiliary for Social Action (CASA), New Delhi, India, the failure of monsoon rains in 1972 is causing severe famine in India. Two thirds of the country have been affected. Prime Minister Indira Gandhi declared the situation "a national calamity." Seven of India's 17 states are seriously affected. In Maharashtra, a three-year drought has uprooted about 20 million people. An estimated 47,000 refugees from rural areas have swelled the population of Bombay, a city already bursting at the seams. Water scarcity is so acute that cattle are dying. Thousands of villages are facing severe water shortage. Mennonite Central Committee has allocated \$50,000 for drought relief in India in 1973. The money is being channeled through Neil Janzen, MCC India director, and the Mennonite Christian Service Fellowship of India.

A man with a lifelong desire for more education and with the desire to perpetuate his wife's interest in the nursing profession set up a nursing student scholarship at Goshen College early this year. The donor is Lee Hartzler, a native of Garden City, Mo., and a farmer of that area until the 1940s. From 1946 to 1964 he was associated with his son Lloyd in the funeral home business in Elkhart. Today the elder Mr. Hartzler is retired and lives alone in Goshen, about a mile from the college. His wife, Lena, a practical nurse for 30 years, died in July 1970. The fund, named "Lee and Lena Hartzler Nursing Student Aid Fund," is for those students needing financial assistance to aspire to their goals. Highest grades, however, are not a qualification. Hartzler explains, "There are plenty of students who work hard in school but do not get the highest marks. Yet they still go on and do the job."

"We have increased our knowledge of missionaries by inserting this list in a booklet that is used nearly every day," said Mrs. Ann Mahree Fath, talking about the 1973 directory of the Pleasant View Mennonite Church, North Lawrence, Ohio. Mennonite Board of Missions, Elkhart, Ind., supplied copies of the overseas missionary directory, which were inserted in the church directory. The 24-page directory contains information on addresses, telephone numbers, birthdays, occupations, and wedding anniversaries; church offices (more than 160 different roles); community and area-wide hospital, nursing home, and mental health services; and the addresses of 13 members away from home—V-Sers, students, and missionaries. The congregation has 161 members. Individual or bulk copies of the three-page directory of missionaries serving with Mennonite Board of Missions are available by writing Esther Graber, Box 370, Elkhart, Ind. 46514.

Mrs. Nimra Tan-nous Es-Said, assistant executive secretary of the Supreme Ministerial Committee for Relief of Displaced Persons of the Government of Jordan, arrived in Akron, Pa., Apr. 3. Mrs. Said has been invited by the Mennonite Central Committee to make a speaking tour in North America. She will make presentations on such topics as relief and welfare services to refugees by the international community for the past 25 years, the status of Palestine Arabs in the Middle East conflict, and social patterns in the Arab world, focusing on the role of women.

Paul M. Roth, Home Bible Studies director and counseling pastor for Mennonite Broadcasts, is the invited speaker for a dinner meeting of the Camp Hebron Association to be held at Hostetters Banquet Hall, Mt. Joy, Pa., Apr. 26 at 6:30 p.m. He will speak on the subject "Living Life Meaningfully."

Florence Nafziger, missionary nurse in M.P., India, is taking a brief furlough this spring to visit her parents in Lebanon, Ore. Her address: c/o Wilbert Nafziger, 790 Ralston Dr., Lebanon, Ore. 97355.

Mr. and Mrs. Karel Kulik, members of the Mennonite Church in England, and pastoring a congregation in Laindon, are making a visit to North America. The Kuliks currently planned to be here from Apr. 12 to approximately May 1, when Mrs. Kulik needs to return to her schoolteaching position in a junior high

school. Mr. Kulik will remain another two weeks. Plans are for Mr. and Mrs. Kulik to visit churches and church institutions in Pennsylvania, Virginia, Ontario, Ohio, and Indiana. In arranging deputation for their visit, Boyd Nelson, secretary of Information Services for Mennonite Board of Missions, Elkhart, Ind., said, "Fraternal visits of this kind are not travel junkets of pure enjoyment, or recreation, by any means. They tend to be strenuous, demanding, and plain hard work because of the adjustments they demand from the fraternal visitors. They are planned to accomplish real spiritual goals in the lives of the brotherhoods mutually involved, much in the way Mennonite World Conference and churchwide meetings contribute."

Mario Snyder of Moron, Argentina, reported on Mar. 20: "We had around 70 children at retreat." John Driver was the guest speaker. His study was based on the Sermon on the Mount, and it made a real impact on young people who want to obey Christ as Lord. The Holy Spirit convicted and filled a number of them and many others were touched by God. We finished with the celebration of the Lord's Supper around the supper table on Mar. 6.

Vernon Neufeld, director of Mennonite Mental Health Services, recently announced four recipients of Mennonite Mental Health Scholarships. Ruth Yoder Rempel, Donald R. Schmidt, Donald Linscheid, and Daniel Schipani will each receive a \$500 scholarship for the 1973-74 school year. Lowell Boldt, the alternate, is eligible to receive a scholarship should it become available.

The United Bible Societies over the world have produced a 1973 prayer booklet, which gives information about the work of Bible translation and distribution in the Americas, Asia and the Pacific, Europe and Africa. The booklet is available from the American Bible Society, 1865 Broadway, New York, N.Y. 10023, or the Canadian Bible Society, 1835 Yonge Street, Toronto, Ont.; Canada M4S 1Y1.

David Helmuth will join Mennonite Board of Congregational Ministries staff in June, with responsibilities for Christian education and preparation of congregational planning resources. The Helmuths will be terminating a period of missionary service in

Puerto Rico at that time. They have served there since 1961 in the area of leadership training and Christian educa-



Nimra T. Es-Said



David Helmuth

tion. David has been the director of the Mennonite Bible Institute since 1966 and is currently coauthoring a text on Mennonite history to be used in the congregations in Puerto Rico. He has also served as a pastor in the Ohio and Eastern Conference prior to going to Puerto Rico. Mrs. Helmuth is the former Naomi Ketcham. David and Naomi are the parents of five boys.

Special meetings: William R. Miller, North Liberty, Ind., at Thomas, Hollsopple, Pa., Apr. 29 to May 6.

New members by baptism: nine at Clinton Brick, Goshen, Ind.; eleven at North Main Street, Nappanee, Ind.

readers say

Submissions to Readers Say column should comment on printed articles.

I just finished reading the article, "If I Were the Pastor" by Menno B. Hurd in the Mar. 27 issue and I am left with many questions. Of all the articles I have ever read in the *Gospel Herald*, none has left me so disturbed and none caused me to react by writing to the editor.

Bro. Hurd says, "Let me dream, for I will never be a pastor, the price is too great." Is he aware that God reads the *Gospel Herald*? He is telling God that he lacks courage to be a pastor and in another place he chooses to be a dreamer not a pastor. I wonder which is true? He says if he were a pastor he would be a man of prayer. Must one be a pastor to be a man of prayer? Can't laymen be men of prayer?

The writer hears persons in every congregation crying out, "Help me, save me!" As a pastor he would try to be available to help these persons. Are these loved ones crying to the pastors or to God? Can't lay persons help these people find the answers? Why wait on the pastor to do everything?

Bro. Hurd says he expects the pastor to be a shepherd, an evangelist, a comforter, a leader, a teacher, and a psychiatrist. He wants a pastor with all the gifts. This mistake is made so often and with persons thinking like this the problem will continue.

At one point he says he remembers very little of the 4,000 (plus) sermons he has heard because of his own distractions, then proceeds to say he would change the sermon if he were pastor. Is he taking the blame for not remembering the sermons or is he blaming the pastor for the wrong kind of sermons?

He says this next Sunday he wants all pastors to sense him in the audience, smiling back, nodding his head in agreement, and shaking their hands at the door. I would guess while he is doing all these good things, he is distracted by his own thoughts and is giving the preacher the glazed eyes and fixed smile (according to his article).

I pray that such loved ones will wake up and hear themselves the way God hears us. Dare we tell God we choose to be dreamers instead of pastors? Dare we tell God we will never pay the price because the price is too great? Dare we tell God we would do such and such if? Dare we tell God we will not rescue the imprisoned? Dare we tell God we ran scared and would not answer His call?

May God help us all to get our thinking straight! — Ray L. Landis, Allentown, Pa.

Regarding your timely editorial of Mar. 20, 1973, "Lethargy Looms Large," I am sure you will agree that men cannot be properly reconciled to each other until they have been reconciled to God. In 1 John 3:14 one of the characteristics of believers is that they "love the brethren" while "he who does not love remains in death." As Christians we need to keep clearly in mind that the basic problem of mankind is sin (Romans 3:23 and Psalm 14:2, 3) and its penalty is death (Romans 6:23). We need to have a clear concept of what the remedy is—the gospel, "That Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures" (1 Cor. 15:3b, 4). We should also be aware of Galatians 1:9. The mission of the church (Matthew 28:19, 20 and Acts 1:8) should cure our lethargy. — C. L. Kauffman, Barberton, Ohio

Regarding "What We Think of the Bible" in the Mar. 13, 1973, *Gospel Herald*: the second to last paragraph is somewhat questionable. Will quote what I refer to: "... the present voice of the Spirit expressed through individuals and confirmed in the church ... binding and loosing can take place as through free discussion the Holy Spirit leads toward consensus and unity in obedience." Obedience to what? The Bible or to "the voice of the Spirit expressed through individuals?"

The principle of binding and loosing may well be pondered as stated in Williams New Testament. "I will give you the keys of the kingdom of heaven, and whatever you forbid on earth must be what is already forbidden in heaven, and whatever you permit on earth must be what is already permitted in heaven." The psalmist wrote that God's Word "is settled in heaven," and "Thou hast magnified thy word above all thy name." Therefore when the church faithfully obeys the Word as it is written she will bind only what is already bound in heaven and loose only what is already loosed in heaven.

Ironically, many people prefer modern translations to the King James Version, yet these newer versions, often, are clearer than the King James Version on some of the things that the church is watering down or ignoring completely. Such as: divorce and remarriage, unequal yoke, separation from the world, the veiling, haircuts for men but not for women, modesty and sobriety in attire, etc. Why this inconsistency? Perhaps Christ gave the sad answer when He said, "Many false prophets shall rise and deceive many." M. O. Roth, Moorefield, Ont.

The articles and editorials in the *Gospel Herald* continue to bless our lives and challenge us as a family. The Mar. 20 issue was another one of the exceedingly practical issues.

It would be well for every congregation to ponder Melvin Schmidt's article on the burial practices in his congregation. We occasionally hear and talk with concern about how much the church has adopted the American patterns associated with burying its dead, but little is done to point to a more Christian way. So I am encouraged by the helpful testimony of the Lorraine Avenue Mennonite Church.

The time to make such decisions is not during bereavement, but before the strain of these experiences is upon us. It takes effort to live a simple life; no less to die the same way. Are we ready to act, or will we just talk some more? Here is a beautiful opportunity for each local fellowship, because it is our choice. — Charles B. Longenecker, New Holland, Pa.

I do appreciate your good work as editor of our church paper. Frequently there is something in the paper that brings a special blessing in a moment of need. And frequently there is an article that helps to sharpen thinking along a certain line. Often the editorials serve to do this. And I must commend you for very timely editorials.

In the Mar. 13 issue, your short and pointed reference to paraphrases and translations was well said and does serve to remind all of us to keep basic distinctions in mind when we use the multitude of paraphrases and translations in our reading and in our study.

In the issue dated Mar. 20, I found your editorial, "Lethargy Looms Large" penetrating. I believe the danger in the seventies becoming the "selfish seventies," is very great. Being aware of this can serve to challenge us to a renewed dedication to Christ so that His life will be revealed through us.

The article by Mel White in the same issue on TV is a refreshing look at television and how we can use it for good and not for evil. He says that 1972 was a fairly good year in supplying us with an ample supply of choices. Too often we simply condemn programming and most TV watching without offering any constructive help either to the industry or to families. There are opportunities to let the industry know how we feel about types of programs. And if enough of us express our feelings the networks will take notice. Mr. White's suggestions for Christian families to formulate standards, goals, or strategy for using their TV set are worthy of consideration.

Finally, Melvin Schmidt's article, "Is It a Casket, Coffin . . . or Box?" is thought-provoking. Last Sunday night four of us were talking about this very thing. We were concerned partly with the high cost of dying, but we were also concerned with our customs. And we had stated that it would be nice if we could have a burial service for just the immediate family and then later have a memorial service for a large circle of friends and relatives. Here is a church that is actually doing this. Thank you for the article. — Cyril K. Gingerich, Selkirk, Ont.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bontrager, Dennis and Alice (Miller), Sarasota, Fla., second child, first son, Kent Dennis, Mar. 20, 1973.

Derstine, Paul and Eleanor (Yoder), Port-au-Prince, Haiti, second child, first daughter, Ann Katherine, Mar. 16, 1973.

Garber, Richard and Ruth Ann (Janzen), Whitesburg, Ky., first child, Ryan Mitchell, Mar. 6, 1973.

Gehman, Ray and Louise (Moyer), Harleysville, Pa., third child, first son, Dana Ray, Feb. 21, 1973.

Gingerich, Emanuel and Margaret (—), Philadelphia, N.Y., a son, Steven James, born Jan. 25, 1973; adopted Mar. 7, 1973.

Gingerich, Gilbert L. and Sandra (Stalter), Parnell, Iowa, third child, first daughter, Lori Annette, Mar. 7, 1973.

Good, Leland and Deloris (Graber), Wauseon, Ohio, first daughter, Miriam Sue, Mar. 16, 1973.

Hoover, Edward and Reba (Esbenshade), Ephrata, Pa., third son, Philip Ryan, Mar. 27, 1973.

Kauffman, Phil and Barbara (Britsch), Altaloma, Calif., second child, first daughter, Christine Lynn, Mar. 17, 1973.

Martin, Stephen L. and Betty (Brubaker), Ephrata, Pa., first child, Kristen Louise, Mar. 20, 1973.

Metzger, Tilman and Karen (Bauman), Water-

loo, Ont., first child, Timothy David, Mar. 6, 1973.

Moyer, Lowell and Rose (Landes), Lansdale, Pa., second child, first daughter, Gina Rebecca, Jan. 30, 1965; received for adoption, Feb. 8, 1973.

Musselman, Roy D. and Louise (Meyers), Harleysville, Pa., second child, first son, Corey Lee, Mar. 14, 1973.

Nofziger, Edward and Carol (Alcorn), Wauscon, Ohio, first child, Jeffrey Lee, Feb. 27, 1973.

Peifer, Dale and Joyce (Ebenshade), Lancaster, Pa., first child, Michael Scott, Mar. 17, 1973.

Richer, Larry and Melda (Nofziger), Archbold, Ohio, second child, first son, Chad Aaron, Mar. 13, 1973.

Shoup, Kenneth and Sara (Bender), Mt. Eaton, Ohio, first child, Violet Marie, Mar. 25, 1973.

Snyder, Steven and Sherry (Garber), Woodburn, Ore., second child, first daughter, Amy Christine, Mar. 29, 1973.

Stalter, Robert and Marlene (Grieser), Paxton, Ill., fourth child, first son, Jason Robert, Mar. 19, 1973.

Stamm, Dale and Leslie (Miller), Archbold, Ohio, first child, Kelsey Landon, Mar. 13, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Birky, Phoebe, daughter of Michael and Caroline Kerler, was born at Tiskilwa, Ill., Nov. 29, 1891; died Mar. 10, 1973; aged 81 y. 3 m. 9 d. On Mar. 16, 1922, she was married to Joseph Birky, who survives. Also surviving are 3 children (Caroline—Mrs. George Anderson, Elmer, and Dorothy—Mrs. Bert Ellis), 7 grandchildren, one great-grandchild, one sister (Elizabeth Wittrig). She was preceded in death by 2 brothers, and 2 grandchildren. She was a member of the Beemer Mennonite Church, where funeral services were held, in charge of Jake Birky and Sam Oswald; interment in Beemer Cemetery.

Blough, John E., son of Samuel and Sarah (Thomas) Blough, was born Nov. 21, 1884; died at his home on Mar. 8, 1973; aged 88 y. 3 m. 16 d. He was married to Minnie —, who preceded him in death in December 1968. He is survived by 2 daughters (Kathryn—Mrs. Laverne Schneider and Rena—Mrs. Elvin Holsopple), 10 grandchildren, and 7 great-grandchildren. He was preceded in death by 3 sisters and 5 brothers. He was a member of the Blough Mennonite Church Holsopple, Pa., where funeral services were held on Mar. 10, in charge of Ross Metzler and Harry C. Blough; interment in the adjoining cemetery.

Ebersole, Rebecca K., daughter of Solomon and Mary (Wenger) Horst, was born in Franklin Co., Pa., Sept. 22, 1888; died of pneumonia at her home near Shippensburg, Pa., Feb. 28, 1973; aged 84 y. 5 m. 6 d. On Nov. 25, 1913, she was married to Reuben M. Ebersole, who survives. Also surviving are 2 daughters (Cora M. and Mary A.—Mrs. Noah Wadel), 4 foster children (David H., Menno H., Susan H. Ebersole, and Vernice Goshorn), 9 stepgrandchildren, 3 foster grandchildren, and one foster brother (Benjamin Hershey). She was a member of the Rowe Mennonite Church, where funeral services were held on Mar. 3, in charge of Amos E. Martin, Paul J. Martin, and William Wadel; interment in adjoining cemetery.

Heckler, Elizabeth M., daughter of Henry and Elizabeth (Metz) Heckler, was born in Lower Salford Twp., Pa., Sept. 27, 1881; died of a cardiac arrest in Souderton, Pa., Mar. 5, 1973; aged 91 y. 5 m. 6 d. One brother (Harry Heckler) preceded her in death. She was a member of the Salford Mennonite Church. Funeral services were held at the Eastern Mennonite

Home, Souderton, Pa., Mar. 7, in charge of Willis Miller; interment in Salford Mennonite Cemetery.

Herr, Esther M., daughter of John and Amanda (Brubaker) Heckman, was born in Juniata Co., Pa., Dec. 22, 1910; died in the Evangelical Community Hospital, Lewisburg, Pa., Jan. 21, 1973; aged 62 y. 29 d. On Dec. 7, 1935, she was married to Enos H. Herr, who survives. Also surviving are 5 sons (J. Stanford, R. Wilbur, Enos F., Linden M., and E. Lester), 2 daughters (Twila—Mrs. J. Manjone and Mary R.—Mrs. Murray Kane), 9 grandchildren, 2 sisters (Margaret—Mrs. Jesse Glick and Mary E.), and 2 brothers (Roy W. and J. Titus). She was a charter member of the Buffalo Mennonite Church, Lewisburg, Pa., where services were held on Jan. 23, in charge of Donald Lauver, John Erb, and James Brubaker; interment in the church cemetery.

Hess, Eva K., daughter of John and Elizabeth (Kulp) Lederach, was born in Lederach, Pa., Mar. 22, 1891; died of pulmonary infarction on Mar. 18, 1973; aged 81 y. 11 m. 24 d. On Mar. 24, 1914, she was married to Norman H. Hess, who preceded her in death in August 1952. Surviving is one brother (Willis K. Lederach). Two brothers (Mark and John) preceded her in death. She was a member of the Salford Mennonite Church, where funeral services were held on Mar. 22, in charge of Willis Miller and Henry Ruth; interment in Salford Mennonite Cemetery.

Honderich, Ida, daughter of Jonathan K. and Fannie (Yoder) Zook, was born in Elkhart Co., Ind., Nov. 3, 1887; died at the Goshen General Hospital, Goshen, Ind., Mar. 5, 1973; aged 85 y. 4 m. 2 d. On Feb. 17, 1907, she was married to Daniel Honderich, who preceded her in death in June 1970. Surviving are one son (Glen), 3 daughters (Gladys—Mrs. Elmer D. Yoder, Evelyn—Mrs. Victor Gardner, and Lois), 10 grandchildren, 8 great-grandchildren, 2 sisters (Ada—Mrs. Clarence Schrock, her twin; and Verda—Mrs. Mahlon Hartzler). She was a member of the Clinton Brick Mennonite Church, where funeral services were held on Mar. 8, in charge of John Yoder; interment in Clinton Brick Cemetery.

Kaufman, Vernon Livingstone, son of David and Leah (Yoder) Kaufman, was born in Corning, Calif., Aug. 30, 1909; died of a heart attack at Salem Memorial Hospital on Mar. 26, 1973; aged 63 y. 6 m. 28 d. In 1934 he was married to Thelma Nickerson, who preceded him in death in April 1935. On July 31, 1937, he was married to Norma King, who survives. Also surviving are 5 sons (Vernon Livingstone, Jr., Arden Eugene, Kenneth Wade, Howard Mark, and Wilbur Gene), 3 daughters (Marilyn Eileen Bacon, Margaret Elizabeth Butler, and Vesta Lucille), 12 grandchildren, one great-grandchild, 2 sisters (Julia—Mrs. John Snyder and Margaret—Mrs. Paul Snyder), and one brother (Jacob). Two daughters (Carolyn Irene and Karen Joan) preceded him in death in 1964. He was a member of the Zion Mennonite Church, where funeral services were held on Mar. 31, in charge of Paul Miller and Paul Brunner; interment in Zion Church Cemetery.

Landis, Ada B., daughter of David E. and Susan (Bucher) Landis, was born near Bainbridge, Pa., Dec. 10, 1894; died at the Mennonite Home, Lancaster, Pa., Mar. 14, 1973; aged 78 y. 3 m. 4 d. Surviving are 2 sisters (Barbara Longenecker and Annie Landis). She was a member of Good Mennonite Church, where funeral services were held on Mar. 17, in charge of Jay Bechtold and Russell J. Baer; interment in Good Mennonite Cemetery.

Rufenacht, Lydia, daughter of Joseph and Mary Goldsmith, was born near Ridgeville Corners, Ohio, Mar. 31, 1887; died at the Fairlawn Nursing Home, Archbold, Ohio, Feb. 28, 1973;

aged 85 y. 10 m. 28 d. On Jan. 23, 1930, she was married to Simon Rufenacht, who preceded her in death on June 12, 1954. She was a member of the Central Mennonite Church. Funeral services were held at Short's Funeral Home on Mar. 3, in charge of Charles H. Gautsche; interment in Eckley Cemetery.

Saylor, Fannie, daughter of Peter and Polly (Weaver) Blough, was born in Somerset Co., Pa., Mar. 29, 1887; died at the Lee Hospital, Johnstown, Pa., Mar. 21, 1973; aged 85 y. 11 m. 22 d. On Apr. 14, 1908, she was married to Lemon Saylor, who survives. Also surviving are 3 sons (Freeman, Robert, and Paul), 3 daughters (Ella, Edna—Mrs. Russel Yoder, and Emma—Mrs. Henry Sala), 13 grandchildren, 15 great-grandchildren, and 2 sisters (Jennie Saylor and Ella—Mrs. Webster Thomas). She was preceded in death by one son, one daughter, 3 grandchildren, 2 brothers, and 2 sisters. She was a member of the Mennonite Church. Funeral services were held at the Blough Mennonite Church on Mar. 24, in charge of Harry C. Blough and Elvin Holsopple; interment in the Thomas Mennonite Church Cemetery.

Short, Cornelius, son of Amandus and Malinda Short, was born at Archbold, Ohio, July 3, 1917; died at the Northcrest Nursing Home, Napoleon, Ohio, Mar. 21, 1973; aged 55 y. 8 m. 18 d. On Jan. 28, 1941, he was married to Bessie Miller, who survives. Also surviving are 3 sons (Lynn, Bruce, and Rick), 2 daughters (Beverly and Julie), 5 brothers (Nathaniel, Willis, Jesse, Paul, and Lawrence), and 2 sisters (Fannie—Mrs. Vern Gisel and Kathryn—Mrs. Jesse Nofziger). He was a member of the Spencer Mennonite Church. Funeral services were held at the Central Mennonite Church on Mar. 24, in charge of Hubert Brown and Carl Yoder; interment in the Pettisville Cemetery.

Westenberger, Henry L., son of Benjamin L. and Alice (Landis) Westenberger, was born near Elizabethtown, Pa., Oct. 27, 1907; died as the result of a heart operation at Hahnemann Hospital, Philadelphia, Pa., Mar. 20, 1973; aged 65 y. 4 m. 21 d. On Dec. 26, 1929, he was married to Sarah Snively, who survives. Also surviving are 2 daughters (Ruth S. and Esther S.—Mrs. Alan Zeiset), 2 grandchildren, and 2 sisters (Mary L. and Edna L.). He was a member of the Elizabethtown Mennonite Church, where funeral services were held on Mar. 24, in charge of Walter Keener, Richard Frank, and Russell J. Baer; interment in Good Mennonite Cemetery.

Cover picture by Brown Brothers

calendar

Mennonite Camping Association Conferences: Camp Valaqua, Water Valley, Alta., Apr. 23-25; Drift Creek Mennonite Camp, Lincoln City, Ore., Apr. 27-29; Deer Creek Christian Camp, Pine, Colo., May 25-28.

Homecoming Eastern Mennonite College, Harrisonburg, Va., Apr. 27-29.

Southeast Mennonite Convention, Lakewood Retreat, Brooksville, Fla., Apr. 27-29.

Mennonite Conference on Christian Community, St. Jacobs Mennonite Church, May 3-6 (Thursday evening through Sunday morning).

Church Music Conference, Eastern Mennonite College, Harrisonburg, Va., May 4, 5.

Rocky Mountain Conference Annual Meeting, First Mennonite Church, Denver, Colo., May 4-6.

Festival of the Holy Spirit, Goshen College, Goshen, Ind., May 11-13.

Assembly 73—God's People in Mission, Harrisonburg, Va., Aug. 7-12.

Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Mail Order Service; 40 East King St., Lancaster, Pa. 17602

The Unshakable Kingdom and the Unchanging Person, by E. Stanley Jones. Abingdon Press. 1972. 301 pp. \$5.95.

A Hindu said to E. Stanley Jones, "Jesus has gotten into your blood, hasn't He?" Jones replied, "Yes, and He has raised my temperature." There can be no doubt that E. Stanley Jones is in love with Jesus. He is deeply persuaded that Christ is the answer to our problems both individually and collectively. He believes that the kingdom of God is structured into the totality of our lives in such a way that to order life by it is to find life and to defy it is ruin. This has been the thesis of most of Jones' many books and is the dominant theme of this book, his twenty-seventh, at the age of eighty-seven.

Readers familiar with Jones' earlier books will not find much that is new in this one except the illustrations, mostly personal, which liberally punctuate the text. But repetition is not to be decried when elemental issues are at stake. The book is written in a forthright and vigorous style. It breathes the spirit of an evangelist appealing for response. No one can read this book without offering a prayer of thanks for the fruitful ministry of E. Stanley Jones and this additional testimony to the centrality of the kingdom of God for our existence. "Discover the Kingdom," he says, "surrender to the Kingdom, make the Kingdom your life loyalty and your life program; then in everything and everywhere you will be relevant. For the Kingdom of God is relevancy—ultimate and final relevancy and when you have it, and it has you, then you are relevancy itself." Excellent for church libraries. — Howard Charles.

Personal Living, An Introduction to Paul Tournier, by Monroe Peaston. Harper & Row. 1972. 107 pp. \$4.95.

This is a valuable addition to the many books Paul Tournier has written. Monroe Peaston was a student devoting much time to Tournier's teachings and writings, and with insight makes comments on the many subjects treated in Tournier's large number of books and papers.

Reading this book has broadened my appreciation of Tournier and his contribution to the field of psychiatry and religion. I sincerely recommend it for anyone working in the helping professions. — Glenn B. Martin.

Power Ideas for a Happy Family, by Robert H. Schuller. Revell. 1971. 128 pp. \$3.95.

Robert Schuller is convinced that the family is here to stay and is still the greatest institution in the world. He stresses first that the family must be Christ-centered. His suggestions on how to be a happy family unit are pertinent. He stresses positive thinking which will help other family members over the rough spots. Admittedly, no family survives without conflict, but here is one place where you can show your worst side and be loved anyway. Schuller writes a chapter for the wife, the husband, the teenagers, the parents, and several others. His ideas are inspiring.

Schuller writes one paragraph Mennonites and others won't agree with. He encourages youth to speak their piece about peace but warns that some are necessary referring to World War II.

This book is valuable. Readers cannot help but be encouraged and determined to make their family life more meaningful and happier after reading it. An excellent selection for church libraries. — Mrs. Helen Miller.

Maria, by Maria von Trapp. Creation House. 1972. 203 pp. \$5.95.

Millions of people have seen the motion picture *The Sound of Music* based on the life story of Maria von Trapp. This, however, is the real story and it is a beautiful one. Maria, in addition to her numerous other well-known talents, can also write. In this autobiography, she tells of her childhood which was quite unhappy; her mother died when she was two and her father died when she was nine. She was raised by foster parents . . . some kind, some cruel. She describes her brief life in a convent and reveals how she decided to leave the convent to be a tutor to the seven children of Baron von Trapp, a widower. She, of course, later married him. She describes their family life in Austria, their escape from the Nazis during World War II, and their later life in America.

Maria von Trapp is a sincere, dedicated Christian. Her complete devotion to God, her sense of humor, her humanity, her seemingly endless source of energy brought her through a life which was difficult, but happy. That God was with her she has no doubt.

Through the whole autobiography, Baroness von Trapp weaves her

spiritual biography, including her latest spiritual adventure at Notre Dame University. . . . Read the book and find out what it was! Excellent for church libraries. — Miriam H. Detweiler.

The Arab-Israeli Struggle, by Charles F. Pfeiffer. Baker. 1972. 112 pp. Paper, 95¢.

Brief, to the point, accurate, and up-to-date. Pfeiffer gives us the historical background of both Arab and Jew, their origin, development, and interaction. He notes their problems, fears, and nationalistic interests. The chapters "How the Arabs see the Jews" and "How the Jews see the Arabs" vividly present the problems, in both political and emotional overtones. Their views of Old Testament prophecies predisposes some Christians in favor of the Jews.

This book is fair to both sides. It gives a fine overall view of the number one unsolved problem of the Middle East. It is an excellent study guide for groups. Fine for church libraries. — G. Irvin Lehman.

. . .

Closer Than a Brother, by David Winter. Shaw. 1971. 160 pp. Paper, \$1.45.

This small, quickly read but not-to-be-forgotten paperback is a reinterpretation for today's Christian of the religious classic, *The Practice of the Presence of God*, by Brother Lawrence.

The author has taken the collection of Brother Lawrence's conversations and letters and made them contemporary by using modern English and by giving them a similar yet modern setting . . . a hospital diet kitchen in Boston! (For those who are not familiar with the life or philosophy of Brother Lawrence . . . he was a lay member of a monastery near Paris in the seventeenth century. He did menial work, mostly in the monastery kitchen, all of his life. He lived very close to God. Even though he was uneducated, he was consulted by many Christians and even church dignitaries.)

The twentieth-century man who lives as Brother Lawrence taught can be (in the author's words) "a more fully human, completely Christian, and genuinely happy person."

Anyone who has read and relished Brother Lawrence's words and philosophy will thoroughly enjoy this book. And, one unfamiliar with the original work will, after reading this, want to read Bro. Lawrence firsthand. — Miriam H. Detweiler.

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"Our Anabaptist Heritage?"

by Lupe De Leon, Jr.

It is very common today for people who are in close contact with the Mennonite Church to hear the term "our Anabaptist heritage." I assume that most ethnic Anglo-Saxon Mennonites know what a person means when the term is used. However, to assume that Spanish-speaking Mennonites do, would be erroneous.

It is precisely this issue that participants of this historic Cross-Cultural Theological Consultation will explore. How can believers not of the ethnic Mennonite tradition identify with the Anabaptist heritage in its interpretation of the gospel? It would be presumptuous of me to assume that my personal concept of "La Raza" (The Race) would be that which all Spanish-speaking persons should identify with. Thus, it would also be ridiculous to assume that non-Spanish-speaking people will accept the term and concept of La Raza without an in-depth study and evaluation of its basic foundations. It is for this reason that we as Spanish-speaking persons need to ask questions and make suggestions as we come to understand Anabaptist theology.

I trust that the end product of this consultation will either bring us as Mennonite peoples together in our theological understandings of the Scripture in the light of the Anabaptist faith—or at least that we are made aware of where each ethnic group within the brotherhood stands in its own theology in accordance with one's heritage and culture.

Three major issues have been identified for this consultation. Without a doubt, many subjects will enter into our discussion, but we will attempt to focus on the following three issues: "The Gospel and Culture," "The Nature of the Church," and "The Role of the Church in Social Issues."

The majority of the Spanish-speaking persons that are now a part of the Mennonite faith and church have their roots in Roman Catholicism. For centuries we as Spanish-speaking persons have had to abide under the State church model of Roman Catholicism. On the other hand, Anglo-Saxon Mennonites have been a part of the believers model of church organization. Thus I see that for those of us in the Spanish-speaking communities it

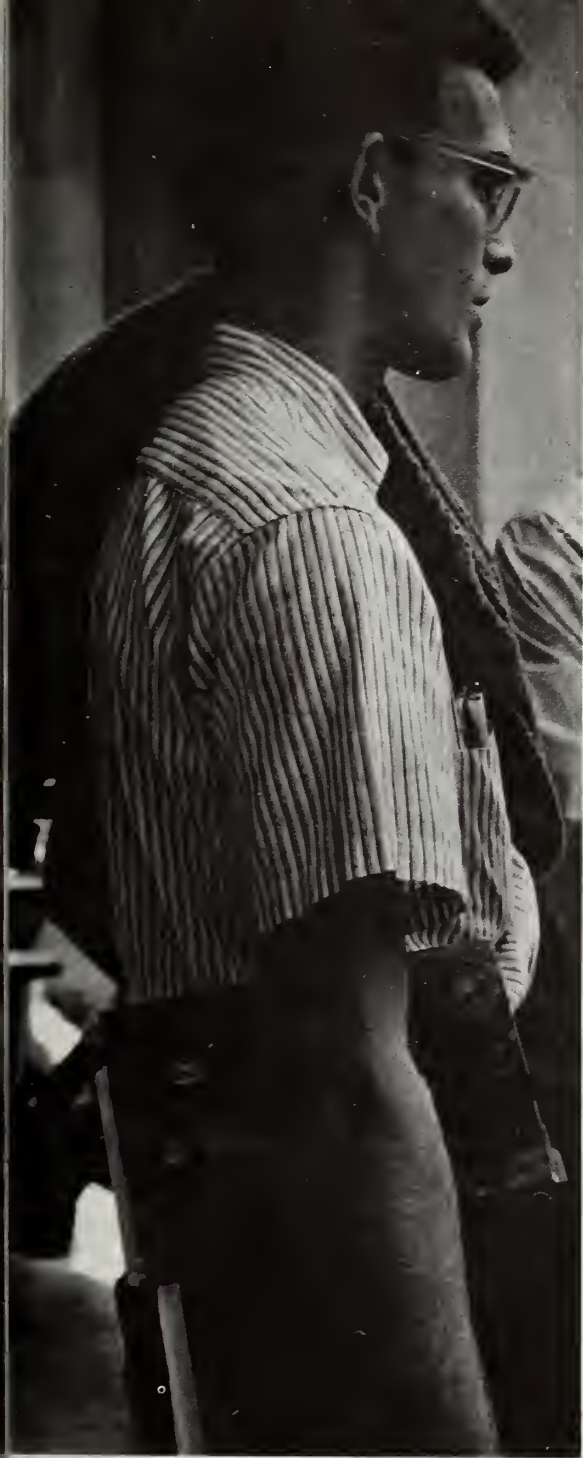
means a slow process of osmosis which hopefully will take us from a dictatorial model of church government to the believers' model of the Anabaptist tradition.

Social and moral issues of our day such as civil rights, emergence of minority leadership, the draft or the so-called volunteer army, the exploitation of peoples, justice for all—these are deep concerns of Spanish-speaking persons. In our everyday lives how do we as minority people, who not only possess an intellectual awareness of these issues, but who are caught up personally in these matters, respond in a way that will maintain our integrity and yet continue to be Christlike? These are a few of the questions which I hope will be given thought and consideration during the consultation.

Through missionary efforts here and abroad, a substantial amount of the church growth that our denomination has experienced has been in the Third World countries and in the minority communities of our own country. Literally thousands of minority people have accepted Jesus Christ through the ministry of the Mennonite Church. As part of one's growth and maturity it is important that a person dissects and digests the interpretations of the Scripture of the faith of which he is now a part. We as consenting believers have voluntarily "joined the church."

It is now up to us to either attempt to duplicate the great and courageous faith of the Anabaptist believers that made the gospel of Jesus Christ relevant in their setting, or seek to be radical in the biblical understanding of the Anabaptists but in the context of our own heritage and cultural setting. The questions now facing the church in general but more specifically the believers in minority Mennonite communities cannot be answered as they have in the past with a typical "Let's pray about it" or "The Lord knows what's best" or "Si Diosito quiere" (If God wills)—but rather we must explore "together" what it is that Christ is saying to us.

Lupe De Leon, Jr., Elkhart, Ind., is associate executive secretary of the Minority Ministries Council.



GOSPEL HERALD

April 24, 1973



A Brotherhood- Doing School

by Albert J. Meyer

A school that has integrity has its roots and life in the people of which it is a part. A school is a place where some designated representatives of older generations of the people talk with some of the younger members about things they consider important.

Who decides what is important? The people do. The younger members who are or want to be students have a part in this. The faculty representatives of the older generations and other members at large and leaders of the people have their part. All of these members need to participate in the continuing decision-making as to what it is in experience and knowledge that needs to be learned and taught. They all have to help decide what needs to be included in the curricular and extracurricular conversation between the generations that is at the heart of what school is about.

The process is not always easy. Sometimes tensions in the surrounding society can make communication between the generations more difficult. The designated faculty representatives of the older generations and other members of the people can get out of touch with each other. Differences among the people generally can lead to differences in thinking on what most needs to be included and emphasized in a specific people-supported school situation.

Consider, for example, a parent from a rural congregation who makes a visit to his son's English teacher:

Parent: "When Bill was in public school he always had his Bible on the stand beside his bed and he used to have devotions every night. Now, after a year at——"

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Albert J. Meyer, Goshen, Ind., is executive secretary and director of Educational Development for the Mennonite Board of Education.

(high school or college) I don't know whether he even has a Bible in his bedroom!"

Teacher (later to another teacher): . . . "He didn't understand the first thing about the Christian faith or about what a school is for—he thought it all hung on whether he had a Bible on his bedside stand!"

There seems to be some miscommunication going on here! The parent thought some things were important and had some expectations that were not met. Maybe he didn't say what he had to say as well as he might have. But the faculty brother is also lacking in perceptiveness. There is evidence of a certain professionalism and hardness of hearing on the part of the teacher. Perhaps the student was being confronted with biblical truth in school and other settings of which neither parent nor teacher was fully aware.

Consider a conversation between a church member and a teacher of physics visiting his congregation:

Member: "I'm behind our college. I don't know if we really need to have a full physics major, but I really go for. . . ."

Physics teacher: "A college without a physics major? I've never heard of a decent college without a physics major!"

Here again we have two members of the brotherhood who seem to differ on what is important. Both of them start with Jesus Christ and are members of His people in the world. Can these two brothers start from where they are in Christ and begin to give and receive counsel about what is important and what needs to be talked about in school?

Or consider a real situation repeated many times a few years ago in which some listening has taken place:

Businessman: "More and more of our members are going into business. It's more complex these days—more of us are in large firms, more people to con-

sider in decision-making processes, a faster-changing economy, ethical considerations in ways we invest, etc. Our young people interested in business need to have a chance to study and think in college about what it means to be a Christian in today's world."

One result of this kind of sharing has been that each of the colleges has in the past several years initiated or is in the process of setting up new programs in business.

Changes need to occur, and one can anticipate that differences of opinion may arise in the process. If the need for persons in one occupational field decreases and the need for workers in another field increases, shifts in school program emphases will need to be made. The gospel is rooted in what God has done in Jesus Christ, but changes in the way it is phrased need to be made as men and cultures in the world change. The good news needs to be expressed in the language and patterns of the men and women God is trying to speak to today.

As members of God's people, we have to be in good touch with each other as we continually ask what is important and what needs to be done today in our school programs.

Religion and Education

Religion and education are two of the most potent social forces at work today and they must work together if our problems are to be solved satisfactorily. The educated person should give responsible direction to his own life. The educated person should appreciate the place of the home and the church in his everyday life. The educated person should be tolerant, honest, and cooperative.

Any student of the social scene today must conclude that we are confronted with a crisis in character. Every individual has a goal and the normal bent toward satisfaction of desires is normal and good. The problem arises when there is a conflict of goals and here education and religion must work together to strengthen the moral fiber of the individual.

GOSPEL HERALD

Volume 66 Number 17

John M. Drescher, Editor

David E. Hostettler, News Editor

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

Enrollment Patterns of Mennonite Students

by Roy T. Hartzler

Enrollment patterns of Mennonite students in higher education are changing. The accompanying graph compares the enrollment of Mennonite college students with the enrollment of students in the American society. The figures represent the number of college students as a percentage of the total population of 18-to-21-year-olds.

The upper line shows that the number of college students in the United States represents nearly 50 percent of the 18-to-21-year-old population. The center line indicates that the number of Mennonite students in college (Mennonite and non-Mennonite) in 1972 represents about 27 percent of the Mennonite college-age population.

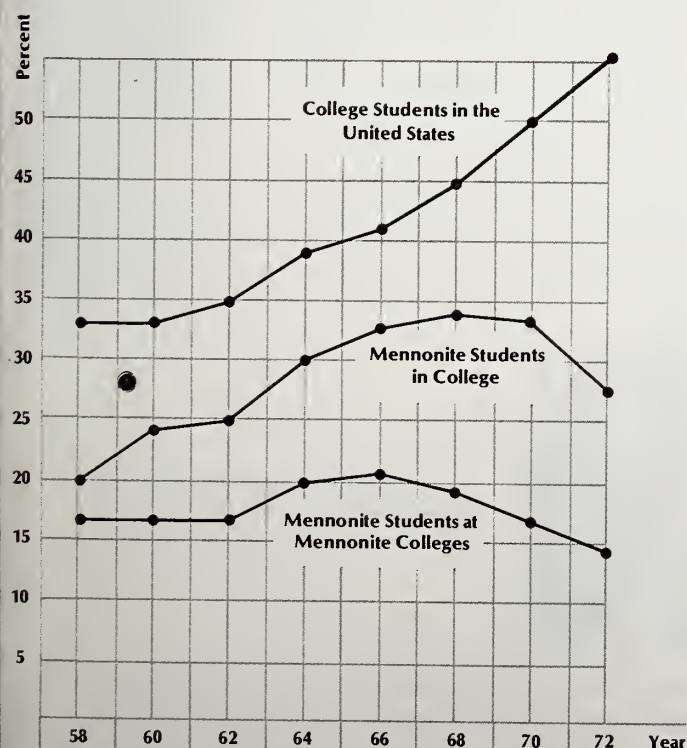
The lower line identifies the number of Mennonite students in Mennonite colleges as representative of the Mennonite college-age population.

What kind of a Mennonite brotherhood does God want us to be in the years ahead? What would our vision of the kind of brotherhood we are to be have to say for the kinds and levels of education we need for the future? These are among the questions that will need attention as we make projections for the future.



Roy Hartzler, Goshen, Ind., is assistant executive secretary of Mennonite Board of Education.

Percentage of 18- to 21-Year-Old
College Students



College Enrollment Percentage 1958-72

(Specific percentage referred to in opposite graph)

	American Society	Mennonite Students	Mennonite Students of Mennonite Colleges
1958	33	22	17
1960	33	24	17
1962	35	26	17
1964	38	29	20
1966	40	32	21
1968	43	23	19
1970	48	32	18
1972	50	27	15

What Are the Central Issues in Higher Education in the Mennonite Church?

A Symposium

The Mennonite Church's involvement in education is most visible in its operation of colleges and seminaries. The church's contribution of finances and personnel to Mennonite higher education is considerably larger than to other educational programs.

For this symposium we invited college administrators, pastors, and other church leaders to share their views with *Gospel Herald* readers. We asked them: "What are the central issues, as you see them in your work, in higher education in the Mennonite Church?" Their answers affirm the mission of the church in higher education while identifying issues that will challenge the brotherhood and indicate something of their vision for the years ahead.



1

Twila Schrock, Casselton, N. D.

Frequently the reasons given for going to college are that of wanting to become a teacher, a doctor, an economist, or some other professional person. The impression one gets is that the highest purpose of education is to acquire skills for earning a living. Instead, the central issue, it seems to me, is whether higher education can give students a value system that may improve their quality of life.

Education should serve a greater purpose than to give one eight-to-five job skills, particularly Christian higher education. Specialization should not transcend the well-being of the person as a whole. Too often a narrow view of the skills and principles of one discipline only tend to give one a narrow view of life.

In a highly-populated society where there is a greater interaction between people, there must be an increased

emphasis on cooperation rather than competition in the classroom. Encouraging ideas which contribute to greater cooperation are increased feelings of responsibility for my

They must help students develop a value system that improves the quality of their lives and the lives of those around them.

"brother" as seen in cross-level tutoring and a concern that the "whole" class succeeds rather than a concern for my individual "grade."

Christian education should lead the way in stressing the importance of effective learning as well as cognitive learning. The whole person must be considered. Students must be helped in defining and shaping values. Failure in this can lead to maladjustments. Recently, in *Newsweek* magazine, the late Wally Cox was quoted as saying, "There is a lot of Mr. Peepers in me. When I was a kid in the Midwest, I got straight A's in school, and I spent thirteen years on the psychiatrist's couch paying for it."

Today's youth are bombarded with so many choices that they need more than just a reservoir of information to guide them in selecting among the options. Our church colleges must be more than information centers. They must help students develop a value system that improves the quality of their lives and the lives of those around them.



2

Joseph Hertzler, executive vice-president,
Goshen Biblical Seminary, Elkhart, Ind.

Choosing the best from prestigious secular schools and reproducing it in Mennonite colleges and seminaries is not good enough. Adding a pinch of Anabaptism and a

dash of Mennonitism won't do either. To earn the right of survival, Mennonite higher education will need to decide whether to openly follow Christ or simply "ape" public or secular models.

The challenge facing us is that of being unapologetically church schools which exist to serve the church. A help-

Congregations and church schools alike must model what they teach.

ful model for higher education is that of the congregation, the community of faith. Congregations and church schools alike must model what they teach. Community, mutual aid, repentance, and forgiveness are study agenda, but they must be lived as well.

I believe in the deaconhood of all administrators and the servanthood of all professors. So called positions of prestige do not give one the right to "lord it over" either the classroom or the congregation. So, what about position, power, and money? Who will teach us how to select teachers, establish what is to be taught, and choose our priorities? Of course, we learn some things from secular schools but our model is Christ and the caring community called the church. Christ who is Lord of all chose the stance of servanthood. Mennonite higher education must do the same.



3

Lupe De Leon, Jr., associate executive secretary, Minority Ministries Council, Elkhart, Ind.

A minimum listing of central issues of higher education confronting the Mennonite Church are:

1. An honest and intensive recruitment of potential minority Mennonite students.
2. Minority professors at the different church colleges.
3. A better understanding and sensitivity to the needs of our minority youth.
4. Active support of the High-Aim program.

As we address and concern ourselves with the issues of higher education, we must realistically look at the major issues facing minority Mennonite youth.

A very large segment of our minority groups have not had an honest chance at quality secondary education. That being the case, a program such as High-Aim should have the sponsorship of the Mennonite Secondary

Council and church schools.

Another area that has been enormously neglected is the high dropout rate of college minority students. A major reason for a lack of so-called qualified minority leaders in our denomination is the minority persons' lack of formal education. I would suggest that a study be done in which the "real stories" behind our Mennonite college minority dropout rate can be documented.

There are less than a handful of seminary graduates among the Mennonite minorities. As a consequence many minority congregations are not able to deal with the contemporary issues that are relevant to its young people, such as war, peace, abortion, ecology, elections, nonviolent demonstrations, and lettuce boycott. They must rely totally on the leadership of persons without a well-rounded formal education.

As we address and concern ourselves with the issues of higher education, we must realistically look at the major issues facing minority Mennonite youth.



4

Doris Longacre, Akron, Pa.

For me it is hard to separate the issues of Mennonite higher education from the issues which I feel are facing the whole church: Will we be able to extract ourselves from the power of mammon (money and property ruling

Higher education in the Mennonite Church has to lead in helping us recover a vision of servanthood.

over people) so that we are free to follow Jesus as His servants in the world? Higher education in the Mennonite Church has to lead in helping us recover a vision of servanthood.

When we returned from Indonesia part of my culture shock was reading about the proposed building programs with million-dollar price tags in Mennonite colleges. Will these facilities be tools in educating friends of the poor? If they only serve to help train better artists, teachers, musicians, doctors, or technicians who try harder but fail to understand their calling to be servants of Jesus rather than seekers of the good life, then I see no point in the church using its resources in this way.

Gospel Herald's beautiful February 27 "Meetinghouse III" issue asked the questions which for me are the most important in higher education as well as in the total church.



5

Ivan Kauffmann, associate general secretary, Mennonite Church Board, Rosemont, Ill.

I see higher education as a significant part of a team effort in the Mennonite Church in being God's people in mission.

The New Testament states this mission quite simply: "But you are . . . God's own people, chosen to proclaim the wonderful acts of God . . ." (from 1 Pet. 2:9, TEV). But the society in which this mission is to happen is quite complex and sophisticated. How to accomplish this mission is a big challenge and calls for the best strategy and total resources of the church.

Christian higher education has the great responsibility of forming people in the Word so that they are able to articulate its meaning to the world.

The Mennonite Church needs its colleges and seminaries for their part in the team effort. Their part is to give a perspective to life that is in harmony with the teachings of Christ. Their part is to train persons for whatever vocation to be witnesses for Christ wherever they go. Their part is to prepare leaders for service in congregations and church institutions where they can stimulate others to believe in Christ and obey His teachings. Their part is to remind us of our godly heritage and to keep us aware of the New Testament ideals for the church as revealed through Christ and His Word. The Mennonite Church needs its institutions of higher education. The team effort will be much greater with their help.



6

Myron S. Augsburger, president, Eastern Mennonite College, Harrisonburg, Va.

In any given period the church is called upon to understand its times, to interpret its heritage, and to articulate the gospel faithfully. This responsibility rests on church and college alike. As the church is the spiritual base for the college, so the college is the church in education.

But the church must regain the initiative in interpreting the role and purpose of the college, to train for the building of the kingdom, or the college will be left to the plight of all institutions — existing to perpetuate itself.

The church needs a more clear understanding of the importance of the Christian liberal arts education for an enriched quality of service in our world. Then the church and college can join hands in the community of learning as well as in the community of faith.

The central aim of higher education is to free and enlarge the mind of man. This involves liberating the

As the church is the spiritual base for the college, so the college is the church in education.

self from the meagerness of mere existence, increasing the power to multiply and make choices, and introducing one through the arts to meanings otherwise obscured. But Christian higher education does this with a Christian world view, with Christian content beyond the secular content in general education, and with Christian priorities that make a radical difference in life. We believe that conversion makes a difference in education; the believer works from a different premise.

As a church we must regain an Anabaptist perspective in seeking to influence our society for Christ. This vision will emphasize an education which aims both at a student's mind and at his will. He will be aware that obedience to the Scripture is a way of knowing the truth.

Education is in itself the church in mission. When the purpose of Mennonite education is understood as the development of informed disciples, the church will have means to accomplish the task.



7

Wilbert R. Shenk is secretary of Overseas Missions, Mennonite Board of Missions and president of Mennonite Board of Education, Elkhart, Ind.

The Christian world mission today confronts an amazingly complex situation where the scene changes with kaleidoscopic ease. What kind of men and women are required to declare and demonstrate the gospel of Jesus Christ in our time?

The first requirement is *persons of maturity*. The mature person is one who understands and accepts his heritage and the ways in which this has shaped him. To be mature includes having a sense of destiny and purpose which focuses life's work and provides meaning. It makes considerable difference whether our life vision is

seen in identification with the people of God — their pasts, their present mission, their future destiny in obedience to Jesus Christ as Lord — or simply as a part of the peoples of society. Christian higher education is in a key


Their part is to give a perspective to life that is in harmony with the teachings of Christ.

position to help make that distinction with vigor and clarity.

The second requirement is *persons conversant with the world*. Jesus said that the people of God were to be “wise as serpents, and harmless as doves.” The Apostle Paul, missionary exemplar, followed a most demanding principle: “I have become all things to all men, that I might by all means save some.” The missionary always

runs the risk of causing the gospel to be rejected by setting up false “stones of stumbling.” There is no substitute for sensitivity in things cultural. Christian higher education must develop sensitivity and discernment.

The third requirement is *persons of the Word*. The people of God are a people of the Word — their past has been formed by it, their present is illuminated by it, their destiny is charted by it. Christian higher education has the great responsibility of forming people in the Word so that they are able to articulate its meaning to the world.

More than 95 percent of all missionaries commissioned by the Mennonite Board of Missions have been trained in our Mennonite colleges and seminaries. I cannot imagine the future of Mennonite involvement in world mission without this continuing contribution of our institutions of Christian higher education. 

Schools Find New Classrooms




The girls in campcrafts spent two weeks on campus doing decoupage, wood carving, and making candles. For one week the group “roughed it” at a local camp.

“Have it again by all means. It has given me the best time in my life.” This is how one student describes her feeling about a new way to do education. Central Christian High School, Kidron, Ohio, and Iowa Mennonite School at Kalona, Iowa, have experimented with a course-program arrangement referred to as mini-term.

A variety of courses are offered for a two or three-week period. This format permits flexibility not provided in the usual schedule. Iowa Mennonite mini-termers were in Chicago, at Rosedale Bible School, and in Germany. Other students served as aids in elementary schools, nursing homes, and the nutrition department at the University

Hospital in Iowa City. More than half of the students were off campus.

Central Christian mini-termers were in Puerto Rico, at Goshen College, and in Cleveland. Mini-term courses included child development, campcrafts, dramatics workshop, ecology, auto mechanics, and personal development. The “Church in Action” class spent three weeks in northern Indiana visiting the various offices and institutions operated by the Mennonite Church in that area.

The sentiments of one student expresses one of the primary goals of mini-term, “The main thing I liked about mini-term was that I got to know the kids in my class a lot better.” 



The “Sounds of Music” class mixed field trips to musical performances and manufacturers of musical instruments with classroom activities exploring past and contemporary music forms.

Values Education Week



Art Smoker (left), guest resource person met with the school's planning committee to develop a special, 20-page syllabus for use during the four days of Christopher Dock's Curricular Week Feature.

At Christopher Dock Mennonite School, Lansdale, Pa., the week, sandwiched between first and second quarters, enabled students and faculty to take a break from the regular curriculum in the fall of 1972. Not a complete respite from studies, however, as faculty and students soon discovered that "sorting out one's values and priorities" requires intensive involvement.



Small groups were the order of the day. Students and a faculty sponsor in club groups dialogued on the wisdom of Proverbs twice daily, following a direct and relevant message from Art Smoker, churchwide youth secretary.

Parents sat in on two of the small-group sessions on parent-child relationships. Students "turned the tables" by attending Parent-Teacher Fellowship during the week.



Students explored these basic Christian values in the freshness of *The Living Bible*: human relationships (friendships), parent relationships, wisdom, sexual relationships, reputation, tongue control, honesty, and compassion.



Parents Speak . . .

Our children have attended Mennonite institutions of learning by their own choice, not by parental command. We have not seen Mennonite schools as correctional homes, greenhouses, match factories, or day-night care centers.

We see our church schools as opportunities for a sound, first-class education. Our children may choose to take less than such from these schools, but the opportunity for going first-class educationally must be there.

We want church schools to provide our children with the opportunity for mental and spiritual growth, and at the same time provide the structures, devices, and examples for them to discover that the Christian faith is tenable, relevant, sharp, even cool. And after that, comes support for Anabaptist teachings.

We want our children to see at our church schools the same spiritual giants that we saw, to experience the same care and concerns as when we attended.

We want our church schools to reverence God, exalt Jesus Christ, honor the Holy Spirit. It's asking a lot, but we're giving them a lot, our children. — *Robert J. Baker, Elkhart, Ind.*

Parents Speak-2

Although it was very difficult to let our first son leave for Eastern Mennonite College because of work on the farm, we've been continually grateful for what a Christian higher education has contributed to the lives of our children.

Christian teachers' influence and training mold the life of a student during the years that many major decisions are made. This kind of training helps them apply Chris-



Robert J. Baker

tian principles in their chosen vocation throughout their lives. We've been deeply impressed by the dedication of the faculty of Eastern Mennonite College to their students in a personal way. It was also reassuring to know that our children were living under deans who loved and cared about them.

When attending a Christian school there are many activities students are able to take part in conscientiously. This was greatly appreciated by our family who did not have the opportunity to attend a Christian high school. Through college years many deep and lasting friendships have been made.

I write this out of deep appreciation for what I have seen actually happen in the lives of our children as a result of their education in a Christian college.

— *Martha W. Zehr, Lowville, N.Y.*

Parents Speak-3

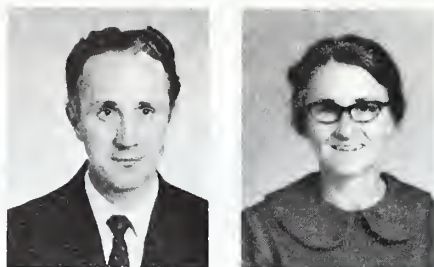
When we send our children to a Mennonite school, one of the most important things we will look for will be dedicated Christian teachers who will live consistent Christian lives and guide our children to appreciate our Mennonite Church, its teachings, and heritage.

If a Mennonite school is to fill a unique role that justifies its existence, there should be specific teaching concerning our doctrines and beliefs. In teaching other subjects, I trust the teachers will show how God relates to them. God can be seen as the Creator in science; in history as the omnipotent Controller of events. Biblical literature can enrich a student's study of literature.

However effective our schools would be in this type of teaching, it will help our children little, if we as parents left their Christian training solely to the school. Our homes and our schools need to compliment each other. — *Harry and Rhoda Stoner, Millersville, Pa.*

Parents Speak-4

Dale Stutzman
Ethel Stutzman



One thing we need to recognize is that church schools are not correctional institutions. They are schools supported by the church, run by human administration, and taught by human teachers. Subject matter is basically the same as that taught in public schools. So what's the difference?

Bible standards taught by the home and church can and should be reinforced in the school. This allows the student to become involved in the total school program. Smaller enrollment gives the student a better chance to interact on a personal basis with other Christian students and teachers. Hopefully, a Christian staff will provide a kind of atmosphere that encourages genuine student-teacher interaction. With this kind of relationship, advice and counsel can be freely shared. Subjects are taught from a Christian viewpoint. Special speakers familiarize the student with church leaders. In this kind of Christian environment, it is hoped there will be spiritual growth in a life of service. — *Dale and Ethel Stutzman, Goshen, Ind.*

Parents Speak-5

Our Christian faith has been challenged and enriched in a very new and different way since we sent our first son to Goshen College in 1962. After ten years of continuously having a son or daughter at Goshen, we are still excited about the mission and program of the church school. We prayed and agonized with the college during the turbulent '60s, a period of nationwide unrest on college campuses, and we feel the college has emerged with a stronger and more vital spiritual emphasis which can be attributed to a dedicated administration and faculty. Among the students we have sensed a spirit of love, caring, sharing, and a simplicity of lifestyle which is beautiful.

In the future we hope a strong emphasis will continue to be placed on the Anabaptist teachings of love, service, and peace. We hope the college will continue to encourage our children to search for a deeper and more meaningful faith in Jesus Christ; that no apologies will be made for being a Christian college and a Mennonite college, as well as adhering to high academic standards. We need a stronger feeling of unity between the constituency and the college. Our earnest desire is that all the Mennonite colleges and the Mennonite congregations could wholeheartedly join hands in seeking divine guidance, not only for the students and the college, but for the church at large. — *Lois and Russell Schertz, Lowpoint, Ill.*

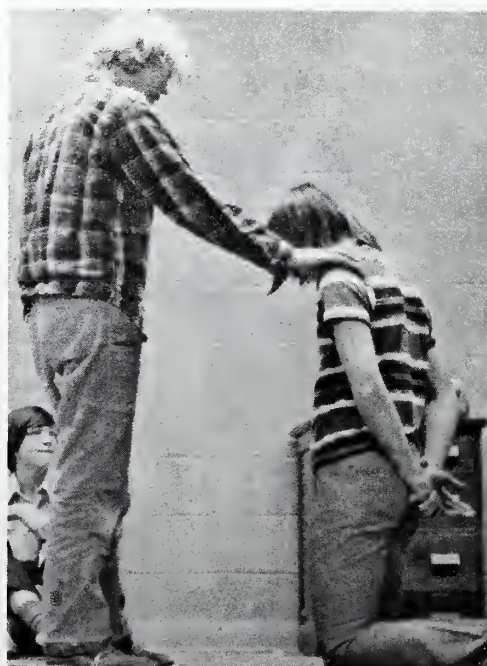
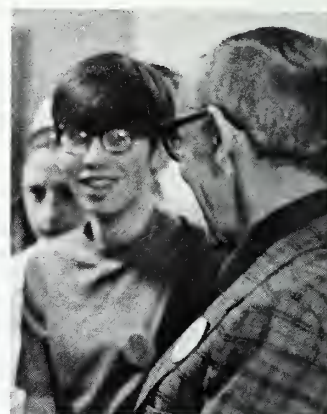
Anabaptist Studies Replace Exams

The Open Circle was the theme of Eastern Mennonite High School's Anabaptist seminar held in January. Students and faculty agreed to cancel all semester exams and instead spend the three days learning to know each other as brothers in Christ.

Students could choose areas which emphasized non-resistance, simple-life style, *Martyrs Mirror*, art of the Anabaptists, early worship services, or related subjects.

The week climaxed in the sharing of a meal of meat, cheese, and bread followed by a communion service.

Students (bottom left) cast modern-day roles of their Anabaptist heritage in learning about baptism and discipleship.



John Ruth (below), scholar in Anabaptist history, spoke in the forenoon and shared in the afternoon discussion groups.



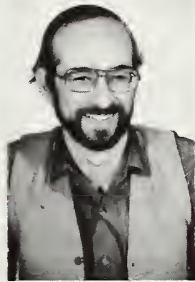
Walk with Me Through Seminary

The Bible Comes Alive

As Ruth and I were making our decision concerning what to do upon returning to the States after three years in Japan, two factors were central in our decision to come to Goshen Biblical Seminary; the first was our growing awareness of our need for more thorough instruction in biblical studies, and the second was the combination of missionaries encouraging us to come coupled with their living testimony to the centrality of biblical studies at Goshen Biblical Seminary.

Now in the middle of our second year at GBS, we are continually impressed with the way courses, professors, and community life have even surpassed our previous expectations. The study of God's Word in which we see His working to redeem and create a people for Himself has been central in my study, yet this study has not been limited to lectures and the library but was stimulated by the total commitment of the faculty to a biblical-centered approach to study. For me the Old Testament has become a living and integral part of the Bible in a way which had previously been restricted to the New Testament — now I see the Old Testament as more than just a necessary though outdated preface to the New Testament. Through these two years here, I have been helped to see the whole Bible as the story of God's acts as He desires fellowship with men and as He creates a living, fruitful community life of renewal and re-created believers.

— Ron Guengerich, Middler, Goshen Biblical Seminary



Ron Guengerich

I see the minister as part of a team working with the doctor, the psychologist, the social worker, and other persons working in the area of helping people become whole persons. The minister's specialty is to provide the option of the spiritual resources available through Jesus Christ in whom we find the answer to the ultimate questions in life.

In the process of becoming whole persons, as a minister, I have the opportunity to walk with people through a variety of experiences in life including crisis and joyous happenings. These often provide unique opportunities to help a person find either a first time or a more meaningful relationship with Christ. The biggest challenge for me is to realize that I am a servant of God who plants and waters but only God can give the growth. We are co-workers and our task is to provide the opportunity and the right kind of conditions so growth can take place. We are meant to be people who can be, in Bonhoeffer's words, "persons for others," even as Jesus was the Person for others. We are meant to be those who can cooperate with God in the liberation of our fellow beings.

— Clare Schumm, Middler, Goshen Biblical Seminary

No Longer My Own

Many times people ask me, "What are you going to do with your seminary education?" When I am honest, I answer, "Nothing." The real question is, "What has seminary done for/with me?" For doing is preceded by becoming.

I now possess a mini-library of books about theology, Hebrew, Greek, ethics, the ministry. . . . I have a three-layered file bulging with papers noting the wisdom of my professors. . . . I have papers on which I have etched my own fledgling philosophies, the labor of many days and nights. . . . The record office and I share an account of the glory of academia — grades. But if tomorrow all of these should burn, I will not have lost my education.

I love the community of believers at Eastern Mennonite Seminary. But it hasn't been a monastic retreat. These years of my life have not been an interlude for "prepara-



Dorothy M. Harnish

Walking With People

Most people are searching for a meaningful, satisfying, and fulfilling experience in life. A minister of the gospel has a unique opportunity to walk with people in this search. The gospel does not necessarily provide an easy miraculous solution to all of a person's problems in life, but it is a definite contributing factor in man's search for wholeness.



Clare Schumm

tion for service." I've participated in the throb of living and service. EMS has not isolated me from hurt and hatred, from death and loneliness, from bills and decisions.

I love the ecumenicity of the student-professor relationships that has been woven into the tapestry of my life. Like true masters my professors have not stuffed me with their wisdom. Rather, they led me to the threshold of my own mind. From many denominations and countries; professors and students have shared their experiences over many cups of Sank-ti-fied coffee. The sense of belonging, of oneness with others, and of love will go with me wherever God leads.

I chose EMS because of its emphasis on preparation for the teaching and preaching mission of the church. My study has caused me to take seriously the claim that I stand in the tradition of faith. I am no longer my own; I belong to Jesus Christ. I belong to the church and its ministry.

God helping me, I want to go forth as one worthy of my instruction here, as one knowledgeable, competent, and dedicated to the joy of helping others to know and love God. — *Dorothy M. Harnish, Senior, Eastern Mennonite Seminary*

The Pastoral Ministry: My Challenge

In the coming years I believe we face the danger of living under the illusion of peace and false securities. In addition, various religious-spiritual movements, both Christian and non-Christian, will bombard us. The pastor faces the challenge of preaching and teaching the Word of God so that members can be so grounded in Scripture that they will be able to discern truth from error. This means leading the people into developing their lives so that they become mature and stable in their comprehension of the fullness of Christ mentally and experientially. This will require the pastor to spend time in prayer, meditation, and study constantly following the direction of the Holy Spirit.

Second, the pastor faces the challenge of leading the congregation into becoming a united body under Christ's lordship in which fellowship becomes intimate, worship becomes meaningful, gifts are discerned, and discipline is practiced. Then the community will be able to see a group of people in which love is practiced and where separating walls are broken down.

Third, the pastor faces the challenge of equipping the members so that they can most effectively use their gifts in contributing to the growth of the church and in ministering to the community in word and deed.



Cliff Miller

This is the challenge which has developed in both my congregational and seminary experiences. As I now enter the pastoral ministry, I am aware this can only be carried out by the grace of God and the power of His Holy Spirit in my life. — *Cliff Miller, Senior, Goshen Biblical Seminary*

The Call That Changed My Life

The telephone rang.

"Hello, Santana speaking."

"Hello, Brother Krishnan. This is Dandeker, I got your letter. I want you and your family to come for dinner tomorrow. We will talk."



C. Santana Krishnan

The scene the following day was the International Guest House in Washington, D.C. The director of that organization was Rev. Kamlaker Dandeker, a brother from India. He asked me to tell my story. I did.

Born in an orthodox Hindu family in Madras, South India, I spent nineteen years in schools and colleges and worked for the radio network of the Government of India.

Living since 1960 with a Christian wife was becoming a constant embarrassment for me, a Hindu. I became increasingly impatient and intolerant. While she silently and reverently prayed for me, I violently and vehemently preyed on her.

On February 2, 1969, in my wife's church I heard Rev. Kenneth R. Short of California describe the radio ministry of the Far East Broadcasting Company. He spoke of one segment of their listeners, the believers in Communist China who are hungering for the gospel. I was moved, touched, and convicted. I accepted Jesus as my Lord and Savior. Soon after that period of testing began. I wrote to Rev. Dandeker for some direction.

After I finished my testimony, we all praised God. Within a week, God's purpose for me was made clear. In the fall of 1970 I became a student at Eastern Mennonite Seminary. (In my first class, I diligently searched F. F. Bruce's commentary on the Book of Acts to find out what God told Abraham!)

My studies have always been exciting, although exacting. These past three years have been very special for me. I shall always cherish fond memories of this lovely place and loving people — particularly my beloved professors and dear friends. — *C. Santana Krishnan, Senior, Eastern Mennonite Seminary*

"We Need Each Other"

by Hubert L. Brown

The word "brotherhood" within Mennonite Church circles often appears vague and a bit ambiguous when used in the theological sense. The Anabaptist-Mennonite theology was formed many years ago, long before there were persons of other cultural or ethnic backgrounds present.

When the first group of Mennonites arrived in beautiful Pennsylvania, they came particularly upon invitation from William Penn; however, there were no special invitations extended to other ethnic groups. Many of those who came did so because they were forced to come. Mennonites soon became settled in the new world and for a while were "the quiet in the land."

In time, however, through God's unique providence, Mennonites began involving themselves in gospel outreach and church extension. The results of their witness included a package of "manufactured" Mennonites with backgrounds, beliefs, and identities completely distinct from the biological sons of Menno. The results of that witness have also brought the awareness of additional issues to which the church would address itself.

Over the years there has been tremendous fusion of the two Mennonite identities. Through positive and well-meaning involvement, the two have been able to come together and share common faith in Christ. They have shared cultural differences and also strategies for furthering the gospel. In the area of decision-making, however, nonwhite brethren are still somewhat seated in the back of the church.

Yet, more and more nonwhite Mennonites *are* being drawn into the decision-making level of the church. This, of course, leads us to the theological dimension of brotherhood. The significance of the Cross-Cultural Theological Consultation is that it represents the first

time a major effort has been exerted in the area of opening dialogue on the theological differences and commonalties which old and new Mennonites share in Christ.

W. E. B. Dubois, the black philosopher, once wrote: "And herein lies the tragedy of the age: Not that all men are poor, all men know something of poverty; not that men are wicked, who is good; not that men are ignorant, what is truth? Nay, but that men know so little of men." At this time in our history together, the sharing of theological views is crucial, for we can and must get to know something of our other brother. We need to be aware of the fact that the times have changed. Approximately one third of all Mennonites are nonwhite. The evangelization activity of Old Mennonites has given rise to an oppressed third world generation of people. Therefore, it almost becomes imperative that we dialogue together.

The Cross-Cultural Theological Consultation can be a useful instrument in strengthening the dynamic identity we all have and share in Christ Jesus our Lord. It can serve to strengthen our witness to the many people we serve. I am enthusiastically looking forward to the upcoming consultation because I definitely feel a need to grow in my understanding of the brethren whose faith and theology may be different from my own. Also, I believe that if we want to unify and strengthen our witness, we must be willing to discuss the meaning of our faith and commitment.

In a more personal vein, we should sense that we represent God's gift to each other and if I can enrich the Mennonite Church with my unique gift of blackness and my understanding of a Jesus lifestyle, then I offer it. I feel deeply that we need each other, not for the purpose of celebrating an ethnic Anabaptist past, nor for putting all of us into the same mold — but in order to achieve a true believers' church identity in the midst of these uncertain days in which we live.

We need each other to help clarify the meaning of our faith in a diverse cultural context. The Cross-Cultural Theological Consultation can be the instrument to help us achieve these objectives so that in spite of our differing cultural origins or understandings, the believers' church perspective of brotherhood and fellowship can be ours, not only for the present, but for the days ahead.

Hubert Brown, Elkhart, Ind., is a consultant to the Minority Ministries Council on the Study of Minority Church Growth.



Hubert Brown

1973 Evangelism Projects

During December of 1972, opportunity was given for interested persons to contribute to the Christmas Sharing Fund. This was an opportunity to give a gift to honor the coming of the Prince of Peace and to share the good news about Him with others in 1973. Encouragement was given for persons to spend less upon themselves and to think about the real meaning of the coming of Jesus Christ into the world and to share the news about His coming with those who haven't heard or understood. Many persons responded with gifts which now total over \$18,770. Recently a subcommittee of the Mennonite Church General Board met to review requests for these funds and to make the necessary decisions about them. The allocation of these funds has now been made and they are now to be used in the following evangelism projects:

1. In New and Growing Congregations

At Quin Cities Spanish Church, Davenport, Iowa: A Christian young couple from Texas will be employed for the summer months to bring the gospel to migrant workers in the Quin Cities area. The Iowa-Nebraska district mission board will also supply funds for this project.

At Surprise, Ariz.: This new cross-cultural fellowship, under the direction of David Birkey, will use the grant to purchase summer Bible school books, *Good News for Modern Man*, Key 73 Scripture portions, and Spanish hymnals.

At St. Anne, Ill.: The Rehoboth Mennonite Church, led by Mark Lehman, uses its summer day camping program as a means of outreach in the community. The grant will enable it to serve a total of 90 children over a three-week period.

In three south Texas congregations: Three Spanish churches, Taft, Mathis, and Brownsville, will use their grants to purchase Gospel portions and other literature for use in Key 73 programs in their communities.

2. Through Youth Witness Teams

A group of students from Goshen College will spend the summer as a traveling religious drama group to provide evangelism outreach in a new form to non-Christian as well as Christian centers. Its aim is to provide Christian outreach to centers of population and to

recreation areas including state and national parks.

A team of ten students from Eastern Mennonite College will spend from eight to ten weeks sharing its faith and experience in a variety of ways. It will participate in work projects, camp programs, evening programs, youth group activities, etc. It will then complete its tour at the Youth Convention in Michigan during the middle of August.

3. Through Evangelism Workshops

The Mennonite Board of Congregational Ministries at Goshen, Ind., will conduct Multiplier Evangelism Workshops. The purpose is to train key persons from each of the conference districts, who can in turn train others in evangelism. The objective is to help persons learn to share their faith freely by learning to share themselves.

An Evangelism and Worship Conference is planned by the Minority Ministries Council to assist minority churches in thinking through their worship patterns and evangelism techniques which are most fruitful in the minority communities. Pastors and other leaders from minority congregations will participate in this workshop and endeavor to utilize their learnings for greater growth in their congregations.

4. At Edmonton, Alberta

Persons from the Indian and Metis community have requested the Mennonite Board of Missions and the North-West Conference to help develop a hospitality lodge for Indian people moving into the city of Edmonton. Many Indians are in process of moving from their former rural communities into this highly urbanized area. Many become the victims of others ready to exploit them. The development of a lodge will serve as a base of contact and follow-up for the families as they arrive in the city. This kind of contact will serve as a means through which the Christian faith can be shared.

5. Through Radio Broadcasting

De Coracao a Coracao is a daily five-minute radio *Heart to Heart* broadcast for people with home interests in the only program of its kind in all of Brazil. In Sao Carlos the new Mennonite Church

promotes this program and follows up listeners' responses. The program is co-sponsored by Mennonite Broadcasts, Inc., and the United Missionary Church.

6. Through Printing Evangelistic Literature

The Herald Press Tract Department at Scottdale, Pa., is printing two titles which will be especially useful during the Key 73 emphasis. They are *The Book That Reads You* and *Like Falling in Love*. The first one emphasizes the message of the Bible and the second one emphasizes the new birth.

This money given at Christmastime will now be used in the above-mentioned ways for sharing the good news about the Prince of Peace with others.

Stauffer Appointed Secretary of Eastern Board

Leon Stauffer, Salunga, Pa., was appointed general secretary of Eastern Mennonite Board of Missions and Charities, Salunga, Pa., by action of the executive committee on Apr. 6. He had previously been appointed secretary of Eastern Board by action of the Board on Mar. 17.



Leon Stauffer

As secretary, he will act as one of the legal officers of Eastern Board, with responsibility to keep full and accurate record of Board actions and carry on official Board correspondence. As General Secretary, Stauffer will serve as the administrative head of staff, being responsible for consultation and coordination in all Eastern Board's programs.

In both positions Stauffer succeeds Ira J. Buckwalter.

"I see one of the biggest roles for me this year is to get acquainted with the people involved in our program—675 program workers and staff and Board members—and have them get acquainted with each other," said Stauffer. "One way of doing this is to follow up our recent self-study with an orientation for Board members. We want them and the constituency through them to give us current feedback, so we can together consider what our next steps in mission ought to be."

Eastern Board program includes home and overseas missions, Voluntary Service, relief ministries, and several institutions.

A 1964 graduate of Penn State University, Stauffer holds a BS degree in Re-

habilitation Education and is a candidate for a Master's degree in Counseling from Millersville State College. He served two years as a youth worker in New York under EMBMC's Voluntary Service program and came to the Salunga headquarters in 1966 as assistant Voluntary Service director. He became Voluntary Service director in 1967 and associate general secretary in January 1972.

Stauffer serves on the Boards of Camp Hebron, Halifax, Pa., and the Mennonite Children's Home, Millersville, Pa.

Stauffer is married to the former Nancy Shenk; they have one son, Brian, three years old. They are members of the Landisville Mennonite Church, where he carries several responsibilities. He is the son of B. G. Stauffer, Lancaster, Pa. He can be reached at the Eastern Mission Board headquarters.

Manitoba Remembers First "Spies"

In 1873, the Mennonite settlements in Russia sent delegates to North America to search out the land. The following year, the first group of these settlers left their Russian homes for Manitoba and Kansas.

Beginning this summer, the Manitoba Mennonite community will commemorate this centenary. Plans are already on the way, under the auspices of the Manitoba Mennonite Historical Society's Centennial Committee, for activities which will cut across denominational lines.

The first event, according to the Society's chairman, J. J. Reimer, will be a bus journey to the site south of Niverville, where the delegate "spies" first disembarked. There, said Reimer, a special commemorative service is planned. Then the participants will travel to the Hudson Bay store at Ste. Anne and climax the day with a visit to the Mennonite Village Museum grounds north of Steinbach.

Gerhard Lohrenz, chairman of the special Centennial Committee, said that plans for various public meetings throughout 1974 are now under way. These meetings will center in both the religious and ethnic aspects of Mennonite life. Special lecturers will prepare themselves to deliver presentations on the events of the past. Churches, said Lohrenz, will be "encouraged to invite these speakers." H. J. Gerbrandt of Winnipeg is in charge of arrangements.

Plans for these and other events were actually begun about fifteen years ago, when the late P. J. Schaeffer of Gretna was asked to submit a paper to the historical society projecting ideas as to how the Mennonite community in Manitoba could celebrate its centennial in 1974. At that time he suggested mass rallies, special plays, and television programs.

These ideas have strongly influenced plans, according to the centennial committee's secretary Gerhard Ens.

Included in the projected plans is a special Sunday, probably in late July, to commemorate the actual arrival of the first immigrants. It is likely, said Ens, that on this Sunday a large rally would be held in the Steinbach-Niverville area, where the first settlers arrived. Another Sunday will also be designated, on which local congregations will "do their own thing" to celebrate the centennial.

An anthology of the best things Mennonites have written over the past 100 years is also planned. Other people have the idea that perhaps a special opera or oratorio should be written. These plans, said Reimer, are being spearheaded by the younger men and are very costly. "At the moment," he added, "I don't know where I am going to get the money."

Reimer, who is also involved with the workings of the Village Museum, said that plans are under way to do some additional building there for this centennial. A hall of culture, for the display of Mennonite handicraft items, is planned, as well as completion of the store and adequate washroom facilities. — *Leona Dyck*

Lapp Succeeds Keeney as Peace Section Chairman



William Keeney, retiring chairman of MCC Peace Section, served as chairman from 1963-1973. Lois Keeney (left), his eldest daughter is Intercollegiate Peace Fellowship representative to the Peace Section.

John A. Lapp, dean of Goshen College and former executive secretary of the

Mennonite Central Committee (MCC) Peace Section, will succeed William Keeney, provost of Bethel College, as chairman of MCC Peace Section.

Lapp becomes the third chairman. Harold S. Bender served in this capacity from 1942 until his death in 1962. For the past ten years Keeney has served as chairman.

The nomination as Section chairman does not mean an end to peace-related work for Keeney. Quite the contrary. He has accepted an assignment with the MCC Peace Section and Council of Mission Board Secretaries (COMBS), which will take him and his family to Johannesburg, South Africa, for two years. This is a peace assignment in every sense of the word. While in South Africa, Keeney will be on a two-year leave of absence from Bethel College, but will continue as a member-at-large of the Peace Section.

Also elected as officers of the Section are vice-chairman Victor Adrian, who is president of the Mennonite Brethren College of Arts, and recording secretary David Habegger, pastor of Hively Avenue Mennonite Church in Elkhart, Ind.

MEDA Goes Nonprofit

Mennonite Economic Development Associates (MEDA) unanimously decided to apply for nonprofit status, at its annual meeting, Mar. 28 and 29. The organization, designed to help small businesses in underdeveloped countries, was set up on a profit basis because the members felt such a status would decrease the stigma of charity. MEDA aid was intended as a business proposition, not as relief.

The new nonprofit status will more adequately reflect the actual operations of MEDA; no profits have been made and distributed to shareholders. Most investors did not expect returns when they joined MEDA. They simply desired to share in an effective manner funds and business know-how with people overseas. When MEDA becomes nonprofit, supporters will receive tax credit for contributions.

Most members do not believe nonprofit status will negatively affect their relations with the overseas projects.

"We still expect our businesses to be profit-making," explained Lloyd J. Fisher, executive director. "And going nonprofit does not mean we will not make a profit. It means we as MEDA members will not take profit."

Edgar Stoesz, Mennonite Central Committee Latin America director and major speaker for the meeting, shared his thoughts on the process of development.

"The object of development is people," Stoesz said, "and involves people in community. Much development planning does

not recognize the importance of collective action. When one or several members of a small group are helped to achieve a standard of living beyond the reach of others, they are often rejected by the community. The solidarity of the group is weakened."

Stoesz also emphasized that development is a sequential process and that Americans too often short-circuit the critical educational stage.

"Development is achieved through institution building," Stoesz noted. "Institutions aid in problem-solving, are instruments for collective action, and add permanence and stability to a process. It is important to distinguish relief activity from institution building. Institutions help to establish an indigenous process which generates its own energy."

The initiative and responsibility for development activity must come from within the receiving system, Stoesz told MEDA members. "Untold damage has been done by well-intending workers who have suggested answers before they understood the questions."

Stoesz pointed out that development should be an interdisciplinary process. Religious, economic, political, social, and cultural aspects of development should at some point come together.

Development activity itself should be studied and learned from, Stoesz concluded. "Let it not be said that in a century characterized by brutal wars and refugees we played with development as though it were a hobby. Development is the will of God and that makes it kingdom business. Scripture tells us that God loved the people of the world so much that He gave His only begotten Son. Let us love those people too."

Three new men take MEDA offices this year. Henry J. Pankratz, Mountain Lake, Minn., replaces Erie Sauder as chairman. Milo D. Shantz, Preston, Ont., will serve as vice-chairman. Roy G. Snyder, Waterloo, Ont., was elected member-at-large. These new officers will serve with Lloyd J. Fisher, Akron, Pa., secretary; Olen L. Britsch, Archbold, Ohio, treasurer; Peter A. Enns, Dinuba, Calif., and John L. Weber, Ephrata, Pa., members-at-large.

New Disaster Operations in the South

As the Mississippi River rises and flooding continues in the Southern states, South Carolina and Georgia are recovering from tornadoes. Mar. 30 and 31 tornadoes ripped through Abbeville, S.C., and Athens, Ga., killing at least five persons.

In Georgia 5,000 people were left

homeless when the storm damaged 1,000 homes. A tornado uprooted a motel and tossed it across a highway near Calhoun Falls, S.C.

Jonas Kanagy, Stuarts Draft, Va., is in charge of the Mennonite Disaster Service (MDS) tornado clean-up operations. Beachy Amish leaders, Joe Hersberger in Abbeville and Clarence Wingard in Athens, are coordinating work in the two communities.

MDS Southern states flood operations continue. More volunteers are needed. Interested workers should see their congregational MDS representatives or their unit coordinator.

"The real extensive damage will be to cropland. The land will take a long time to drain. Many farmers won't be able to get crops in this spring."

MDS regions II and III have begun new clean-up operations along the Mississippi River. Near Columbus, Miss., about 800 families suffered flood damage. Will Giesbrecht from the Church of God in Christ, Mennonite is directing operations there.

About 1,100 families have been flooded out in the east residential side of Chattanooga, Tenn., where MDS workers are cleaning up for elderly victims.

Recovery work continues in Huntsville, Ala., in Madison County where about 1,000 families were flooded out of homes.

Boys Village Unit to Close

After 22 years of involvement at Boys Village, Smithville, Ohio, Mennonite Central Committee (MCC) will discontinue its program there in August.

Boys Village has a capacity for 60 by a Methodist minister who saw the need for a rural setting, where boys in need of a home could receive adequate care. Over 118 MCC volunteers have worked on the 127-acre farm as secretaries, mechanics, farm and dairy managers, maintenance and recreational workers.

Boys Village has a capacity for 60 emotionally disturbed boys referred to the Village by the juvenile courts. The Village is a private, nonaffiliated treatment center.

Because of the therapeutic nature of the farm, it was operating at a loss. The administration, in order to correct the situation, decided to rent the farm to someone in the community. Since the therapeutic purpose of the farm has been changed, and MCC is facing a personnel shortage elsewhere, withdrawal from the Village is an attempt at constructive contraction.

The four MCC volunteers presently at Boys Village will be terminating or re-assigned to other areas of MCC involvement.

Styers Complete India Term

Beth and James Styers recently returned to the U.S. from three years of teaching at Woodstock School at Landour in Mussoorie State. They served with Mennonite Board of Missions, Elkhart, Ind.

At Woodstock the Styers were in charge of physical education, including intramural and some interschool athletic activities. The kindergarten through grade 12 boarding school has approximately 500 students. Sponsored by 17 mission groups, it has a teaching, residential, and office staff of 80 to 90 persons. Both children of internationals and nationals attend the school.

Mussoorie, with a population of 8,000 at an elevation of 6,500 feet, is becoming a tourist area. During the hot season the population expands to 32,000 persons. The hill station is 60 miles north of India's capital, New Delhi, in the Himalayan Mountains.

It was another education for us, Beth said—living and working in another country, getting the feel of politics, people, and what missionaries are doing.

Hong Kong News, Metzler

Everett Metzler, missionary in Hong Kong, recently had this to say:

"I have been meeting monthly with a group who have common interest and concern regarding China. We presently are trying to study seriously what relevance our Christian faith has in understanding the development of China as the awakened giant of Asia. More and more people are getting into China, although tourists in general are not likely to be going in wholesale right away.

At our most recent meeting, we met a Canadian visitor who is an ex-China missionary and now head of a church-related China-Friendship Association. He is entering China with the full knowledge of the Mainland authorities about his church interests and connections. Recently, a former China missionary-teacher has been invited to return to teach English at the Foreign Language Institute.

In line with China's ever-increasing contacts with the world community regarding trade and diplomacy, there is a big effort being made to learn English."

Everett also said, "We have been giving some time to the questions of what? who? where? and why? with regard to our presence and program here in Hong Kong. We see our highest priorities to be evangelism, service, and learning-sharing regarding China. We plan to stress the organization of formal and

informal Bible study sharing groups for evangelism and nurture. Operation of youth centers, teaching in school, and distributing Christian literature are included."

Ira Kurtz, also a missionary in Hong Kong, took on a new role in February, that of teaching Bible classes three mornings a week in a large Kowloon middle school. He has contact with 600 students in the various classes. He is also responsible for two chapel addresses per week.

Bible Study, Leprosy Treatment



Paul Kratz (center), *Way to Life* follow-up director for the Eastern Caribbean, secretary Diane King (right), and part-time assistant Lystra Roland (left) discuss a Bible lesson answer in their office in Port of Spain.

The number of Bible correspondence lessons processed during 1972 in Trinidad nearly doubled, according to a report from Paul Kratz, Virginia Mennonite Board missionary heading up the *Way to Life* follow-up office in Port of Spain. *Way to Life* is produced by Mennonite Broadcasts, Inc.

The number of lessons was up from 5,692 in 1971 to 9,892 in 1972, with 150 new students added during the year.

To help with this expanded activity, Lucita Bajnath, a national Christian, began working in the Trinidad office full time on Mar. 8. She is from the Granville area near the southwestern tip of the island. Part-time helper Lystra Roland is on leave preparing for examinations in August at the University of the West Indies.

In other developments Richard Keeler, who opened the *Way to Life* office in Trinidad in 1969, is "doing a vital work helping to bring leprosy under control," Kratz reported. The Keelers are missionaries also with the Virginia Board.

Keeler, now in a full-time leprosy ministry, conducts 19 clinics each month in ten different locations throughout the island.

Another phase of his work is informing the public of the symptoms of, and the cure for leprosy.

He has spoken to the nation a number of times on government broadcasts, including TV.

His efforts to bring leprosy under control have won recognition from the Trinidad and Tobago Leprosy Association, who recently honored him as an "eminent doctor." The meeting was also broadcast to the nation.

Last year the government of Grenada invited Keeler to conduct a survey on leprosy on the island. During the study, he had the opportunity to speak to the people of the island by radio. The government is now inviting him to return and conduct a more extensive study.

From Apr. 16 to June 15 the World Health Organization is sponsoring a trainee from the island of St. Lucia to receive leprosy training under the direction of Keeler.

Keeler is planning to make another trip to Tobago on May 9 to conduct further leprosy surveys and inform the island of the services available from the Trinidad government.

Plans are being made for Keeler and his wife to attend the Tenth International Congress on Leprosy in Bergen, Norway, Aug. 10-19. He also hopes to take in a seminar on leprosy in Louisiana during the month of September.

Sioux Indians Start Heifer Project

Heifer Project International (HPI) recently trucked ten Angus heifers and one bull to the Sioux Indians on Rosebud Reservation in South Dakota. The Rosebud Reservation lies east of the Pine Ridge Reservation and trouble-torn Wounded Knee.

HPI, begun 28 years ago, is a non-denominational charitable organization. Mennonite Central Committee (MCC) is a member agency and uses the expertise and services of HPI staff when shipping livestock and poultry overseas.

The HPI Board of Directors, including Edgar Stoesz, MCC Latin America director, and John Hostetler, MCC Material Aid director, approved the Indian cattle project a year ago. A foundation herd of beef cattle for distribution of offspring calves will be built at Milk's Camp Community near St. Charles, S.D.

"We do not support the violence being used at Wounded Knee in an attempt to right past wrongs," said Hampton Andrews, a local Indian leader and director of the Cattle Association of Milk's Camp. "The arrival of these animals at this particular time will demonstrate to our people that such tactics are not necessary to gain help in improving our economic situation."

Edwin W. Geers, executive director of HPI in Little Rock, Ark., said the Cattle Association of Milk's Camp Community will be responsible for building the foundation herd. Geers said that as the herd develops, heifers will be passed on to selected Indian ranchers who will then distribute the first offspring calves to individual Indian families.

The procedure is basically the same that HPI has followed in over 90 developing countries of the world. On the Rosebud Reservation, young Indian men will have the first opportunity for getting their start in beef cattle ranching.

The HPI plan of animal distribution has been aptly described as "the gift that keeps on giving." Recipients of animals are committed to giving the first offspring to a needy neighbor.

"I Left My Heart in Walsenburg"

A growing need in the Voluntary Service program of the Mennonite Church is for short-term involvement—especially by middle-aged and retired persons with specialized skills.

Eldon Schertz, Lowpoint, Ill., recently returned to his home after living and working with the VS unit in Walsenburg, Colo., for six weeks during the winter months of early 1973. A farmer with carpentry skills, Schertz assisted the Walsenburg VSers in construction work at the unit house and the adjacent Mennonite fellowship. The last week Schertz' wife, Eileen, joined him in Walsenburg.

Of the experience, Schertz reported: "I am greatly impressed with the dedication of the VSers. They are a great bunch of young folks. I hope I was a little help to them. Tim Lichti, program director, said he believed I left a part of my heart in Walsenburg . . . and I think he was right."

Gene Yoder, placement counselor for VS with Mennonite Board of Missions, Elkhart, Ind., suggests that persons who may have time available during the winter months—especially farmers and construction workers—might wish to consider short-term VS next fall or winter. "These individuals make a tremendous contribution," said Yoder. "Such men and women can be used in a number of ways in the VS program."

Yoder mentioned that several locations still urgently need volunteers to fill openings in summer VS projects. High priority locations are: Eagle Boys Village, Hersey, Mich.—eight men, one woman, to be counselors to emotionally disturbed boys (nine weeks); Mennonite Youth Village, White Pigeon, Mich.—one nurse and one water safety instructor (ten weeks); Bethesda Mennonite Church, St. Louis,

Mo. — two qualified female preschool teachers (six weeks).

Also, New Life Center, Fargo, N.D. — two men to work with alcoholics (12 weeks); Killbuck, Ohio — four persons to operate a youth center and coed day camping (ten weeks); Shady Pines Family Camp, Ailsa Craig, Ont. — three persons: one married couple, one single person, to work with families in a camp setting (eight weeks); and Wilkes-Barre, Pa. — 20 persons to work with Mennonite Disaster Service in clean-up activities (ten persons for ten weeks, ten persons for six weeks).

If interested in summer VS or other short-term involvements, contact John Lehman, Box 370, Elkhart, Ind. 46514 or call (219) 522-2630.

In-Service VSers Meet in Southwest

Two in-service retreats for Voluntary Service workers in Southeastern United States were held recently. Forty-two VSers and nine staff persons met Mar. 30 to Apr. 1 at Camp Kanata, near Wake Forest, N.C. Resource persons were Truman Brunk, Harrisonburg, Va., and Ed Longenecker, Richmond, Va. VS units represented were Blue Diamond, Ky.; Durham, N.C.; Winston-Salem, N.C.; Anderson, S.C.; Johns Island, S.C.; Clintwood, Va.; and Richmond, Va.

From Apr. 6-8 about 40 VSers and ten staff persons convened at Camp Victory, Florala, Ala., for an in-service seminar. Resource person was Art Smoker, Goshen, Ind. VS units represented were Alberta, Ala.; Birmingham, Ala.; Mobile, Ala.; Montgomery, Ala.; Americus, Ga.; Atlanta, Ga.; Philadelphia, Miss.; Alice, Tex.; Premont, Tex.; and Robstown, Tex.

Lloyd Miller, orientation and in-service training director for the VS program of Mennonite Board of Missions, Elkhart, Ind., provided leadership for the Mar. 30 to Apr. 1 retreat; Raymond Martin, area administrator for the VS program of Eastern Mennonite Board of Missions and Charities, Salunga, Pa., coordinated the Apr. 6-8 seminar.

Peace Fellowship Meets at UN

In spite of a blizzard in Ohio, which prevented one group from attending and made travel hazardous for others, 45 persons from as far as California gathered at the Church Center for the United Nations in New York for the annual Intercollegiate Peace Fellowship (IPF) Conference, Mar. 18-20. IPF is an organization of peace groups from 15 Men-

nonite and Brethren in Christ colleges and seminaries. This year's conference, focusing on "Third World Development and Exploitation," included 10 persons studying at non-Mennonite schools. Left to right: Warren Friesen, Bethel College, Newton, Kan.; Dave Newcomer, Chicago Theological Seminary, Chicago, Ill.; Dallas Myers, Eastern Mennonite College, Harrisonburg, Va.; Sara Fretz, Conrad Grebel, Waterloo, Ont. Students at the Intercollegiate Peace Fellowship held at the United Nations, Mar. 18-20, play a simulation game, "Star Power."



Intercollegiate Peace Fellowship

Shifts Proposed in Radio Programming

The directors of Mennonite Broadcasts reviewed the annual program reports for 1972 in a meeting Mar. 23 and 24 at MBI offices in Harrisonburg, Va. *The Mennonite Hour* and *Heart to Heart* were discussed at length.

In selecting program priorities, five options for *The Mennonite Hour* were considered:

1. Discontinue the broadcast in favor of short programs for congregations to use on local stations.
2. Continue *The Mennonite Hour* as is.
3. Continue the broadcast, but modify it to have a more traditional, "religious sound" for those congregations who want to release a 15-minute continuing broadcast Sunday mornings.
4. Continue it, but develop a completely new program distinctively different from other religious broadcasts, but with a "religious sound."
5. Change the broadcast to a half-hour program, possibly daily, attempting to build a major program on a self-supporting basis.

The Mennonite Hour began in early 1951 as a music program. Later testimonies and a message were added, until the broadcast developed a traditional music-message format of inspiration and Bible teaching. In more recent years the broadcast has used more contemporary

music and has grappled with issues of faith from a biblical perspective.

After considerable discussion of the options, the Board reached a consensus that options 2 and 3 were the most viable. The Board will make a final decision on the program in May, after testing the options with directors of Mennonite Board of Missions in April and after completion of the English evaluation MBI is conducting among a number of Mennonite congregations.

Consideration was given to the development of a *Choice*-type daily broadcast for women. Such a program would contain a series of short messages directed toward women listening to the radio during the run-of-schedule programming. It would not seek to build a continuing audience, as the present *Heart to Heart* broadcasts seem to have done.

The Board encouraged the *Heart to Heart* staff to analyze listener responses to determine who is listening, both to the daily and to the weekly programs. Recently stations have begun shifting the weekly program to Sunday mornings.

The Board approved the production of a series of radio spots on womanhood. The spots will share expressions of "recognized" women who find marriage and family a satisfying integral part of their fulfillment as persons.

In other actions the Board:

— Approved the theme for a new series of Family Life TV Spots on "Permanence in Marriage."

— Discussed a counseling policy for staff persons who counsel listeners.

— Approved an exchange rate policy for overseas mission-church relationships.

— Discussed a two-year program projection with corresponding budget implications.

Goshen Overseers Conduct Hearings

The Goshen College Overseers and the Office of Church Relations have conducted a series of listening meetings throughout the Goshen territory. Invited to the meetings are pastors and wives along with council chairmen and college counselors with spouses. Other interested persons are also encouraged to attend.

The object of the meetings was to provide a context where overseers and college representatives could hear from the church. The overseers have scheduled a special session to consider the findings from these meetings.

It is intended that the meetings should be symbolic of openness to conversation on the part of the college. "Let us hear from you at any time," overseers secretary Ken Long told a group at Belleville, Pa., recently.

Joint Teachers' Workshop Gets Response

Thirty-six church school teachers from Kansas to Manitoba attended Project: Teach, a weeklong workshop, Mar. 26-30, on the Bethel College campus.

The workshop was the first such meeting for teachers to be sponsored jointly by the General Conference's Commission on Education, Mennonite Publishing House (Mennonite Church), Bethel College, and Hesston College.

Cornelia Lehn, director of children's work for the Commission on Education of the General Conference Church, said that participants' evaluation sheets showed excellent to good reaction to the project. All those who completed the evaluation said the project should be held again and that they would encourage others to attend.

Church school teachers of children from kindergarten through junior high spent most of the workshop in "homerooms" according to the age level they teach. Resource persons in Anabaptist history, drama, art, and teaching methods visited each homeroom during the week.

Lehn said the participants felt especially good about the fellowship and sharing with other teachers — "being with teachers who care," as one participant phrased it.

Selected TV Listings

America. The First Impact; The More Abundant Life. Tuesdays, April 24 and May 8 (10:00-11:00 p.m.).

Five Presidents on the Presidency. Truman, Eisenhower, Kennedy, Johnson, and Nixon comment on the presidency. Thursday, April 26 (9:00-10:00 p.m.).

The Building Innovators. Pros and cons of industrialized housing. Saturday, April 28 (10:00-11:00 p.m.).

It Takes a Lot of Love. Relationships of people with their pets. Thursday, May 3 (8:00-8:30 p.m.).

The Strauss Family. The lives and music of the musical family. Saturdays, May 5 (8:30-10:00 p.m.); May 12, 19, 26 (9:00-10:00 p.m.) (through June 16).

NBC Religious Specials. Dr. Einstein Before Lunch; Legacy. Sundays, May 20 and 27 (4:30-5:30 p.m.).

The Energy Crisis. ABC News Inquiry — Reasons why our country faces energy shortages. Thursday, May 31 (10:00-11:00 p.m.).

Regularly Scheduled Programs

Monday through Friday: Sunrise Semester/The Today Show/Captain Kangaroo/Watch Your Child/Sesame Street/Mister

Rogers' Neighborhood/Electric Company. *Tuesday:* NBC Reports/First Tuesday (monthly).

Wednesday: ABC Afterschool Special (first Wednesday of each month).

Saturday: In the News/Multiplication Rock/Sealab 2020/Around the World in 80 Days/Zoom.

Sunday: In the News/Lamp unto My Feet/Look Up and Live/Multiplication Rock/Curiosity Shop/Camera Three/Make

a Wish/Face the Nation/Meet the Press/Issues and Answers/Sixty Minutes/The Wonderful World of Disney.

This is, necessarily, a partial listing. Time (Eastern), titles, and casts of these national programs are subject to change. Please consult station listings for noteworthy local programs. And expect the unexpected.

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mennoscope

Cedar Grove Mennonite Church, Greencastle, Pa., dedicated its new meetinghouse on Mar. 25. It accommodates 300 people. The old building has been remodeled for educational purposes and will include a fellowship hall and a kitchen. Nelson Martin is pastor.

A Portland area VS-CPS reunion is being planned for June 28 to July 1. It will be at Drift Creek Camp near Lincoln City, Ore. If you are interested in being there, but have not received a mailer about it, please contact Esther and Ervin Miller, 6604 S. E. Ramona, Portland, Ore. 97206.

The Mennonite Publishing House is in need of a manager of Trade Sales. Will include planning promotion strategy for new books, writing ad copy, and calling on bookstores and other customers.

"The reality of a harried leisure class is something we all know too well," said Harold D. Lehman in opening the Conrad Grebel Lecture Series Mar. 26-30 at Eastern Mennonite College. "Our labor-saving devices equal the work of 90 servants, yet we're as busy as ever," the Madison College professor of education said. "Even with the shrinking work week we're too busy to do what we want." The former physical education teacher went on to define four levels of leisure: spectator sports and TV viewing, creative viewing which evokes emotional response, actual participation in games or other activities, and actual original creative work, "the apex of leisure," in Lehman's estimation.

W. Gregg Walborn, a native of Lima, Ohio, will be assuming the duties of director of development at Adriel School, West Liberty, Ohio, May 1. He will be replacing Gail Miller, who has accepted a position with the I.T.E. Imperial Corporation in Bellefontaine, Ohio. Miller, during his three-year stay at Adriel, was instrumental in structuring a successful development program. Walborn is married to the former Carol Keeney of Cincinnati, Ohio, and they are the parents of a 2-month-old son, Jason William. During the past year, they have served as housepar-

ents in the boys' dormitory at Adriel.

Evangelism strategies and the possibility of a Probe 74 will be discussed May 15 and 16 by a group of Mennonite, Brethren in Christ, and inter-Mennonite administrators involved in North American mission and service programs. The denominational evangelism secretaries and the Probe 72 executive committee had been invited to the meeting in Chicago. A major block of time will be spent on definition of evangelism, its relationship to mission and service programs, models of evangelism, and the possible need for another inter-Mennonite evangelism consultation similar to Probe 72 held in April 1972 in Minneapolis.

The Harold Lefever family, missionaries in British Honduras, left Apr. 4 for a four-month furlough in the U.S. The address is c/o Daniel Nauman, R. 1, Ulysses, Pa. 16948.

The German Mennonite Home Mission Board met in annual meeting on Mar. 11 in Eichstock, Germany. After receiving a number of new members the Board's membership totaled 40. A couple currently pastoring the Mennonite Brethren Church in Linz, Austria, Gotthilf and Elisabeth Horsch, will join the staff in October and replace the Omar Stahls, Eastern Board missionaries in Munich, during their furlough in the winter of 1973-74.

The Belize, British Honduras, Mennonite congregation gathered on Apr. 1 after a Sunday school service at the plot of ground where they plan to build a church and held a groundbreaking ceremony. Paul Martin shared a short meditation and Wilfred Gillette and Obadiah Chaplain broke the ground.

Alesta Gillette, twelve-year-old girl from British Honduras, returned with her mother, Eunice Codd, to British Honduras on Apr. 8 after successful open heart surgery in the United States. Sent to the States by Elam Stoltzfus, Eastern Board missionary in British Honduras, Alesta had a heart enlarged to several times its normal size. Doctors in Harrisburg, Pa., who are friends of Stoltzfus,

paid for the operation and travel costs. Alesta's mother attends the Orange Walk services periodically, and her brother is Sunday school superintendent there.

Paul and Esther Bucher, missionaries in Vietnam, will continue in Vietnam until the summer of 1974 rather than returning to the U.S. this summer as originally planned. Paul will continue as bookkeeper-treasurer and part time teacher. He began teaching math part time in the U.S. children's school in early March. Esther started working for the Vietnam Christian Service as hostess in their guest home in April.

The Gia Dinh, Vietnam, Mennonite Church held a service on Mar. 25 at which six persons were baptized. Most of them were young people. One of the teachers of the recently reopened primary school also prayed with the pastor and others as her first public step in following Christ. The Gia Dinh church is looking at several facilities for a new branch church and small social service center. It will be near enough for GD Christians to support it in a natural ripple effect evangelism.

Lancaster Mennonite High School, Lancaster, Pa., has the positions of maintenance supervisor and assistant currently open to be filled. These are full-time jobs. Address inquiries to J. Lester Brubaker, Principal, LMHS, 2176 Lincoln Highway East, Lancaster, Pa. 17602.

Eastern Mennonite High School and its Parent-Teachers Fellowship hosted an open house featuring the Fine Arts Addition to the classroom building on Mar. 29. More than 300 visitors toured the building and attended the two 15-minute programs given by the Touring Choir.

The Choraleers, of Lancaster, Pa., will present a sacred concert, under the direction of Arnold Moshier, at Cedar Grove Mennonite Church, Greencastle, Pa., Sunday morning, May 13.

Church Music Sunday in the Lancaster (Pa.) Conference will be observed on Apr. 29. A program is planned for the afternoon and evening of that day. This service will be held at the Weaverland Mennonite Church, East Earl, Pa. In the afternoon service we will be singing from *Life Songs No. 1*. The evening service will be rendered by an 80-voice men's chorus. This chorus will be formed by combining five men's choral groups. The five groups sharing in this program are Christian Herald, Chambersburg, Elizabethtown, Gospel Messengers, and Stumptown. Printed programs are available.

Simon Schrock of Fairfax, Va., reports that Springam Senior High School in Washington, D.C., has agreed to accept a rack of Choice Books. Contact with the school, which has an enrollment of 2,500

students, was made through the help of a student, Shirlee Johnson. She is a member of the church group at Fellowship Haven in Washington, D.C. While attending a fellowship meeting at the Schrock home, she suggested trying to place a rack of religious paperbacks at the school.

Nineteen Polish agriculturists met at Mennonite Central Committee, Akron, Pa., early this spring. The visitors, participants in the Eastern MCC Agricultural Trainee Program, will spend the next nine months in North American Mennonite homes.



Krystyna Placzowska (left) and Krzysztof Dobrzanski, two of 19 agriculturists visiting North America, ate lunch at the Mennonite Central Committee (Akron) dining hall during orientation Mar. 9-13. Krzysztof, who has Master's degrees in engineering and agriculture, is an adviser and inspector of a union of Polish state farms. He has a special interest in grains, fish breeding, and animal breeding. Krystyna does research and teaches at the Institute of Agricultural Mechanization of Agriculture College in Poznan. Before that Krystyna repaired agricultural machines and did chemical work in a machine repair plant. She would like to have a poultry farm.

A clearing place for weekend or week-long work projects has been established by the Mennonite Youth Council, under the leadership of Art Smoker. Lloyd Miller, Box 370, Elkhart, Ind., has been named coordinator for short-term service projects. Miller is receiving information from Voluntary Service units, churches, conferences, and others of projects which can be worked at by groups over a weekend, or at the most, one or two weeks. Gathered information is shared with youth and adult groups interested in a service project. From there volunteers and project organizers follow through on details.

"We continue to ask you to pray with us for Nav Jivan Hospital needs. Mark Knisses leave in June and there is still

no one to replace him. McMullen still has no opening for business training and will he get his training before our time in India is up? They are planning for the opening of a two-year nursing program here in July. New buildings are needed for this program. Ask for God's will to be done in this new venture. Pray for spiritual renewal in our midst here on the hospital compound." — Mrs. Jacob H. Flisher. Jacob Flisher is administrator of Nav Jivan Hospital, Satbarwa, Bihar, India.

The Mennonite Hour Broadcast will feature two guest speakers on May 6. Paul Kratz, director of the *Way to Life* follow-up work in the Caribbean and co-speaker on the broadcast, will present a guest message on marriage. Samuel Walters, secretary of the Jamaica Mennonite Church and co-speaker of the *Way to Life* broadcast, will provide a special feature on mothering. *The Mennonite Hour* is featuring guest messages the first Sunday of each month, producer David Augsburg noted.

Glenn Musselman, Jundiai, Brazil, reports: "The Directory of the *Associação Evangelica Menonita* met on Sunday, Mar. 11, in Sao Paulo. . . . One significant decision was the appointment of a 'Commission of Financial Planning' with the following names listed: John Rempel, Mennonite Brethren businessman active in business in Sao Paulo city; Ernesto Lowen, General Conference Church member, who is involved in business in Curitiba; and Antonio Tucci, a member of the Moema Mennonite Congregation in Sao Paulo city, who also has good business perceptions. These men are to work with the AEM in giving counsel on financial matters, especially related to the purchase of lots for church buildings, plans for building, and so on."

Blanche Sell, missionary nurse at Shantipur, India, is tentatively planning to come to the USA for a furlough this spring. She is planning to leave Dhamtari in late April. Furlough address: c/o Stanley Shenk, 1406 S. 12th St., Goshen, Ind. 46526.

Ella May Miller, speaker on *Heart to Heart* is addressing a mother-daughter banquet at the Good 'N' Plenty Restaurant, Smoketown, Pa., Apr. 24 at 6:15 p.m. The banquet is sponsored by the Mennonite churches of the Maple Grove District.

Special meetings: William R. Miller, North Liberty, Ind., at Cairo, Neb., May 15-22. Fred Augsburg, Youngstown, Ohio, at Cedar Grove, Greencastle, Pa., May 16-23.

New members by baptism: ten at Rockhill, Telford, Pa.; two by baptism and one by confession of faith at Waterford, Goshen, Ind.; thirteen at Plains, Lansdale, Pa.

readers say

Submissions to Readers Say column should comment on printed articles.

The article, "The Church and Public Policy" by Reo M. Christenson in the Apr. 3 *Gospel Herald* is thought-provoking. It calls attention to some profound truths which need to be emphasized. He stresses three: 1. Jesus did not engage in politics. 2. The country is in a mess and the government is not doing enough about it. 3. Christians should know that "the most important contribution almost all of us make in this world is in our interpersonal relations." These are all true. But it is not the whole truth.

Jesus did not engage in politics. But that is not the entire Bible. The Old Testament prophets dealt personally with kings. We might argue without effect since both the Northern Kingdom and Southern Kingdom failed in the end. But there was a difference. The kings of Israel did not listen to the prophets and the kingdom did not last long. Those of Judah did better, at least as long as they listened to the prophets. Jesus did not organize followers equipped with swords, and we should not take

up the sword. But Jesus did not hesitate to tell the rulers in Jerusalem what they did wrongfully.

It is true that the world is in a mess. But it does not follow that governments do not make any difference. I have been in many countries and have lived in six of them. Anyone who has been in Haiti, for example, or East Germany can tell you that there is a difference between these and the more enlightened governments of, for example, Canada or The Netherlands. I cannot be as pessimistic about our government as Mr. Christenson is. There are those in government who are interested in aiding the poor and oppressed. I spent three years in church service in Puerto Rico about twenty-five years ago. Our church there has progressed nicely since then. But the government there has done more to relieve poverty on an island-wide basis than the church has, and we need to be thankful, not critical, of this achievement.

The trouble with social legislation is not that it is wrong. The Great Society program failed, not in its objectives, but too many in the administration used it for their own selfish purposes and the materials did not filter down to the people who were in need. Surely, this does not teach us not to try to be helpful, but it

teaches us to beware of faithless servants and to direct our efforts to correct the problem.

The church should have more expertise in moral discernment than it has, and it probably is more sensitive to oppression than the world. Perhaps giving our few loaves and fishes is the best we can do. But I am not so pessimistic as to think that outside our little church there are not also people with sensitive consciences, and that these can be counted on to promote the common good. Too often we are shamed to learn that our inaction is due to our own hardness of heart.

I find the *Gospel Herald* very stimulating. Keep up the good work! — H. Clair and Florence Amstutz, Goshen, Ind.

I want to thank you for the insightful editorial, "Thoughts on Depression," which appeared in the Mar. 27 issue. I took the liberty to xerox it and have shared it with others at work and I noticed that copies were being made of copies. One was even being sent to friends in Germany who are having problems. Truly, no man is an island and our lives and thoughts touch each other in ways never imagined. — John W. Weaver, Baltimore, Md.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bachert, Robert and Judy (King), Valparaiso, Ind., third child, first daughter, Stacy Eileen, Dec. 30, 1972.

Bachman, James and Glenda (Schrock), Metamora, Ill., fourth son, Rodney Lee, Feb. 13, 1973.

Bechtel, Robert and Beatrice (Rose), Cambridge, Ont., first child, Katherine Ada, Mar. 4, 1973.

Blosser, Emerson and Stella (Yoder), Topeka, Ind., second child, first daughter, Tricia Ellen, born Jan. 20, 1973; received for adoption, Feb. 20, 1973.

Byer, Murray E. and Lois (Bontrager), Milliken, Ont., second daughter, Heather Lynn, Mar. 28, 1973.

Derksen, Erwin and Margaret (Cressman), Kitchener, Ont., second child, first son, Christopher Peter, Apr. 1, 1973.

Detweiler, Ronald and Joyce (Saltzman), Lincoln, Neb., first child, Kyle Eugene, Apr. 1, 1973.

Figart, Thomas and Cathy (Hess), Lancaster, Pa., first child, Andrew Patrick, Mar. 18, 1973.

Gingerich, Gilbert and Sandra (Stalter), Parnell, Iowa, third child, first daughter, Lori Annette, Mar. 7, 1973.

Harnish, Merle and Barbara (Stair), Hagerstown, Md., first child, Whitney Allison, Mar. 23, 1973.

Keener, George and Rose Mary (Martin), Hagerstown, Md., fifth child, third daughter, Dorinda Mary, Feb. 26, 1973.

King, James and Jane (Stoltzfus), Archbold, Ohio, first child, Sharla Dawn, Jan. 28, 1973.

Kolesar, Paul and Doris (Bechtel), Douglassville, Pa., second child, first daughter, Karyn Patrice, Mar. 25, 1973.

Krabill, Robert and Ellen, Uniontown, Ohio, fourth child, third daughter, Kelly Dawn, Mar. 21, 1973.

Lemke, Wayne and Mary Jane (Stiffler), Canby, Ore., second child, first daughter, Patricia Ann, Apr. 3, 1973.

Lichti, Nile and Phyllis (Bast), New Hamburg, Ont., third child, second daughter, Michelle Dawn, Mar. 19, 1973.

Lind, Ken and Anna Lois (Longacre), Windsor, Vt., second child, first son, Gregory Dale, Jan. 18, 1973.

Martin, William and Betty (Schmitt), Cam-



DOCTOR IN RAGS

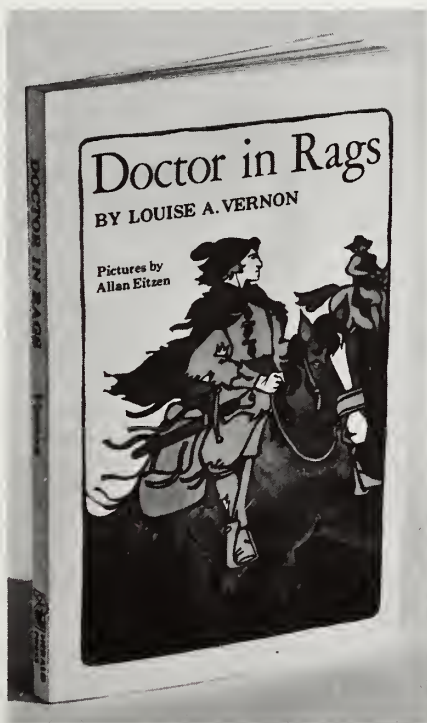
Louise A. Vernon

Allan Eitzen, illustrator

This is the story of Paracelsus and the Hutterites as seen through the eyes of twelve-year-old Michael Byrne. Taking place in fifteenth-century Moravia, Michael becomes involved with a group of Hutterites encamped on the Byrne farm.

In fifteenth-century Moravia to be a Hutterite was illegal and those befriending the Hutterites were subject to arrest. Paracelsus, an early practitioner of herbal medicine, earns the admiration of Michael who decides to pursue a career in missionary medicine. 168 pages.

Hardcover: \$3.95. Softcover: \$2.95.



PROVIDENT BOOKSTORE

bridge, Ont., first child, Jason William, Mar. 27, 1973.

Mast, Mervin and Naomi (Schrock), El Dorado, Ark., fourth child, first daughter, Denise Suzanne, Mar. 26, 1973.

Neuenschwander, Arthur and Debi (Wengerd), Dalton, Ohio, first child, Jennifer Rebecca, Mar. 10, 1973.

Oswald, Joe and Virginia (Unsicker), Hopedale, Ill., fifth child, first son, Stephen Craig, Mar. 15, 1973.

Reain, Robert and Shirley (Spittal), Cambridge, Ont., third child, second daughter, Laurie Anne, Mar. 20, 1973.

Roth, Ronald and Bonnie (Erb), Millbank, Ont., first child, Tracy Marie, Mar. 15, 1973.

Rush, Erwin and Carol (Miller), Telford, Pa., first child, Brian Andrew, Mar. 29, 1973.

Ruth, Dennis and Mary Ann (Redcay), Newville, Pa., first child, Duane Eric, Feb. 11, 1973.

Schultz, Norman and Ferne (Steinman), Millbank, Ont., fifth child, third son, Larry Steven, Mar. 15, 1973.

Shetler, Philip D. and Janet (Yoder), Irwin, Ohio, second daughter, Letitia, Adelle, Mar. 28, 1973.

Showalter, Samuel G. and Janice (Suter), Wise, Va., second daughter, Angela Joy, Dec. 14, 1972.

Stoltzfus, Lee and Jean (Ranck), Salisbury, Md., first child, Katrina Jan, Feb. 19, 1973.

Witmer, Dan and Roberta (Webb), Sterling, Ill., second son, Richard Allen, Feb. 2, 1973.

Yantzi, Paul and Alice (Gerber), Shakespeare, Ont., second daughter, Heather Lynn, Mar. 17, 1973.

Zuercher, Larry and Connie (Gerber), Dalton, Ohio, second daughter, Juliet Noel, Mar. 18, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bachman — Roy. — Ronald Bachman, Lowpoint, Ill., Metamora cong., and Susan Roy, Washington, Ill., Grace Bible Church by James Detweiler, Mar. 16, 1973.

Bechtel — Fronk. — Bruce Bechtel, Oley, Pa., and Brenda Fronk, Boyertown, Pa., by Alvin F. Detweiler, Mar. 10, 1973.

Bontreger — McElvain. — Timothy Bontreger, Middlebury, Ind., and Susan McElvain, Mount Healthy, Ohio, both from Clinton Frame cong., by Vernon E. Bontreger, Mar. 24, 1973.

Bucher — Brandt. — Kenneth A. Bucher, Philadelphia, Pa., Oxford Circle cong., and Evelyn M. Brandt, Manheim, Pa., Gantz cong., by H. Howard Witmer, Mar. 31, 1973.

Kipfer — Yoder. — Dallas Kipfer, Darien Center, N.Y., Alden cong., and Peggy Yoder, Newport News, Va., Warwick River cong., by Truman H. Brunk, Sr., and Daniel Yutzy, Mar. 10, 1973.

Martin — Sheeler. — Lee Martin, Rowe cong., Shippensburg, Pa., and Susan Sheeler, Diller cong., Newville, Pa., by Paul J. Martin and Marvin L. Ruth, Mar. 10, 1973.

Nafziger — Detweiler. — Chris Nafziger, Kallona, Iowa, Lower Deer Creek cong., and Mabel Detweiler, Wellman, Iowa, Wellman cong., by Ronald Kennel, Mar. 23, 1973.

Phillips — Forrer. — Robert Dale Phillips, Wooster, Ohio, Baptist Temple, and Cheryl Kay Forrer, Orrville, Ohio, Orrville cong., by J. Lester Graybill, Mar. 31, 1973.

Riney — Yutzy. — Charles Ira Riney, Hutchinson, Kan., and Stella Louise Yutzy, Hutchinson, Kan., South Hutchinson cong., Apr. 1, 1973.

Schiedel — Hunsberger. — George A. Schie-

del, Cambridge, Ont., Wanner cong., and Mary A. Hunsberger, Baden, Ont., Shantz cong., by Herbert Schultz, Mar. 10, 1973.

Schrock — Miller. — Jerry Schrock, Salem, Ore., Western Mennonite cong., and Vevi Miller, Tangent, Ore., Nampa cong., by Lynn R. Miller, Mar. 15, 1973.

Tarapaski — White. — James Tarapaski and Miriam White, both of Edmonton, Alta., by Linford D. Hackman, Mar. 31, 1973.

Williams — Sutter. — Ron Williams, Delavan, Ill., and Laurel Sutter, Hopedale, Ill., Hopedale cong., by Ivan Kauffmann, Mar. 23, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Brubaker, Maria S., daughter of Morris and Susan (Stauffer) Brumbach, was born in Lancaster Co., Pa., Oct. 14, 1900; died at her home at Mt. Joy, Pa., April 1, 1973; aged 72 y. 5 m. 18 d. She was married to Paris Brubaker, who survives. Also surviving are one daughter (Ruth — Mrs. Howard S. Stauffer), one son (Jay Marvin), 8 grandchildren, and 2 sisters (Mrs. Stella Kauffman and Susan — Mrs. Norman Wenger). She was a member of the Erisman Mennonite Church, where funeral services were held on Apr. 4, in charge of Howard Witmer, Norman Sherk, and Andrew G. Miller; interment in the church cemetery.

Burkhart, Lauretta Mae, daughter of Herbert and Irene (Woolner) Burkhardt, was born in Bridgeport, Ont., May 20, 1920; died at Kitchener, Ont., after a short illness, Mar. 11, 1973; aged 52 y. 9 m. 19 d. Surviving are 3 brothers (Homer, Roy, and Wayne) and 5 sisters (Viola — Mrs. Andrew Bowman, Ruby — Mrs. Edmund Martin, Doris — Mrs. Leonard Gingerich, Martha — Mrs. Aden Weber, and Ellen — Mrs. Clare Martin). She was a member of the Breslau Mennonite Church, where funeral services were held on Mar. 14, in charge of Donovan E. Smucker; interment in Breslau Cemetery.

Hershberger, Lizzie, daughter of Henry and Annie (Kaufman) Eash, was born in Davidsville, Pa., Aug. 12, 1883; died at Johnstown, Pa., Feb. 3, 1973; aged 89 y. 5 m. 22 d. She was married to Edwin Hershberger, who preceded her in death. Surviving are 6 sons (Albert, Wilbert, Melvin, Ralph, Glenn, and Owen), 3 daughters (Bessie — Mrs. William Parkinson, Annie — Mrs. Mike Fronzoli, and Mary — Mrs. Charles Meszaros), 37 grandchildren, 77 great-grandchildren, one brother (Sem K.), and 3 sisters (Sadie Eash, Mrs. Effie Holsopple, and Mrs. Trella Harshberger). She was preceded in death by 3 children, 3 grandchildren, and 5 great-grandchildren. She was a member of the Thomas Mennonite Church, where funeral services were held, in charge of Donald Speigle and Aldus Wingard; interment in the church cemetery.

Jantzi, Clair D., son of Ezra and Beulah (Stutzman) Jantzi, was born at Wood River, Neb., Oct. 11, 1933; died unexpectedly of a heart attack, Mar. 5, 1973; aged 39 y. 4 m. 22 d. On June 28, 1957, he was married to Fern Hostetler, who survives. Also surviving are 3 sons (Rodney, Gary, and Darin), 2 daughters (Roxanne and Kristine), 2 brothers (Lyle and Gerald), and one sister (Donna — Mrs. Gary Saltzman). He was preceded in death by his parents and 3 infant sisters. He was a member of the Wood River Mennonite Church. Funeral services were held at the Wood River Mennonite Church, in charge of Cloy Roth, Milton Troyer, and Oliver Roth; interment in church cemetery.

Martin, Mary E., daughter of David R. and Sara (Graybill) Benner, was born in Juniata Co., Pa., Feb. 1, 1898; died at St. Joseph Hospital, Lancaster, Pa., Mar. 29, 1973; aged 75 y. 1 m.

28 d. On Dec. 22, 1921, she was married to Joseph L. Martin, who survives. Also surviving are 4 sons (Paul, Carl, Joseph, and Elvin), 6 daughters (Elsie, Dorothy, Norma — Mrs. Allen Groff, Esther — Mrs. Paul Farrel, Mary Ann — Mrs. Ray Beyer, and Irene — Mrs. Lamar Reed), 26 grandchildren, 3 great-grandchildren, 5 brothers (Banks, Joseph, Floyd, Harman, and David Benner), and one sister (Ida — Mrs. Abel Weber). Two sons (Clair and Lee) preceded her in death. She was a member of Hershey Mennonite Church where funeral services were held on Apr. 1, in charge of Clair Eby, Clair Hershey, and Sanford Hershey; interment in the adjoining cemetery.

Steckley, Simon, son of Mr. and Mrs. Joseph Steckley, was born in Elma Twp., Ont., Mar. 11, 1902; died suddenly at Milverton, Ont., Mar. 27, 1973; aged 71 y. 16 d. On June 30, 1927, he was married to Lena Brenneman, who preceded him in death on Sept. 27, 1965. Surviving are 2 sons (William L. and Roy J.), 2 daughters (Patricia — Mrs. Melvin Jantzi and Pauline — Mrs. John Gerber), 14 grandchildren, 2 brothers (John and Jonathan), and 2 sisters (Mrs. Mary Albrecht and Tena — Mrs. Cornelius Zehr). He was a member of the Poole Mennonite Church, where funeral services were held on Mar. 30, in charge of Amsey Martin and Herbert Schultz; interment in the Poole Mennonite Cemetery.

Summers, J. Edgar, son of Samuel E. and Rachel (Loar) Summers, was born at Gap, Pa., Jan. 17, 1918; died of a heart attack at Gaffney, S.C., Mar. 6, 1973; aged 55 y. 1 m. 16 d. On Nov. 28, 1940, he was married to Rosella Stoltzfus, who survives. Also surviving are his mother, 2 sons (Galen and Dale), 2 daughters (Doris — Mrs. Larry Stiffler and Darla), 3 grandchildren, and 3 brothers (Leon, Allen, and Elam). He was a member of the Maple Grove Mennonite Church, where funeral services were held on Mar. 10, in charge of Abner Stoltzfus, Aaron F. Stoltzfus, and Clair Umble; interment in the Millwood Mennonite Church Cemetery.

Wenger, Ellen, daughter of Jacob and Lizzie (Shearer) Shearer, was born at Elizabethtown, Pa., May 22, 1903; died at Hershey, Pa., Jan. 30, 1973; aged 69 y. 8 m. 8 d. On Jan. 1, 1925, she was married to Noah S. Wenger, who survives. Also surviving are one son (J. Melvin) and 4 grandchildren. She was a member of Stauffer Mennonite Church, where funeral services were held on Feb. 2, in charge of Russell J. Baer and J. Frank Zeager; interment in Stauffer Mennonite Cemetery.

Cover Photo by Max Tharpe

calendar

Mennonite Camping Association Conferences; Camp Valaqua, Water Valley, Alta., Apr. 23-25; Drift Creek Mennonite Camp, Lincoln City, Ore., Apr. 27-29; Deer Creek Christian Camp, Pine, Colo., May 25-28.

Homecoming Eastern Mennonite College, Harrisonburg, Va., Apr. 27-29.

Southeast Mennonite Convention, Lakewood Retreat, Brooksville, Fla., Apr. 27-29.

Mennonite Conference on Christian Community, St. Jacobs Mennonite Church, May 3-6 (Thursday evening through Sunday morning).

Church Music Conference, Eastern Mennonite College, Harrisonburg, Va., May 4, 5.

Rocky Mountain Conference Annual Meeting, First Mennonite Church, Denver, Colo., May 4-6.

Festival of the Holy Spirit, Goshen College, Goshen, Ind., May 11-13.

Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.

Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

New Trend for Wives of Clergymen

An increasing number of ministers' wives are working at jobs and professions outside the church, a reporter's survey revealed.

Some of the women interviewed said it is a matter of choice now whether clergy wives will devote most of their time to church activities, often considered their traditional role.

"I used to feel guilty every time the church doors opened and I wasn't there, but I don't anymore," Mrs. Marge Rath, wife of the minister of First Congregational Church, told Pat Kailer of the *Albuquerque Journal*.

"After the last one of our children has left home, I feel there will be time to take up church work again," Mrs. Rath added, explaining that she is aware of her husband's schedule but feels she can also have a ministry in raising the four children and working as a head nurse at Presbyterian Hospital.

Mrs. Dale Knudsen, wife of the pastor of St. Luke's Lutheran Church, said the old-time "martyr" role for the minister's wife was often self-inflicted.

"Your role in the congregation is what you want it to be," said Mrs. Knudsen.

Mrs. Maria Cocke, a 91-year-old widow, was the wife of an Episcopal rector in an earlier time on the East Coast.

"Such an interesting life," she recalled, "but something like living in an aquarium. People felt our home was public property; came any hour of the night or day, and I never knew how many my husband might bring home for breakfast after early service."

Experimentation Exhausted Congregations

A church music editor in Minneapolis says changes in worship are slowing down and becoming less flamboyant partly because congregations have become exhausted by constant experimentation.

No longer are congregations as ready as they once were "to equate banners and balloons and dancing in the aisles with vital Christian celebration," said Carl Schalk, editor of church music and professor of organ at Concordia Teachers College, River Forest, Ill.

Prof. Schalk said congregations have begun to realize that much of what has passed for innovation and which was to have brought renewed vitality and meaning to worship, "has brought only the same enervating monotony and sameness as before."

The "change in change" which churches now are undergoing, Prof. Schalk said, is the kind "which tests and examines, which builds upon tradition, and moves tradition forward, even if ever so slightly, but more permanently."

On Prayer Breakfasts

The Department of Defense prints a publication "The National Prayer Breakfast and Local Military Prayer Breakfasts." It is a directive to military commanders on how to promote prayer breakfasts, giving careful attention to the organization of a local military prayer breakfast group, a prayer breakfast format, and stressing that in an age of immense complexity voices are raised representing every dimension of social and political thought. "Under these conditions it is essential for military leaders at all levels of command to be both sensitive to and aware of every circumstance which may affect their ability to carry out their mission in the interests of the nation's security. . . . They must be competent in judgments concerning military matters and must also be prepared to communicate concepts fundamental to the security of our free system of government."

Returning POW

According to *Between the Lines*, the POW's released so far are mostly air pilots, the military elite, and are returning to small fortunes in cash and continuing careers if they conform, much pressure being put on them to do so. Even a POW booklet was prepared for a cram course before TV lenses caught them, instructing what to say, praising President Nixon and his "peace with honor." Those who didn't readily conform were shunted aside and will doubtless be heard from later. While all POW's certainly had grueling experiences in North Vietnam prisons, they know little of the long, cruel ground action where the real war was. But most of the two million returning GI infantrymen have memories filled with bitterness and disillusionment, which will compose history's record.

Hatfield Aide Cites Tensions

"Any person who is in politics lives in a tension between 'man's politics' and 'God's politics,'" and neither can be neglected, an aide to Sen. Mark O. Hatfield (R-Ore.) told a Church and National Life Dinner.

Wesley Michaelson, executive assistant

to the senator, spoke before a group made up largely of government officials at what was formerly called the annual Lutherans in Government dinner meeting. He chose as his topic "Man's Politics and God's Politics."

The former Princeton Theological Seminary student defined man's politics as "compromise with present reality, realizing that our ideals and visions are not going to be changed overnight, taking half a loaf instead of waiting for the whole loaf, and tending toward acquiescing with 'the way things are.'"

Mr. Michaelson described God's politics as "a vision of the world where the Creation of God begun at the beginning of time is completed, of a world where every man and woman has the opportunity of expressing his individual gifts, where every person has the critical minimums necessary for life and for existence, a world where the poor are relieved, captives set free, those in oppression delivered, and peace reigns."

"Top Ten" Often "Inflated"

An independent Baptist pastor, whose 10,000-member California congregation is on the *Christian Life* magazine list of America's "top 10 Sunday schools," has charged that some congregations on the list have inflated their total Sunday school attendance.

"Six out of the 10 largest Sunday schools (on the national list) include attendance at early morning worship services as the pastor's Sunday school class," the Rev. Harold Fickett, Jr., pastor of First Baptist Church of Van Nuys, Calif., charged during a conference on the dynamics of reaching people held at Southwestern Baptist Theological Seminary.

He said that the largest Southern Baptist congregation, the 17,000-member First Baptist Church of Dallas, does not inflate its totals.

Mr. Fickett suggested doing away with the list altogether, because "it makes liars out of some pastors."

Nazarene Giving Up

The Church of the Nazarene, which has traditionally ranked first in the nation in per capita giving, topped all previous records in personal giving last year with a \$254.41 per member tally.

Devilology

When Fordham University recently offered a course in devilology to be taught by a Jesuit, the class was full within a half hour of registration. Heightened interest in demons, witchcraft, and devil worship prompted the course.

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Is Christian Education Needed?

Joel H. Nederhood writes: "Every educational system is a confession of faith. It is not only involved in communicating facts, but the facts communicated within a certain system of values that is religiously conditioned.

...
"Maybe you never thought of education as a confession of faith, but it is. In fact, it is most likely true that it is the only confession of faith that really counts with a nation. . . .

"It is in its schools that a nation lives out its basic religious convictions and puts them into words and deeds. Somewhere along the line this fact has been lost in the shuffle. So far as religion is concerned, we are told again and again that the schools are neutral. Are they now? We think they are because we have perpetuated the idea that schools just teach the facts and they steadfastly avoid anything that has anything to do with faith.

"But when you look at the process of education a little more closely, you will see that it is possible to teach children facts without the teaching process being related to certain ideas and judgments which arise out of an essentially religious background."

We do not desire or expect a public educational system to teach a Christian confession of faith. Its confession of faith is something different. This means we must concern ourselves with Christian education.

Christianity has always had a concern for education. And when Christianity is purest it is most concerned that its education be clear in its focus on Christian convictions in every part.

If we include approximately 50 million students, two million teachers, and the secretaries, custodians, and clerks involved in education in the United States we see nearly one fourth of our population participates in the educational endeavor. The same would hold true of Canada. In our own small denomination approximately eight million dollars is spent each year in providing higher education in addition to dormitories and other hardware. The total is much higher if elementary and secondary education is included.

One leader in our contemporary social revolution says, "Education is no longer an option; young people will be educated or they will be lost."

Now if education is so large a part of our lives it is necessary that we know that Christian education is more essential than ever. We are engulfed by the inescapable atmosphere of secularity. The most powerful models and the central concerns of our society are not Christian but secular. They are even Antichrist.

With all endeavor Christian education must help us see that all life must be lived in proper relation to the will and purpose of God.

This means Christian education is no mere moralistic training. It is not a little frosting put on the education cake. To have Christian education is not merely starting the day with Bible reading and prayer. It is not merely reading Bible stories or a following of a certain method to teaching.

Christian education means to set all learning in the framework of what the Christ-way means. It means clear commitment to Christ on the part of each teacher. It means teaching every subject in relationship to God and His will. It includes teaching the implications of God's will in daily practice. Christian education is not so much a method of teaching as a perspective which brings all learning into the context of Christ's call and God's revealed will. As one wrote, Christian education "is a lens which brings everything we learn and everything we experience into focus with the cross of our Lord Jesus Christ."

As a church we must see that our educational process for our children is one which is permeated with the Christian presence and message. This is no small task. It must encompass the concern of each parent and each teacher. If the Christ-way does not come through in each class and relationship, at that point it ceases to be Christian education.

This issue of *Gospel Herald* endeavors to give us all a clearer understanding of what our denomination is doing in Christian education. It is only a glimpse of what is going on. May what is shared here be used to challenge us all in our responsibility and make us better able to pray for and support in every way this tremendously important part of the church's life. If we fail in Christian education, there is not one area of the church's mission and life which will be unaffected. Our education is a confession of faith. — D.



GOSPEL HERALD

May 1, 1973



A Virtuous Woman

by Lloyd T. McDonald

In the past few years I have been increasingly impressed with what some of you have known much longer than I and what my wife has been trying to convince me of since we were married — and that is the value of a virtuous woman. Proverbs 31:10-31 gives a beautiful description of the virtuous woman and points out that “she is far more precious than jewels.” Far from being an archaic concept, I am convinced that a virtuous woman is a priceless asset to modern man.

In his book *Future Shock*, Alan Toffler has a chapter concerning “The Fractured Family.” He states that “the very turbulence of tomorrow will drive people deeper into their families . . . the family serves as one’s ‘portable roots,’ anchoring one against the storm of change. In short, the more transient and novel the environment, the more important the family will become.” At the heart of a caring family will be a virtuous woman.

Unfortunately our society today attributes value to women, mostly for the wrong reasons. In observing modern advertising appealing to women, one notices that practically all ads of this variety are concerned about outward appearances. “If he kissed you once, will he kiss you again?” From breath mints, toothpaste, gargles, hairdos, exercise programs, facial makeup to foundation garments — all are designed to make the physical appearance more appealing. They are geared primarily toward self-interest. With her new freedoms, how does the modern woman find her way through complicated

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and confusing roles to become a virtuous woman? How can she balance the outward freedom with the inner strength?

The alarming fact is that many modern women cannot. Instead they put all their emphasis on the outward freedom. The March 17 *Life* magazine gives ten full pages to what it calls "a striking current phenomenon, Dropout Wife." Here is a woman who feels frustrated and suffocated by family responsibilities. She says, "I don't think marriage is a rewarding, fulfilling life." It is tragic to observe an increasing number of women who have lost the deep sense of excitement and are oblivious to the numerous possibilities that homemaking offers for happiness and satisfaction.

Family responsibilities are not trivial when we realize how they shape the destinies of men. John Baillie, the great Scottish theologian said, "God's earliest disclosure of His reality to my infant soul was mediated to me by the words and deeds of my Christian parents." I shall be eternally grateful that my first teacher and minister was a virtuous woman. I had two wonderful grandparents who provided a home for me following my mother's death. I never recall grandmother speaking in Meeting, but her virtuous life and influence on my life shall provide leadership in the Society of Friends for many years.

I see the key to the balance and power of the inner life for the virtuous woman as a commitment to Christ that can overcome confusion and conflict. She recognizes that "favour is deceitful, and beauty is vain," so her supreme effort is concentrated on being strong in the Lord. "Strength and honour are her clothing." She views the family as a commitment of love that embraces a living, giving concern for the other person. Her abilities are invested not for her own benefit, but for the welfare of all her household. Her efforts will not only bring her recognition, but her husband shall also be recognized. He shall trust her and praise her for all that she has achieved, for "she openeth her mouth with wisdom; and in her tongue is the law of kindness."

I now recognize that on the darkest nights of my life it has been a virtuous woman (wife or grandmother) who has kept my candle of hope burning brightly. The Society of Friends has long recognized the value of virtuous women. Women have had a vital role in our future. We will, therefore, need to do everything in our power to nurture virtuous women for the future of Friends and for the good of the world. A virtuous woman is the nucleus of every successful family. — Reprinted by permission of *Quaker Life*



Spider Webs

***Bad thoughts are ugly
Spider webs, covering good.
Sweep out the bad thoughts!***

— *Ida Jane Holden*

Being a Mother

It is like having your cup of joy full and running over.

It is like being empty and dry because everyone demands so much from you.

It is like collecting bits of knowledge here and there until you feel quite competent.

It is like being deflated when one of the children says, "Don't you even know that much?"

It is like experiencing endless energy and the satisfaction of a job well done.

It is like fatigue being one's constant companion.

It is like being at peace with tranquility gently surrounding you.

It is like being at war and finding out the enemy is you.

It is like laughter after today's chuckle.

It is like tears when no one listens or understands.

It is like getting supper with sounds such as, "Come here a minute,"

"Look, Mom, watch me," "Look at the cat,"

"Telephone. . ."

It is like having supper ready and not a soul in sight.

It is like noise and confusion accompanied by an Excedrin headache.

It is like the sound of music to hear shrieks and childish squeals after a child has been sick.

It is like one moment looking into the face of a newborn infant and the next moment looking into the same face, only this time at eye-level and hearing yourself say, "Stop, time, I'm not ready for this yet!"

It is like getting more than you deserve.

It is like being in close partnership with the Creator of life.

It is like a sheep being cared for by a shepherd, as Isaiah so beautifully penned these words, "He shall feed his flock like a shepherd . . . and shall gently lead those that are with young."

— Edith King

GOSPEL HERALD

Volume 66 Number 18

John M. Drescher, Editor

David E. Hostetler, News Editor

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Mother

by M. T. Brackbill


Yes, Mother, here we are, come to dinner on Mother's Day. Dear Mother, dawn-bride of yesteryear, or matron at the noontide of all your energies, or lovely favorite at sunset with silver edgings in your hair and sweet gathers in your cheeks, or in heaven—here we are in reality or in dream, come to dinner in your honor on this queen of days.

At the call of your voice, or the memory of it, we are met at this love feast, not to tell you that your cooking is or was a little outmoded—a little shy on vitamins and a bit heavy in calories—not to tell you that we know a lot better how to do this or that, nor to tell you that our world is better in our generation. There are some differences, and the differences will continue to grow between succeeding generations. But, Mother, your love, your self-denying, self-sacrificing love has never been improved upon. You turned to best account the world as you found it. And your watermark on our lives is the sign of highest quality in labor and devotion in rearing sons and daughters for God.

You have always made up for all our lack, and always will. You at the beginning supplied all our strength; through you came our growth. You it was who coaxed from our baby faces the first evanescent smiles. It was you who soothed pain, satisfied hunger, and brought comfort. It was you who changed the patterns of the little silly uglies into beautiful and worthwhile designs. It was you who taught us the fundamentals of life. You marked our growth, the first tooth, the first step. You noted well the first meaningful words and the earliest intelligible phrases. It was you who nursed us through the little and the big illnesses. It was you who never swerved in your hopes and expectations concerning us, and you never will.

It was you who went along to school on that first day and reluctantly abdicated temporarily each school day thereafter in favor of a sort of foster mother. It was you who watched the babe change into the child, the child into the youth, the youth into the adult without ever admitting the same. And we are still to you babe, youth, and adult, all in one, like the river which is

at once and always both source and mouth. It is you who has joyed in our successes and never lost hope when we failed. It is you who taught us to pray, you who set us in the direction of heaven, you who introduced and presented us to God.

And what can we say or what can we do today in return for it all? Perhaps we can do nothing better than to go on in the heavenward direction in which you started us, and though we, as likely we shall lose each other by the way, we can hope to meet again at some turn of coming years. God bless you, dear Mother. 

The Mother

When Mary held the baby on her knee
Or rocked Him softly on her gentle breast,
Until He melted into evening rest
And she could lay him down so tenderly,
Pausing to search again the little face
She must have thought —
While tracing every feature carefully,
My Lord, my God, how wonderfully
He looks like me.

While waiting for Him with the table spread
With food, all day her loving hands had made;
Listening for His eager, springing tread,
Watching the turning of His shining head
The moment when she caught her breath and said
“He looks like me.”

When listening to Him in the marketplace
She must have trembled at the path He trod,
When, passionate, with all humility
He boldly called for love unto our God.
Then, looking at His hands, His eyes, His brow,
Exultant in her heart, she cried aloud,
“He's like His Father now!”

— Phyllis Rogers

A Song in the Kitchen

I was in a trap—a time trap. Work and study pressed in and squeezed my quiet time with God to little or nothing. When there was time, I was too tired to talk to anyone, especially God. Household duties were despised as a necessary evil taking precious time, until—

One evening I decided to wash the dishes that had stacked up during the day. Thinking about my recent visit to an African village. I was impressed with the unity of work and song. Maybe singing would make my work time go faster.

As I washed, I sang, “Thank You, thank You, Jesus. . . .” three verses in English and three in Swahili. Then I started thanking Him for specific things. When the last plate was dry I said, “Thank You God for dirty dishes.”

As the weeks went by, the completing of household duties became a precious time of being with God. Sometimes my “kitchen talks” were praises and thanks. Other times it was like having a friend visit—an ideal friend who listens to problems and needs as well as joys.

My “kitchen talks” grew to become the most cherished time of the day. From the kitchen, they expanded to other odd moments in the day. These were my chat times—to a friend. Of course, I also needed regular quiet times alone with God. These were heart-to-heart talks—as a child to his father.

To pray without ceasing does not necessarily mean twenty-four hours a day on your knees. It means being aware of God’s presence and communicating with Him throughout the day through the emergency calls, chats, or a heart-to-heart talk.

Thank You God, especially for dirty dishes!

— Danyce Lewis

Mother’s Day

Proverbs 31:10-31

“Who can find a virtuous woman? for her price is far above rubies.”

1. She is loyal to her husband (Prov. 31:10-12).
2. She is faithful to her home (vv. 13-16).
3. She is tireless in her responsibilities (vv. 17-19).
4. She is generous toward the needy (v. 20).
5. She is fearless about circumstances (vv. 21-23).
6. She is honest in business matters (v. 24).
7. She is secured for the future (v. 25).
8. She is wise in her utterances (v. 26).
9. She is dependable in daily duties (v. 27).
10. She is praised by her children (vv. 28, 29).
11. She is beautiful in her conduct (v. 30).
12. She is appreciated by her neighbors (v. 31).

— James Ostema

Helps in Marriage

“We are having trouble” is the oft-spoken comment about marriage. Many are finding muchly-desired marital happiness is blocked.

Marriages do not fail largely because of misunderstandings. Some are caused by the failure to be sensible, to be frank, to be sincere. There is need for patience, for willingness to think of the partner’s well-being.

A quintet of suggestions:

One, do not try to make each other over! Marriage should be a matter of adjustment, not of coercion.

Two, remember that marriage belongs to two persons only. It does not belong to friends, to parents, or to anybody else.

Three, try never to end the day with a bitter thought or an angry word.

Four, finances cause many discords in the music of matrimony. Every couple should earnestly try to live within its income.

Five, don’t leave God outside your home. Let each member of the family express his or her devotion to Him.

The only magic in marriage is the magic of love.

— Wilson O. Weldon

Confession of a Mennist

I’ve carried this secret like a backpack long enough. I’m getting ready to heave it. If my brother-sisterhood pushes me out and off the trail, I’ll just have to climb alone.

Here it is: I, a Mennonite of respectable German descent, prefer . . . tortillas, sukiyaki, curry, almost anything, to potpie, mashed potatoes, and gravy, or *Lebkuchen*. The black music at a cross-cultural program moved me more deeply than the German, and while I feel happy with Rousseau, I find Fraktur frazzling. I’d honestly rather see Japan than Witmarsum and Spanish is the only non-English language I learned to non-speak.

I wallow like a lukewarm mouthful, worrying about self-hate, nervous as Benedict Arnold. Where shall I go? The Chicanos and Indians won’t want me. What am I to do with this pressing new “each to his own ethnic heritage be true”?

Did moving around when I was small unstabilize me? Maybe my natural flightiness requires a variety. Perhaps I’m a product of the many good and diverse things I’ve experienced.

Ah, a sudden, striking, hopeful thought!

I do enjoy “*Gott ist die Liebe*,” And piccalilli. And quilts. Zurich sounds interesting, too.

Perhaps there is hope for me still.

Anyway, I feel better for telling, and no one has shoved me yet.

— Barbara Esch Shisler

Strangers in a Strange Land

by David W. Powell

Some churchmen claim that the term "foreign mission" doesn't fit today's church. A few, promoting an undisciplined ecumenism, want the term dropped because they have found God revealed in most religions and philosophies. Therefore, why proselytize? Others note that the church has been planted in all nations. These "national" churches can extend themselves best without foreign influence. Thus no need exists for a foreign mission.

But the attacks and rebuttals play recklessly with the nature of the church.

God's faithful people will be a foreign mission wherever they are until Christ returns.

In the Exodus God called Israel to be a visibly distinct nation among the nations of the world. Through the obedience of this people God would reveal Himself to the nations, bringing persons into fellowship with Himself and His people.

Egypt, Syria, and Babylon knew that God's people were distinct from themselves. And God's people saw that they were among foreign nations. What distinguished this people was not a patch of land on the east coast of the Great Sea; the Babylonian Exile clarified that. It was the covenant which God had made with them and in which this wandering nation lived and obeyed. Israel was God's people, surrounded by foreign peoples.

Notice how important this is. Israel committed her worst sins when she forgot why she was distinct from the other nations. She followed their leaders or gods instead of her own Leader-God. She carelessly adopted the culture of other nations instead of shaping it to reflect faithfully her life under God.

But the prophets reminded Israel that God had called her from the peoples of the world to be a visibly distinct nation. She represented God Himself to the nations, holy, for God is holy. Israel was a foreign mission among foreign nations.

Jesus sharpened the foreignness of God's people. Among the nations of the world it is common for a person to love nice people and lend to those with established credit. But Jesus said that God's people are different. They love their enemies, do good to those who return evil, and lend to poor credit risks. Luke 6. Jesus also strengthened the people's nationalism; they are to be perfectly loyal, united in love. John 15, 17.

Pilate realized that Jesus did not belong to the Roman Empire, so he inscribed on His cross, "Jesus of Nazareth, the King of the Jews." But the Jews protested, for neither was Jesus one of theirs.

After Jesus' resurrection the foreignness of this nation was jarringly felt when Peter and John decided to follow God rather than the judgment of the Jewish authorities about Jesus (Acts 4). This newly invigorated nation of God began to infiltrate the nations of the Roman Empire.

Outposts were established in Antioch, Corinth, Ephesus, Galatia, Philippi, Colossae, and even the capital of the empire, Rome. Soon the nations of the empire as well as God's people knew that Israel was different; she was foreign in her laws, enforcement, leader, and history.

Paul told God's people in Rome, "Don't get mixed up in the habits of Rome's people" (Rom. 12:2). Paul reminded God's Colossian outpost that her members had recently changed citizenship from one nation to another, from the dominion of darkness to the kingdom of God's Son. The Roman emperors Nero and Domitian saw the menace of this nation (whose Lord was Jesus, not Caesar) to their goals for the empire, and waged violent war against her.

The empire persecuted the church because her politics were different and threatening. But the differences also meant that the church offered a real alternative for the peoples of the empire. Those peoples could conform to the culture of the Roman Empire — its leadership system of emperor, provincial administrators, appointed kings, its laws which provided a measure of uniformity throughout the diverse and far-flung empire, its tolerant state religion combined with a maze of sects and mystery religions. Or they could change their citizenship to the people of God — pledge loyalty to her Lord, Jesus Christ, live by

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the laws revealed by God in Jesus, and accept the history of that people as their own.

The choice was clear; although the national boundaries between the Roman Empire and God's people could not be located by the surveyor's instruments, they were not fuzzy. This clear voice which the church presented to Rome's peoples allowed the church to grow rapidly.

At the time of the Emperor Constantine the people of God attempted a dangerous experiment, one which Israel had carried out. The church shed her distinct way of life by identifying with a nation of this world. And as it was disastrous for Israel, so it was for the church. She lost her visibility and foreignness. Because the church no longer offered an alternative to the peoples of the Roman Empire, she also lost her mission of calling men from the world to trust in the God of Jesus Christ.

In the fifteenth century a small group of men in Switzerland joined together to order their lives by a vision they had for the people of God. These men, later nicknamed Anabaptists, saw themselves as a foreign people, distinct from the other peoples of their world. Their Leader was God in His Spirit, not a person of the world.

The Anabaptist's laws were those which God had revealed in Jesus Christ, not those of a human legislature. These laws were enforced through loving admonition, not through the power of judges and police. These people extended themselves through proclamation, loving deeds, and invitation, not birth, political deception, and war. Instead of defending themselves against attack, these people suffered for God, allowing Him to be their defense.

They quickly established small units throughout Europe. They retained the identity of a nation among foreign nations, a nation made distinct by God Himself. Anabaptists were a foreign mission in a land their people could no longer call home. And again the nations saw that these people were a threat to their established life, and tried to exterminate them. But the very reason they were a threat to the nations was the reason for their own vital growth.

Today the church in North America is at a critical moment in her history. Will she see herself as a distinct nation among the Canadian and American nations, a stranger in a strange land, a foreign mission viewed with suspicion? The contemporary church appears to be accepting the leaders, laws, enforcement methods, and traditions of the North American societies as her own. She follows the ways of the nations and rulers of this age instead of developing her unique life under God.

God's people are becoming so similar to the societies of Canada and the United States that to call men from the

world to the church and her Lord is no call at all, for the church is often not an alternative to modern North American society.

The church must be in the world to extend herself, but because she is becoming one with the world she is losing her reason to extend herself. If the church is only a good sample of the policies of the U.S. president or the Canadian prime minister, she has little of unique worth to which she can call men.

As the church adopts the standards of affluence of the society in which she lives, to be a member of the church is not different from being a member of the world's peoples. If within her individuals and groups solve conflicts by hostility, gossip, or the courts of the nations, the church blends herself into the world's mold. Members of the world have no reason to change their loyalty; the church has no reason to call men to change their citizenship.

The faithful church will be foreign in North America, and her members will be troubled by culture shock. Culture shock is a common phenomenon which our family experiences in Puerto Rico even after five years as missionaries from North America. It results from thousands of small collisions of our customs, reflexes, and attitudes learned in Wisconsin and Indiana with those of the people among whom we live.

I cannot speak Spanish to express myself as I wish; the radios of our neighbors are louder than we prefer; somebody passes me on the left as I make a left turn with the left directional signal blinking; the neighborhood kids again gather in front of our house in the street late at night to horse around; the neighbors gave our children candy just before lunch; there is no easily accessible public library; we waited over three hours in a hospital with our gagging, crying son after he swallowed some broken glass before a nurse or a doctor attended us; the telephone is still on the blink; after ten years the streets in that subdivision still don't have signs; no water pressure again this morning; if that family would only learn to spend its money on sensible things. . . . Culture shock is something with which we must work hard. Its negative effects upon our reason for being here must be limited. We must identify the sources of depression and hostility and take corrective measures.

If we are obedient to the way of God and His people, we should also have to reckon with culture shock. Following Jesus daily produces behavior at odds with townfolk and country neighbor. The way of God's people is a culture so distinct from that of the societies of the U.S. and Canada that we will constantly collide with members of these societies.


These collisions occur from the way we spend our pay-

checks, what we do in our spare time, our views on the news, our expectations of government, our concerns for our children's education, the literature we read, how we drive our cars, the group of people to whom we are loyal, how we deal with persons who offend us, our conduct toward persons of the opposite sex, our language, our leader, and our trustworthiness, to mention a few items.

The ways of God's nation are continually at cross purposes to the ways of the nations and peoples among whom we are living. If we do not have to deal with culture shock, it would be wise to check out our loyalties and the models we have chosen for our lives. As a member of a foreign mission in the United States or Canada, we must deal with culture shock so that it does not impede our mission. This will be one of our tasks until God rescues us from North America.

We, the Christian church in North America,

must see ourselves as a people whose Leader is God in Christ in the midst of two foreign nations. We must be a foreign mission, and each of our members foreign missionaries to the peoples of Canada and the U.S. We must pledge our allegiance to God's nation, indivisible, with liberty and justice to enemy and friend. We must be God's obedient and visibly distinct people so that with integrity we can call men from loyalties to the leaders, history, customs, and laws of these societies and these nations in which we presently reside to loyalty and confidence in God and His people.

We must faithfully offer the alternative. The term "foreign mission" has not lost its meaning; it accurately describes God's faithful people in Canada, the United States, or wherever we find ourselves. 

Jesus Kind of Fisherman

by John H. Yoder

The purpose of a figure of speech is to make a point more meaningful or memorable by anchoring an idea in the broader experience of our culture. Yet as we move from one culture to another, and especially if we do this uncritically, that very strength of the figure of speech can be transformed into a source of positive misunderstanding. To speak of evangelism as "fishing for men" is one such case.

People who live away from the sea, whether urban or rural, when they think of a fisherman think of the angler. But Jesus spoke about "fishers of men" to fishermen at the seaside. When we uncritically transport this figure of speech to the preaching of a suburban church, or to the Sunday school of a rural community, how do we unconsciously change its meaning?


Jesus' listeners at the edge of Galilee knew that fishing is done with a net. One may catch many fish or a few, but in any case they are caught together. The net has remained through church history a symbol of the church as community. On the other hand the angler catches one fish at a time. He makes that particular fish the object of his attention. Often the fish is his adversary in a kind of game of maneuvering to plant the hook and struggle to bring in the victim. Are there not some dimensions of how we have come to understand "personal work" which are more like the angler than they are like the fisherman?

The fisherman finds his fish by taking his net into the medium where the fish naturally move, namely the sea. He gathers them by being where they are, really present with the net which then holds them together and brings them to the boat. The angler on the other hand catches

his victim by deceit. He dangles before the fish a fly which is not really a fly or a worm which hides a hook. He gets hold on the fish through the violence of the hook and pulls him out of his element by the constraint of his line. The fisherman accepts and works with the sea as medium: the angler violates the stream and fools the fish.

The fisherman fishes for a living. His motivation is the need of his family for support and of his market for food. The angler fishes for the fun of the struggle, for the sense of victory in finding a bait that will lure the fish, and (especially for some categories which are called "sport fishing") the thrill of the combat. Often he will not eat the fish: sometimes he will even throw it back to the sea for the enjoyment lies in the struggle itself. Or he may have it stuffed to hang on his wall as a trophy. Are there not times when the focus in evangelism comes to be more on bringing them in than on keeping them? More on the victory of having won one than on the joy of ongoing fellowship with the newly won brother or sister?

Whether the angler, whom we consider typical, be the farm boy going down to the creek or the prosperous suburbanite taking a weekend off to fight with a trout or a tarpon, the entire enterprise is thus more a recreation and a sport than it is a building of community and an essential for survival. Fishing is an alternative to real life, not a source of sustenance.

It might take us a good way down the path to an understanding of the theology and practices of evangelism if every time we repeat that Jesus called us to be fishers of men . . . "and not anglers." 

(Third in a Series)

Start Early for Your Retirement

by Tammy Tanaka

In the song "Old Friends," Paul Simon captures the image of two "winter companions" sitting on a park bench, waiting for the sunset.

In the last lyric, the young speaker addresses his contemporary: "Can you imagine us years from today, sharing a park bench quietly? How terribly strange to be seventy. . . ."

To be 70!

How many of us have thought seriously about what we might be doing at age 65 or 70? How many of us are preparing for "old age" psychologically and in other ways?

Henry Whiting, who is retiring this fall from the staff of the Lutheran Council in the U.S.A., says retirement "isn't something you can go blindly into, ignore, or put off, thinking that it's not going to happen to me. I started planning for my retirement four or five years ago—and I would recommend it earlier.

"Am I looking forward to retirement? You betcha," he said. "My wife and I have been preparing a year-round home in Cape Cod and I've arranged with a local church to do volunteer work as a pastoral counselor.

"I'm excited but also mindful that when you face the fact of the end of formal employment—you're turning a corner. There's a certain routine that is going to be different. Living on a fixed income requires very careful planning and discipline. You simply can't go blindly into it and leave it to chance."

Edward Barrett, pastor of St. Brigid's parish in Brooklyn, observed that "those who survive best and grow old gracefully are those who are active and learn to program themselves to a new pattern of life.

"If there is enough creativity in their lives, if they have the spark of willingness to learn new things, they can adjust. Those who can't adjust have apparently given no thought to the future and are unprepared," he said. "They have become totally dependent on a set routine and when that pattern is broken—by such things as the loss of a spouse or retirement from a job—it seems to pull the legs from under their existence. They withdraw, don't eat properly, and lose complete interest."

Some sociologists describe people over 65 as members of the "new leisure class." Although we generally think of leisure time in terms of recreation, it can also be used to do volunteer service or pursue aspects of a career or avocation we've never found time for before retirement.

Experts on aging say the elderly can lead a most rewarding life if there is a balance of hobbies and recreation, volunteer work or a part-time job, and periods of study or meditation. People in middle age are encouraged to develop hobbies and leisure time activities so the transition into retirement can be made smoother.

I interviewed one spry little 70-year-old woman—a former librarian and art historian—who says she is busier now than ever. She lives in a rent-controlled hotel room lined with bookshelves full of art references, catalogs, and card indexes. She says she hopes to spend the rest of her life supplementing her income (social security, a small pension, and some savings) by doing research on her specialty: seventeenth-century portrait collections.

"I have a little bit of trouble because of arthritis," she said. "But I get around. I can get to the library when I need to look up something, and this fall I'm going to London so I can sit in the British Museum for four weeks and do research."

Another vibrant 73-year-old woman has been working with her contemporaries in a geriatric institute in Cleveland since her husband retired nine years ago. She recently attended the international conference on aging in Kiev, Russia.

The opportunities for volunteer work are endless, and can range from such things as stuffing envelopes for the Red Cross, being a foster grandparent to a mentally retarded child in an institution, or serving overseas with the Peace Corps.

Preparing financially for our retirement may be the most fundamental of all the concerns. Census reports show that the individual's income drops to about half after retirement. This in itself could cause some hardships, but the greatest problem appears to be inflation.

Prospects of setting aside adequate money for the

future appear rather bleak for most of us in the middle- or low-income bracket, unless inflation can be controlled and predicted.

Percy M. Hansen in a book on retirement describes the plight of a married executive who said he had set up an insurance program in 1950 "scratching the bottom of the barrel a lot of times" to meet the monthly payments of \$200 which would provide him and his wife with \$500 a month for his retirement. It seemed like a lot of money then.

"Now I wonder if we can live on it when I reach 65," the executive said. He estimated that the \$500 has already shrunk in value to \$370 and that by the time he retires in 1990, it may be worth no more than \$150 in today's terms. He concludes sadly: "I hate to think

even now of all the things I have had to deny (myself and others) to keep up those insurance premiums — and apparently it is all so useless."

The complex problem of inflation is something we all need to become concerned about and study. The inflation squeeze is already hurting the elderly.

A report on aging by the national mission board of the United Presbyterian Church begins: "We ask wherein is the beauty or wisdom of age when people who have saved for a future find themselves betrayed into a retirement which is as anxious and bitter as the self-denial which made it possible? Having worked hard they find their economic resources inadequate. Whether they paid for a home or lived in an apartment they find rising taxes forcing them out of a known sense of community."

SV



Assembly 73 -- God's People in Mission

Mennonites from Canada and United States will begin arriving in the Shenandoah Valley of Virginia on Tuesday afternoon, August 7, 1973. The exact spot will be the campus of Eastern Mennonite College in Harrisonburg, Virginia. Upon arrival they will be registered and given lodging which will be their home for the week of August 7-12, the time of Assembly 73. They will be the guests of Virginia Mennonite Conference, which already has more than seventeen committees at work getting ready for the big Mennonite family gathering.

Although Assembly 73 is a first in the Mennonite Church, it follows the precedents of significant churchwide meetings of the past. It takes the place of the biennial sessions of Mennonite General Conference and the annual meetings sponsored by the Mennonite Board of Missions at Elkhart. It is a large task to gather the entire scope of these two churchwide meetings of the past and blend them into one without losing any of their benefits.

Briefly, the purpose of Assembly 73 can be stated in this way:

Assembly 73 is a churchwide meeting of the Mennonite Church. It is a week of worship, work, fellowship, and prayer. Participants at Assembly 73 will:

- discover their identity as a people of God;
- discuss their relationships in the family of God;

- deal with the problems of serving a needy world;
- develop an enlarged vision for serving Christ through the church;
- design a strategy for the church's mission for the coming two years.

The theme for Assembly 73 is "God's People in Mission." This gathering of Mennonites should be thought of as a launching of the Mennonite Church into its mission for the next two years. It should not be thought of as a mere "event" of a week's duration. There will be many ways in which the Assembly 73 theme will be developed so as to alert the participants of their mission as a people of God, to send them back to their home congregations enlightened, encouraged, challenged, and committed to Christ and His church.

Some of the specific parts of Assembly 73 are:

1. An attempt to have each Mennonite congregation in Canada and the United States send a family to represent them. This is one way in which each Mennonite congregation could be touched with the inspiration and learning of Assembly 73. Arrangements are being made for the needs and interests of all ages. Nursery services will be provided for the littlest ones. Activities are scheduled for children, ages 4-14. Youth and adults will be participating in a variety of events which will occupy their time from early morning until as late as their

energy lasts in the evening.

2. A worship team is planning worship experiences that focus on the Assembly 73 theme. Those on this team are Robert Hartzler (Iowa); Gloria Martin (Goshen College student from Ontario); James Lapp (Oregon); and Roy D. Roth (Virginia). There will be lots of opportunity for each participant to praise God in singing, pray for one another, and share his faith.

3. All who come to Assembly 73 will become a member of an "Assembly 73 Congregation." Each of these congregations will have about thirty members and will meet seven times during the week. The planning for this is being done by the new Mennonite Board of Congregational Ministries. Hopefully this will be a learning experience for Christian decision-making and knowing how to express Christian love when opinions differ. Each congregation will discuss some of the issues which are on the floor of General Assembly. As each participant returns home he can share that which has been learned with the home congregation.

4. Display-Happenings. Each of the churchwide boards and institutions is being invited to prepare a display representative of the work and how it relates to the churchwide program. Along with the displays they will also plan "happenings" which will tell their story in a more personal way. If you want a vivid picture of the total Mennonite Church at work, then be sure to be present and get involved in the Display-Happenings at Assembly 73.

5. Speakers for the evening and Sunday sessions include:

Keynote Address: A. Don Augsburger, moderator of General Assembly

Redemptive Discipling: Don Jacobs, Kenya, Africa

Redemptive Rehabilitation: David Mains, pastor of Circle Church, Chicago


Redemptive Witness: David Shank, Belgium

Sunday morning sermon: B. Charles Hostetter, Nigeria

The Church — A Foretaste: Neftali and Gracie Torres, Elkhart

6. General Assembly Delegate Sessions. Three hundred General Assembly delegates which have been appointed by the district conferences will be meeting in seven business sessions. They will be conducting the official business of the Mennonite Church. They will elect officers, board members, and persons to serve on churchwide committees. They will discuss and act on various issues brought to them by the conferences; the General Board; the program boards; the Council on Faith, Life, and Strategy; and the Assembly Arrangements Committee. They will review and act on the churchwide budgets for the next two years. They will help to establish objectives and program emphases for the future. They will endeavor to sense what the Spirit is saying to the church in 1973.

7. After 8:30 p.m. each evening there will be a variety of things planned for those who have some leftover energy and interest. Music groups will share the gospel in song. Families are being invited to share their life in Christ through song, testimony, etc. Drama groups will portray the Christian faith through that media. Films will also be used. On Saturday night a special youth program is planned.

On Sunday afternoon, August 12, at 4:00 p.m., the formal part of Assembly 73 will be concluded with a ceremony of breaking bread together. Then after the "God bless you" and "good-byes" are expressed, the Assembly 73 participants will disband and be scattered across Canada and the United States to continue being "God's people in mission" in whatever location God has called each one to live and share the gospel of Jesus Christ. — *Ivan Kauffmann, Assembly 73 Coordinator* 



Don Augsburger

Moderator's Corner

General Assembly 73 will be informed by the program Boards of their present program and their projections for the future.

When the early church gathered "they rehearsed all that God had done with them" (Acts 14:27).

An appropriate question to be asked August 7-12, at General Assembly 73, Harrisonburg, Virginia, is, "What is God doing with us?"

The program Boards, i.e., Publication Board, Board of Education, Mutual Aid, Board of Missions, and Board of Congregational Ministries, will rehearse in the hearing of God's people all that He has been doing with them.

A part of the business sessions of the General Assembly program will be given to these and other agency reports. Families of the Mennonite Church have a right to know what is happening as a result of their gifts of themselves, their children, their dollars, and their prayers.

What God is doing with you will also be a vital concern. You may want to share with other participants at Assembly 73 what has happened to you and what you have projected for your future.

Come and be a part of the sharing and learning experience. See what God is doing with us. — Don Augsburger, moderator, Mennonite General Assembly.

The Promise (Singular) and the Covenants (Plural)

by H. Elvin Herr

The Apostle Paul had a problem with natural Israel for they taught that when the Messiah would come, He would set up a natural or earthly reign here on earth. To Paul this teaching was subversive to the gospel, for it removed the sacrifice of the Lamb of God from its central place in the eternal plan of God for the redemption of man. "The Lamb slain from the foundation of the world" Rev. 13:8.

When the Apostle Paul was in Rome, he told the Jews that came to him, "For the hope of Israel I am bound with this chain" (Acts 28:20). Now we know that Paul preached the gospel, so "the hope of Israel" must be an important part of the gospel. We have an example of violent opposition to Paul's preaching when he was rescued from the mob at Jerusalem and was given the privilege of speaking and they responded, "Away with such a fellow from the earth" (Acts 22:22).

What the Apostle Paul did preach is plainly recorded in Acts 17:2 and 3 where when he came to Thessalonica he "reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." The answer to the question as to why so many did not receive Him is given in Acts 13:27: "They knew him not, nor yet the voices of the prophets which are read every sabbath day."

Second Corinthians 3:6 refers to "able ministers of the new testament." If we are to be "able ministers of the new testament," evidently we need to give heed to the revelations of the New Testament. As in 2 Corinthians 4:18, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." The whole tenor of the New Testament seems to indicate that the things that are seen are but the shadow of the real. Note Colossians 3:1, "If ye then be risen with Christ, seek those things which are above."

Also note in 1 Corinthians 15:46 that the contrast in the Scripture is between the natural and the spiritual. We read "that was not first which is spiritual, but that which is natural; and afterward that which is spiritual."

Note especially that the contrast is between the natural and the spiritual and not between the literal and the spiritual. With due regard to the figurative and the symbolical, all Scripture has been, is being, or will be fulfilled literally; it may be in the natural realm or in the spiritual realm. We need to remember 1 Corinthians 2:14, "The natural man receiveth not the things of the Spirit of God." Then, too, we need to be encouraged by verse 13 of the same chapter—"Which the Holy Ghost teacheth; comparing spiritual things with spiritual."

Now with this background let us go to Galatians 3:7, "Know ye therefore that they which are of faith, the same are the children of Abraham." And to Galatians 3:29, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Oh!

The Promise

What promise? In the same chapter, the eighth verse—"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

Then, too, we have the marvelous revelation in the New Testament as stated by the Apostle Paul in Acts 13:32-33, "And we declare unto you glad tidings, how that the promise [singular] which was made unto the fathers [plural], God hath fulfilled the same . . . in that he hath raised up Jesus again." Incidentally in the same chapter, verse 34, the Scripture, "I will give you the sure mercies of David," finds its fulfillment in the resurrection of Christ.

It is of interest to note how the "fathers," the patriarchs, received the promise. Note Hebrews 11:16, "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city [eternal habitation]."

The Covenants

Exodus 19:5, 6: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom

H. Elvin Herr, Willow Street, Pa., is deacon of the Willow Street Mennonite Church.

of priests, and an holy nation." Exodus 24:8: "Behold the blood of the covenant, which the Lord hath made with you."

How soon they broke this covenant and worshiped the molten calf! Exodus 32:8. As to God's faithfulness, Joshua summarizes it in Joshua 21:43-45. "And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. . . . There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass."

The condition of Israel in the time of the Prophet Samuel is clearly revealed in 1 Samuel 8:7, "And the Lord said unto Samuel . . . they have not rejected thee, but they have rejected me, that I should not reign over them."

How thankful we, both Jew and Gentile, can be for the Word of the Lord spoken by Jeremiah, "I will make a new covenant" (Jer. 31:31), for this covenant is called "the everlasting covenant" (Heb. 13:20). And well may it be called the "everlasting covenant," for Jesus is surety, mediator, and covenant victim. Hebrews 7:22; 9:15, 16.

And now a most remarkable verse on the subject, revealing the mind of God. "Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second" (Heb. 10:9). The people of the covenant — "partakers of the heavenly calling" (Heb. 3:1), "partakers of Christ," (Heb. 3:14), and "partakers of the Holy Ghost" (Heb. 6:4).

The enduring nature of this covenant is portrayed in the teachings of Jesus; for example, Matthew 25:34, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The magnitude of its influence is depicted in the vision of the holy waters as related in Ezekiel 47:1-5. The mighty power to change lives is foreshadowed in the vision of the resurrection of dry bones as described in Ezekiel 37:1-10.

Now Back to the Promise

"Israel hath not obtained that which he seeketh for; but the election hath obtained it" (Rom. 11:7). In Romans, chapters 9, 10, and 11, the Apostle Paul by divine inspiration appears to show that God was fulfilling the words spoken by His holy prophets when He bestows upon the believing remnant the coveted blessing and brings into this body the believing Gentiles. "For they are not all Israel, which are of Israel" (Rom. 9:6). It seems evident that natural Israel was in error on two counts. First, they considered the promise to be natural and earthly when it was spiritual and heavenly. Second, they considered the promise was for natural Israel when it was intended for spiritual Israel.

As "able ministers of the new testament" (2 Cor. 3:6) we do have New Testament answers to some impor-

tant questions. Such as — who is a Jew? "He is a Jew, which is one inwardly" (Rom. 2:29). Who are the circumcision? "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus" (Phil. 3:3). Who are the seed of Abraham? "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29).

Other revealing verses which give light on the promise state, "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect" (Rom. 4:13, 14).

After the dark predictions of Moses in Deuteronomy, chapter 28, he follows with the beautiful words of Deuteronomy 30:14, which the Apostle Paul quotes in Romans 10:8, "The word is nigh thee, even in thy mouth, and in thy heart" and then proceeds to explain that this is "the word of faith, which we preach." Verses 9 and 12, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. . . . For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him."



Wit and Wisdom

A small boy lowered his head at the dinner table one night and told his parents there was to be a small PTA meeting the next day. "Well, if it's just a small one, do you think we ought to go?" "I'm afraid so," said the youngster. "It's just you, me, and the principal."

• • •

The man who thinks he knows it all is a pain in the neck to those of us who really do.

• • •

One sure way to get more for your money than you expect is to stand on a penny scale.

• • •

The truest form of charity is to try to correct the cause for the need of charity.

• • •

A retentive memory is a good thing, but the ability to forget is the true token of greatness. — Hubbard.

• • •

Johnny and Jimmy were walking home from Sunday school where they had been taught about the miracles of Jesus and the fact that Jesus healed divers diseases.

Said Johnny: "What are divers diseases, Jimmy?"

Jimmy: "Oh, you don't need to worry about that. You can't even swim."

• • •

Some minds are like concrete — all mixed up and firmly set.

Confronting the "Enemy"

In Rightist Mythology

The worst evil in the world is communism.

Communists are atheists and hate God; therefore, Christians must oppose them at all costs.

The most important and urgent thing for Christians to do is combat communism.

Therefore, any means by which communism can be destroyed is justified.

In Biblical Theology

Man's proud rejection of God's love and righteousness is the basic evil.

Even though men or groups of men may reject God, they are ever the objects of His loving concern and His Spirit continues to woo them.

The most important and urgent task confronting every Christian is to share the good news that God loves all men.

Therefore, the only suitable means for Christians to use in sharing the good news are those which are consistent with and reflect the reality of God's loving concern.

— Wilbert R. Shenk

to	GOSPEL HERALD Readers
from	Daniel Hertzler
date	May 1, 1973
subject	<u>CHRISTIAN LIVING</u> MAGAZINE

Memorandum
Mennonite Publishing House
Scottdale, Pennsylvania 15683

Twenty years ago David Cressman was a dropout from family, church and God. He cared only for work and sports--and mostly sports. Today he is a marketing manager for Mennonite Publishing House, a former pastor and youth worker.

How he dropped out and what brought him back to God is told in David's article, "My Search for Meaning," in the June issue of our magazine, Christian Living. This is what we have regularly in Christian Living, stories of people on the Christian pilgrimage--both how we ought to live and how it really goes for people in their family and community life.

Many Gospel Herald readers already receive Christian Living, but not all. This is a special invitation for others to join the Christian Living family. Our price is \$6.00 a year (the price of a tank of gas) and we have a special offer (for new subscribers only) of 3 years for \$14.50. Use the convenient order card in the center of this issue of Gospel Herald or send us your name and address and the words "Send me Christian Living."

CHRISTIAN LIVING
616 Walnut Avenue
Scottdale, PA 15683

Profile Shows Similarity

J. Howard Kauffman, head of the department of sociology, Goshen College, Goshen, Ind., and Leland Harder, professor of practical theology at Associated Mennonite Biblical Seminaries, Elkhart, Ind., are finding many similarities among Mennonite and Brethren in Christ groups through the Church Member Profile. This is a study of the beliefs, attitudes, and practices of members of five Mennonite and Brethren in Christ denominations.

Kauffman and Harder pointed out that these groups are more similar than dissimilar when compared to other North American denominations.

An example of their similarity is seen in a scale designed to measure doctrinal orthodoxy. In order of rank, from highest, they are: Mennonite Brethren Church, Mennonite Church and Brethren in Christ Church (same), General Conference Mennonite Church, and Evangelical Mennonite Church. However, when compared to similar studies in other Protestant denominations all five groups rank high. Moreover, each group usually had within it the entire spectrum of scores from high to low.

Insights

A number of important insights are emerging from the research data:

— Teaching on Anabaptism has a significant influence on present-day beliefs and practices. The direction of this influence, however, varies in relation to such factors as ecumenical attitudes or political behavior.

— Fundamentalism has had a negative influence on maintaining Anabaptism emphases, such as a peace witness and a concern for social compassion. That is, the higher Mennonites and Brethren in Christ rank in accepting the basic tenets of fundamentalism, the lower they rank in concerns such as nonresistance, race relations, and social witness, and the higher they rank in social and religious prejudice.

— Education has had an influence on our attitudes and practices in the area of social ethics. The more education a person has, the more likely he/she is to be personally involved not only in con-



J. Howard Kauffman, left, and Leland Harder discuss results of the Church Member Profile, a study of members of five denominations — Mennonite Church, General Conference Mennonite Church, Mennonite Brethren Church, Evangelical Mennonite Church, and Brethren in Christ Church.

fronting social issues, but also in the work of the church.

The Church Member Profile will help to explode an old assumption that Mennonites and Brethren in Christ lose their faith when they move to the city. Apparently, urban members have taken so much of their religious values with them and rural folks have become so urbanized, that the rural-urban variable has lost much of its significance as a factor influencing the faith of our people. The CMP provides data to determine whether residence is a factor in the way our members apply their faith to the issues of life and discipleship as well.

How the Idea Originated

The idea of a Church Member Profile originated with the Congregational Literature Division of the Mennonite Publishing House, Scottdale, Pa. Writers and editors of curriculum materials and other Christian literature face the constant need of knowing for whom they are writing.

Application was made to the Fraternal Fund of Mennonite Mutual Aid for a grant to do a study in the Mennonite Church. Encouraged by MMA, an invitation to participate was extended to other Mennonite Central Committee constituent groups. Thus the project became a joint effort of the five groups that

elected to participate: the Mennonite Church, General Conference Mennonite Church, Mennonite Brethren Church, Brethren in Christ Church, and Evangelical Mennonite Church. Mennonite Mutual Aid has provided most of the funds and the participating denominations, smaller amounts.

Study directors were appointed and the study was launched in the spring of 1971. After consultations with church agency representatives in the summer of that year, a research instrument and the selection of sample congregations and sample members were completed by Mar. 1, 1972. The questionnaires, consisting of 295 items plus short sections for each of the five groups, were administered from March through June 1972. Data processing began last summer.

Findings Will Be Published

The research findings will be published by Herald Press, Scottdale, Pa., in a book tentatively entitled *Twentieth-Century Anabaptists: Patterns of Faith and Life in Five Mennonite and Brethren in Christ Denominations*. The target date for publication is early 1974. Because the study directors, J. Howard Kauffman and Leland Harder, were occupied nearly full time with teaching duties during the 1972-73 school year, writing of the report will not be completed until the end of this summer.

Members of the Church Member Profile administrative committee are: chairman, Paul M. Lederach, the Mennonite Church; secretary, Marvin Hein, Mennonite Brethren Church; treasurer, Harvey Driver, Evangelical Mennonite Church; R. Donald Shafer, Brethren in Christ; and Lester Janzen, General Conference Mennonite Church.

A major activity planned by this administrative committee is a seminar, possibly in the spring of 1974, for leaders of the five denominations to study the findings together in order to learn the implications for church programs. Hopefully, the research will give direction to inter-Mennonite activities, as well as for program each group carries alone.

— Lester Janzen

An Evangelism Happening Takes Place at Salunga

An Evangelism Workshop, featuring a program planned by Howard Zehr, was held at Eastern Mennonite Board of Missions, Salunga, Pa., headquarters, Apr. 13-15. Zehr is associate secretary of the Mennonite Board of Congregational Ministries, Goshen, Ind. Resource persons for the event were Norman Kraus, professor at Goshen College, Ind.; David Augsburg, speaker and writer for

Mennonite Broadcasts; and Paul G. Landis, secretary of Lancaster Conference.

Eighty persons from 20 churches of the Lancaster and Ohio and Eastern conferences attended. "We were highly gratified with the number that came," said Chester Wenger, secretary of Eastern Board's Home Ministries, who arranged for the workshop.

The emphasis of the workshop was on viewing evangelism as welcoming people into the Christian community, rather than simply getting souls to make decisions. "Evangelism is bringing people into the Christian community," said Wenger, "and learning together to follow Jesus Christ, through personal relationships and study of the Word."

Sharing the Gospel Through Yourself

The initial session on "Sharing the Gospel Through Yourself," led by David Augsburg, was designed to help participants realize that evangelism means sharing their own experiences as Christian persons honestly and without fear. Teaming up with a partner who showed a predominance of contrasting characteristics and later with a "family" of six (three sets of partners) was an attempt to learn to be real with one another. "The strategy behind this," explained Wenger, "was if we can learn to share with strangers and opposites in this kind of setting, then we've come a long way toward talking real sense to people we meet in our everyday world, instead of simply mouthing evangelistic cliches."

Input by Paul Landis and Norman Kraus and resulting discussion was the content of Saturday's sessions. Landis gave a talk, "Incarnation as Communication and Evangelism," which aimed to define the relationship of interpersonal experience to evangelism. Kraus gave two talks on evangelism methods: the first, "New Testament Evangelism, Message and Method," described biblical methods, and the second, "American Patterns of Evangelism," presented the history of American mass evangelism efforts.

"Family" Groups Meet

Later the "family" groups sat together and brainstormed for specific ways of making Mennonite congregational services more attractive to other people. On Sunday morning the staff worked together to make such a worship service happen, following suggestions given by the brainstorming groups.

"The service was planned," said Wenger, "but there was no leader or moderator. Things just moved in a spontaneous kind of way." The service included a genuine welcome to visitors (brought along by delegates), which included introductions and handshaking with at

least two "families," a period of confession of contemporary sins, enthusiastic singing of choruses and hymns, a time of sharing, a spontaneous sermonette, an offering, and a farewell-prayer session by each group.

"Everybody seemed very positive about the weekend," said Wenger. One participant's response was: "I learned that evangelism is being me, as the Holy Spirit leads. It means simply telling others what I have experienced, in a spirit of meekness and concern." She added, "For us to be effective as church groups, we need to know and depend on each other."

"We hope to invite the seminar back again, possibly in the fall," concluded Wenger. The Board of Congregational Ministries is arranging similar seminars in other regions of the church.

Cave and Well Found at Germantown Site

Volunteer workers at the Germantown project recently were rewarded with some exciting discoveries. For over four years, men and women have been working on Saturdays to renovate the apartment house. On Feb. 17 it was decided to investigate a passageway leading off from the basement.

Eleven men from Indian Valley, Grace, Plains, and Germantown Mennonite churches removed about 20 tons of ashes and debris from an underground room. Over 300 old bottles, pots, earthenware, and miscellaneous items were found in the refuse. The floor of the hidden room was found lined with bricks. In the far corner was a well full of ashes and debris.

Called to the scene was John Cotter, of the University of Pennsylvania. He and his archaeology class came to evaluate the discovery and advise on the remaining excavations to be done. Cotter recommended that we proceed to excavate the well, carefully saving all the bits of glass and other objects.

Because of the interesting and valuable finds, it was thought advisable to screen all of the ashes which had been removed

from the cave. This resulted in still additional discoveries. (See photo of bottles.) It was determined that the cave and well were from a previous dwelling located on this site. The ashes and debris appear to be at least 100 years old.



Hundreds of bottles (all sizes, shapes, and color) found in the well and in the room.

Plans are under way to keep the collection intact and to exhibit the items at the Germantown center. Meanwhile the collection will be given further study in an effort not only to date the earlier



Screening findings from mysterious cave — from left: Laura Hostetler (daughter of the author), Stanley Fretz, chairman of the Germantown Mennonite Church Corporation, and Laura's friend.

dwelling, but to learn more about the history of early Germantown.

Administrators of the center are Roman and Marianna Stutzman who began their service in September of last year. The Information Center is active and is open to tourists and visitors. Literature and books are also a part of the display. Visiting hours are 10:00-12:00 a.m. and 2:00-5:00 p.m., Tuesday through Friday, and at other times by appointment. The Information Center is located at 6117 Germantown Avenue.—John A. Hostetler



One of the "finds" — Rebekah at the Well" teapot (found in well).

International Team Assists at Nha Trang

A Japanese nurse, an Indian lab technician, and an American doctor, maintenance worker, and nursing instructor are working with Vietnamese employees at the Evangelical Clinic at Nha Trang in South Vietnam.

The international team of seven Mennonite Central Committee (MCC) volunteers — Teruko Yano, Miyazaki-ken, Japan; Dev and Doris Devadoss, Calcutta, India; Norman and Joy Blair, Denver, Colo.; Lowell Jantzi, Archbold, Ohio; and Jean Hershey, RN, La Junta, Colo. — are involved in one aspect of reconstruction work in Vietnam. The Nha Trang Clinic serves the civilian population in Nha Trang, a city of 100,000.

The clinic founded by the Evangelical Protestant Church of Vietnam and MCC in 1960, offers outpatient and inpatient care, eye surgery, and hospitalization for patients with active tuberculosis. All of the foreign professional staff are presently sponsored by MCC. Mona Allen, RN, sponsored by Church World Service and Vietnam Christian Service, served at Nha Trang until recently when she returned to Canada because of illness.

The clinic began with a six-bed capacity and expanded to a 120-bed hospital, including the 60-bed tuberculosis ward. The wards are sparsely equipped with hard board beds covered with mats. The patients' meals are prepared by their relatives in an assigned building. Patients who are unable to afford hospitalization are allowed free hospital care.

The clinic's public health program includes an immunization clinic. A Vietnamese employee immunizes patients against polio, cholera, diphtheria, tetanus,

typhoid and smallpox without expense to the patient.

Jean Hershey, RN, trains student nurses in a growing educational program. MCC has financed an assistant nurse school at Nha Trang since 1968. Ninety-two percent of the Nha Trang nursing staff are trained at the clinic school. The hospital administrator, Pastor Tuyen, intends to expand student enrollment so that the hospital can send graduates to work elsewhere as well.

Norman Blair takes special interest in the clinic's ophthalmology program. Although he had not had ophthalmological training before he went to Vietnam he has learned a great deal at Nha Trang about eye diseases and surgery. In five months of surgery, Blair extracted 100 cataracts, handled 30 glaucoma procedures, and over 15 other eye surgical cases.

"Due to the prevalence of eye disease and the unavailability of care, our hospital has provided eye care to the poor, civilian population in our area since 1965," Blair reported.

One new service is providing eyeglasses. "Not only are glasses the definitive treatment for many of our patients, but it is helpful to know how much of a patient's visual impairment can be corrected by lenses and how much is due to other diseases. In addition all cataract patients need to wear glasses," Blair said.

The clinic is attempting to expand public health aspects of eye care too. Patients with eye complaints are given full eye exams. Many diseased eyes are discovered and treated early enough to

prevent seriously reduced vision.

An Indian lab technician, Dev Devadoss, and his family arrived in Vietnam on Mar. 31. For the past 2 1/2 years Dev has been serving as a lab technician at the Shyamnagar Christian Hospital, operated by the Mennonite Christian Service Fellowship of India Medical Board and partially supported with funds from MCC. Dev previously served one term with MCC in Vietnam.

Ann Noel Ewert, a nurse in language study in Vietnam, will join the Nha Trang staff soon.

Disasters Plague Asian Subcontinent

The Asian subcontinent is suffering from another natural disaster. India is in the middle of yet another drought.

Robert Miller, Mennonite Central Committee director for Asia and Middle East programs, returned recently from a visit to these countries.

One Mennonite Church leader in Bihar, India, reported that this famine is 80 percent as bad as the record one in 1967. And the worst is yet to come. Seasonal rains won't begin before June. If rains do come and allow farmers to plow and plant, the harvest won't be ready until October or November.

"Until then, the people in the drought areas will be destitute," Miller said. "It is especially hard for the village people who have neither food nor work. It is primarily these village people, often too far from urban centers to receive government aid, whom we are helping."

Mennonite Central Committee (MCC) in cooperation with the Mennonite Christian Service Fellowship of India (MCSFI) is administering cash and food-for-work projects designed to pay hungry people a survival wage to buy food. These people work to build dams or to dig wells in projects specifically designed to reduce the disastrous effects of future droughts. Cash-for-work projects of this nature combine urgently needed relief activity with long-range development work, providing cash now and the assurance of water in the future.

"Food is still available," Miller said. "Government 'fair price' shops have been set up to market food at reasonable cost and to undercut inflation. Some of the food, unfortunately, is misused and never gets to the local people."

In Bihar, several hours by jeep from MCSFI headquarters in Chandwa, Miller visited one of several dozen cash-for-work projects. Under the broiling sun, 200 women, men, and children were building an earthen dam. They were paid two rupees (26 cents) to move 100 cubic feet of earth — a day's work. With this



Vietnamese orphans receive immunization shots at the Nha Trang Clinic.

wage they buy "gram," the cheapest of local grains.

"Some of the workers showed me their lunch sacks," Miller said. "They held some grain and bits of wild fruit. On this they exist. They'd probably not have even this if the cash-for-work were not available."

MCC is allocating \$50,000 for food and cash-for-work projects in several areas hit by the drought. Of this, \$10,000 will buy rice from Thailand to be used in food-for-work projects and for possible relief distribution to the most needy.

MCSFI is recruiting Indian volunteers to supervise projects in Orissa where there are no Mennonite or Brethren in Christ churches.

"The political climate changed while I was in Asia," said Miller. "The U.S. government's decision to resume military sales to Pakistan may not affect much the actual balance of power, but may have a psychological impact on the delicate peace negotiations among Pakistan, India, and Bangladesh."

The foreign minister of Bangladesh has said the American arms supplies to Pakistan will harm the cause of peace in the subcontinent and multiply the sufferings of the people of that area.

"Pakistan's present appeals for the release of its POWs held in India is only part of the complex political situation," Miller said. "Pakistan holds 150,000 Bengalis, many of them private citizens, who want to return to Bangladesh. In Bangladesh there are over 600,000 Biharis, many of whom would like to go to Pakistan. Bangladesh also wants to try some of the Pakistan POWs for war crimes."

"We are concerned about the political situation to the extent that it affects the lives of the people. MCC has a total of 20 volunteers in all three countries, serving the needs of people regardless of which side of a political boundary they happen to be on."

Coffee Shop Witness Follow-up to Radio, Hokkaido

The churches in Hokkaido, Japan, are pursuing radio follow-up at the local level, according to missionary Louella Blosser.

HOREMCO, the mass communications organization sponsored by churches in Hokkaido, Japan, is arranging follow-up meetings with radio listeners in cities on the island.

Wherever a group of listeners is found, a coffeehouse is rented and meetings are called. HOREMCO provides personnel for the follow-up work.

Twenty youth are currently meeting

with HOREMCO personnel in Kushiro.

"We attended last Saturday night's meeting and were favorably impressed by what we saw and heard," Mrs. Blosser writes from Kushiro.

"Most of the persons attending the meeting turned out to be friends of former correspondents and had been invited by them."

"Three young men (guitarists) gave really 'alive' testimonies. One of the men had just recently found Christ in coffee shop meetings in the Shinjiku area in Tokyo."

"The preacher who was to give the message could not be present. So one of the guitarists 'visited' with the group and told them what salvation meant to him and how to get it. He referred to his Bible whenever it was relevant to a particular comment," Mrs. Blosser said.

She also reports that severe competition for time on radio and TV presents a problem for Christian broadcasts in Japan, even though time may be available.

The Mennonite Church in Japan is a member of HOREMCO, *Hokkaido Radio Evangelism and Mass Communications*. Mennonite Broadcasts provides a subsidy to the Japan Mennonite Church for the radio work there.

Peace Section Hears Women

Following a major presentation on women and the church by several women members of the Mennonite Central Committee Peace Section and others present, the Section at its Mar. 29-31 meeting in Ottawa, Ont., took the following action:

Moved that MCC Peace Section ex-

1972 Christmas Sharing Fund

(A Follow-up Report)
Evangelism Projects Approved for 1973

1. Herald Press Tract Subsidy	\$500.00
2. Eastern Mennonite College Summer Team	1,000.00
3. Goshen College Summer Team	2,500.00
4. Quin Cities Spanish Church Summer Program	1,750.00
5. Surprise, Arizona, Key 73 Materials	400.00
6. Rehoboth Day Camp, St. Anne, Illinois	720.00
7. MBCM Multiplier Evangelism Workshop	5,000.00
8. South Texas Key 73 Materials	
a. Taft	100.00
b. Mathis	100.00
c. Brownsville	100.00
9. Service to Indians, Edmonton, Alberta	3,500.00
10. Brazil Radio Broadcast	1,300.00
11. Minority Evangelism Workshop	1,400.00
12. Expenses for Promotion	398.93
Total	\$18,768.93

press its appreciation to the women members and participants in this session. We are grateful that they have sensitized the male members to faulty use of language, distorted values, inadequate biblical interpretation, and discrimination against women in church and societal structures.

The Peace Section accepts the challenge to place women's interests on its continuing agenda and supports bringing these concerns to the attention of the church via a variety of forms and offers its resources for such. The Peace Section appoints a subcommittee of the women members of the Section along with Luann Habegger and Ted Koontz as staff persons to pursue the suggested goals.

The decision to work on women's concerns was seen as natural in light of the Section's related mandates. Fern Umble, Peace Section member representing the Women's Mission and Service Commission of the Mennonite Church, and Luann Habegger of the Peace Section Washington Office staff, pointed out that Peace Section has long worked to overcome discrimination in its various forms and that discrimination based on sex should also be addressed. Since Peace Section has sought to call persons to follow Christ by freeing others from cultural barriers which make full human life impossible, it should deal with the barriers set up along sexual lines which restrict the life options of women.

A central biblical theme is the liberation of persons, Dorothy Nyce contended in her presentation to the Section entitled, "Male and Female He Created Them." Surveying the biblical material, Nyce concluded that Jesus is the Libera-

tor of persons, including women, and that many of the restrictions placed on women in our society are based on cultural patterns, not the teachings of Jesus.

Phoenix Churches Start Retirement Project

Six Mennonite churches and one Apostolic Christian Church in the Phoenix, Ariz., area have organized to build cooperatively a retirement community in Glendale, Ariz.

Construction has begun on thirty garden apartments, and Leland Bachman, director of the project, said the first occupants will probably be able to move in during early summer.

When the retirement community, called Glencroft, is finished, it will include 240 apartments with kitchens, a building of apartments without kitchens, and a building for extensive nursing care.

The churches — General Conference Mennonite, Mennonite Church, Conservative Mennonite, and nonconference-related — organized as Friendship Retirement Corporation in 1970 and began planning and raising funds for the project.

Much of the labor has been on a voluntary basis. Some have come on a two-year basis, others only during the winter months. Eugene Stuber of the Apostolic Christian Church is general contractor. Owen Slabaugh, Grace Mennonite, is plumbing contractor. Dan Stoll, Trinity Mennonite, is electrical contractor. Two members of Paradise Valley Mennonite and Sunnyslope Mennonite have taken on the masonry work.

Bachman said that the churches had decided on the project because they felt Phoenix had the ideal climate for retirement living. Most of the churches are small and could not have embarked on such a project without banding together. He said this was the first time this group of churches had worked so extensively together.

Volunteers Join Cooperative Service Unit

Three new volunteers have begun work at the Champaign-Urbana, Ill., Voluntary Service unit, a project jointly administered by the Commission on Home Ministries (General Conference Mennonite Church) and the Mennonite Board of Missions (Mennonite Church).

David and Mary Hathaway, Philadelphia, Mo., began a six-month term of service on Apr. 1. They are members of Pea Ridge Mennonite Church, Palmyra, Mo., where David served as pastor for 28 years. The Hathaways are serving as community workers in Champaign-Urbana. David has recently farmed and

worked part time as a carpenter and painter. Mary has worked at Maple Lawn and Beth-Haven nursing homes in Palmyra and Hannibal, Mo., respectively. She has been active in the Head Start program and the Women's Missionary and Service Commission.

Amelia Irene Lehl, Portland Mennonite Church, Portland, Ore., has begun a one-

year term of Voluntary Service as a community worker in Champaign-Urbana. She is a 1972 graduate of Metropolitan Learning Center, Portland, Ore.

The Champaign-Urbana Voluntary Service unit is locally sponsored by the First Mennonite Church, a member of both the Mennonite Church and the General Conference Mennonite Church.

Lower Percentage of Mennonites Attending College

The percentage of Mennonite college-age youth attending college or university has been decreasing over the past five years, reported Virgil J. Brenneman to the inter-Mennonite Student Services annual meeting held on Mar. 1-3 in Rosemont, Ill.

Mennonites in undergraduate studies for baccalaureate degrees in 1972 represented 27 percent of the Mennonite college-age population, whereas in 1967 the figure was 34 percent, according to statistics compiled by the Mennonite Board of Education, Goshen, Ind., for students related to the Mennonite Church (MC).

According to recently released U.S. Bureau of the Census statistics, the percentage of young men entering college has declined from approximately 45 percent in 1969 to 36 percent in 1972. The female student population entering college in 1972 was essentially the same as three years before, the report notes.

The percentage of all Mennonite youth (MC) in post secondary education (e.g., nurse's training, graduate studies, technical schools) represented 32 percent of the Mennonite college-age population in 1972 and 43 percent in 1967. The number of full-time Mennonite graduate students declined from a high of 399 in 1967 to 231 in 1972, according to a recent Board of Education report.

Probable reasons cited for the national pattern of declining college enrollments included: (1) most of the increase in student population in the last decade had a percentage decrease at a time of rapid increase in the general population, (2) lower lottery projections of the past several years with fewer men staying in school, (3) more persons going to college late, (4) cost.

The committees and regional coordinators identified several areas of interest in relating to the "Mennonite diaspora" on campus and in noncampus settings. They raised the functional question: "How can we be better ministers in the student-young adult world?" (i.e., career planning, identifying worth of formal education, vocation/call, discovering viable form of church, how to increase one-to-one contact).

A highlight of the sessions was the Friday evening meeting with representatives of the People's Christian Coalition of Evanston, Ill. The discussion centered on questions of mission in our day.

Thirty members make up the fellowship, which operates as a Christian commune endeavoring to be "in" and not "of" the world. Some members are students or recent graduates living in two locations.

One member articulated the purpose



Inter-Mennonite Student Services annual meeting, Rosemont, Ill., Mar. 1-3, 1973. From left: Chester Wenger, Salunga, Pa.; Wesley Mast, Philadelphia, Pa.; Virgil Brenneman, Elkhart, Ind.; John Lapp, Goshen, Ind.; Herb Fretz, Elkhart, Ind.; Kermit Derstine, Denver, Colo.; Frank Ward, Newton, Kan.

of the group: "What is most needed is a band of Christians who take the gospel seriously and apply values and priorities of the kingdom across the board, bringing judgment to bear on contemporary movements and forces which shape life today."

The Coalition finds campus life turned inward, evident in a changing student mood of accommodation, apathy and self-indulgence — doing one's own thing.

Creativeness in rediscovering the spiritual vitality of life comes in the communal and contemplative context, another campus observer noted. The group publishes *The Post-American*, the "voice of the People's Christian Coalition."

The committees reviewed the cooperative Summer Graduate Student Seminar

and student publication, *Forum*. Both were rated highly as means for communicating with and among students-young adults. *Forum* is being offered by paid subscription to others at two dollars for seven issues.

Student ministers or regional coordinators (all part time) who participated in the conjoint meeting included Al Enns (Mennonite Brethren), Waterloo, Ont.; Wesley Mast (Mennonite Church), Philadelphia, Pa.; Vern Ratzlaff (Mennonite Brethren), Winnipeg, Man.; Jim Reimer (General Conference Mennonite Church), Toronto, Ont.; and John Shearer (Mennonite Church), Waterloo, Ont. Student ministries are organized and programmed in varying ways by the different Mennonite groups.

points for depth study of the Bible with application to contemporary situations. Most Search and Share groups will meet four times, repeating materials in each session after the first.

Search and Share times are 10:30 a.m. and 3:00 p.m., Saturday, and 9:00 and 10:45 on Sunday morning.

Topics and leaders are:

Led by the Spirit in Congregational Life

1. In discerning gifts: Jerry Barker, Detroit, Mich., and John W. Miller, Waterloo, Ont.

2. In discerning God's will by consensus or democratic process: Ivan Kauffmann, Rosemont, Ill., and Charles Gautsche, Archbold, Ohio.

3. In discerning God's will in choosing leadership: Willis Breckbill, Louisville, Ohio; Arnold Roth, South Bend, Ind.; and Jason Martin, Mishawaka, Ind.

4. In discerning God's will in choosing goals and priorities: John H. Mosemann, Goshen, Ind., and John P. Oyer, Rocky Ford, Colo.

5. In discipling the brother: Marlin Jeschke and Norman Kauffmann, both of Goshen, Ind.

6. In maintaining the unity of the Spirit: Jacob T. Friesen, Elkhart, Ind., and Elam Glick, Reedsville, Pa.

7. In evangelism: Howard Zehr, Goshen, Ind., and Reuben Short, Elkhart, Ind.

8. In proclamation in the power of the Spirit: Roy Koch, Goshen, Ind., and David Habegger, Elkhart, Ind.

9. In responding to society's hurts: Charles McDowell, Youngstown, Ohio, and Mary Ellen Meyer, Goshen, Ind.

10. In new forms of congregational life: Albert Steiner, Evanston, Ill.; Marian Hostetler, Elkhart, Ind.; Bob Guth and Marianne Zuercher, both of Goshen, Ind.

11. In patterns and freedom in worship: Millard Lind, Goshen, Ind. and Marion Bontrager, Orrville, Ohio.

12. In music: Roy Roth, Harrisonburg, Va., and Jerry Derstine, Goshen, Ind.

13. Songs from the Bible: Russell Delesandro and Jane Miller, both of Goshen, Ind.

14. In receiving revelation — Word written and unwritten: Jacob Mierau and William Hooley, both of Goshen, Ind.

15. In Bible study and teaching the Scriptures: Erland Waltner, Elkhart, Ind., and Thomas Terry, Goshen, Ind.

16. Affluence and life in the Spirit: Keith and Gretchen Kingsley, and Ivan and Rachel Friesen, all of Elkhart, Ind., and Ron and Bev Gibson, Valparaiso, Ind.

17. In ecumenical relations: Leland and Bertha Harder, Elkhart, Ind.

18. In understanding the end times: Paul Goering, Goshen, Ind., and Richard Weaver, Harrisonburg, Va.

Plans Readied for Festival of Spirit



Leonard Wiebe (left above)

David Shank (right above)



J. Lawrence Burkholder (left below)

A Festival crowd of 2,000 or more persons is expected in Goshen May 11-13 to take part in the 1973 Festival of the Holy Spirit, with the theme, "Led by the Spirit."

Opening the Festival Friday evening at 7:30 will be J. Rodman Williams, speaking on "The Domain of the Spirit." Williams is a former college and seminary professor in the areas of systematic theology and philosophy, and is now president of Melodyland Schools (Bible and theology), Anaheim, Calif.

Three More Speakers

Jerry Barker, of the Church of the Messiah Episcopal Church, Detroit, Mich., will speak at 8:45 on Saturday morning on "The Spirit Leading Believers in Discerning and Cultivating Gifts." Barker, of The Fishermen, is an attorney and former lay pastor with the Episcopal

Church of the Redeemer, Houston, Tex.

At 1:45 Saturday afternoon J. Lawrence Burkholder, president of Goshen College, will speak on "The Spirit Leading in Ethical Decision-Making." Burkholder delivered the kickoff address of last year's Festival.

The final three addresses of the Festival will be by David A. Shank, pastor of Evangelical Church in Rixensart, Belgium. Shank comments, "Following the Spirit is not just coming to church on Sunday. This is the way some of my people used to do, and then the Spirit broke in."

Shank will speak at 7:30 Saturday evening on "The Spirit Leading in Discerning the Spirit of the Times"; at 2:30 Sunday afternoon on "Led by the Spirit in Personal Life-Style"; and at 7:00 p.m. Sunday evening on "Led by the Spirit in Witness."

Moderator, Song Leader Announced

Festival moderator will be Leonard Wiebe, pastor of Maplewood Mennonite Church, Fort Wayne, Ind. Song leader will be Mary Oyer, who also led the singing at the 1972 Festival. The Festival singing group will again be the Hallam Street Band.

A reprinting of the 1972 *Festival Songbook* will be completed in time for the opening session. The book will contain all the songs of last year except four, which have been replaced and supplemented by two more. One of the replacements is "His Glory is Love," with words and music by six-year-old Jimmy Clemens, of Goshen. Sets of the six new songs will be available to be added to last year's songbook.

Search and Share Groups

Forty-two Search and Share groups — 12 more than last year — will be high

***Led by the Spirit in Understanding
the Spirit's Person and Work***

19. The relation of the Spirit to the Son and the Father: J. Rodman Williams, Anaheim, Calif., and C. Norman Kraus, Goshen, Ind.

20. The baptism and fullness of the Spirit: Virgil Vogt, Evanston, Ill., and Ben Lapp, Wakarusa, Ind.

21. The Holy Spirit — experience and mission: John Drescher, Scottsdale, Pa., and Alan Howe, Evanston, Ill.

22. The gifts of the Spirit: Howard Charles, Elkhart, Ind.

23. The gift of tongues: Josephine Ford, Notre Dame, Ind., and Duane Gingerich, Youngstown, Ohio.

24. The gift of healing: Fred Augsburg, Youngstown, Ohio, and Paul M. Miller, Goshen, Ind.

25. The gift of prophecy: Jacob Enz, Elkhart, Ind., and Jason Denlinger, Williamsport, Pa.

26. The gift of discernment of spirits: John H. Yoder, Elkhart, Ind.

27. The gift of spiritual wisdom: Robert S. Kreider, Bluffton, Ohio, and Dorothy Ann Friesen, Elkhart, Ind.

28. Biblical demonology: Vic Hildebrand and J. Lawrence Burkholder, both of Goshen, Ind.

29. Deliverance ministry: Nelson Litwiller and Dean Nowacki, both of Goshen, Ind.

30. The Spirit and the occult: Dean Hochstetler, Nappanee, Ind., Alvin Hostetler and R. Herbert Minnich, both of Goshen, Ind.

31. Discerning the times: John A. Lapp, Goshen, Ind., and Ray Horst, Elkhart, Ind.

32. The Spirit freeing up cultural roles: Robert Ramseyer, Elkhart, Ind., and Sam Ozuzu, Nigeria.

33. Life in the Spirit — alternative perspectives: Clarence Bauman, Luke Birky, both of Elkhart, Ind., and John Steiner, Goshen, Ind.

***Led by the Spirit in Resolving Conflict
Related to the Charismatic Experience***

34. In the congregation: Nevin Horst, Elizabethtown, Pa., and Harold and Janice Gingerich, Fort Wayne, Ind.

35. In the family: Ray and Clara Keim, Elkhart, Ind., and Wilmer and Ruth Hollinger, Goshen, Ind.

36. With the extremist in spiritual experience: John C. Wenger, Goshen, Ind., and Alma Coffman, Elkhart, Ind.

***Led by the Spirit in Becoming
Whole Persons***

37. In developing openness and freedom with the brother/sister: Atlee Beechy, Goshen, Ind., and Roy K. Yoder, Elkhart, Ind.

38. Through the creative arts: Abner Hershberger and Marvin Bartel, both of Goshen, Ind.

39. In the role of women: Dorothy Nyce, Goshen, Ind., and Blanche Horst, East Petersburg, Pa.

40. In courtship and marriage preparation: Stanley and Doris Shenk, Goshen, Ind.

41. Stresses in family living: Walter Drudge, Goshen, Ind., and Howard and Jean Schmitt, West Liberty, Ohio.

42. In Spirit-filled marriage: Mahlon and Dorothy Miller, Goshen, Ind., and Philip and Sandy Hartzler, Shipshewana, Ind.

College Singer on Two-Week Tour

As Marvin D. Graber, a 20-year-old Goshen College sophomore appeared before eight youth audiences in Ohio and Ind., Apr. 15-29, the groups had to marvel at this singer's spunk.

Marvin has been blind since the age of 10 because of an unremovable brain tumor.

Undaunted, however, Marvin completed high school, attended Goshen College for two years, and has just returned last month from a 14-week stint in El Salvador in the college's Study-Service Tri-mester program.

In El Salvador, Graber took part freely in the required field work. When the other students became involved in El Salvador's attempts to solve problems of poverty, health care, education, agri-



Marvin Graber

culture, or community development, Graber went to Pasaquina to assist in its school and recreation program.

Graber, a native of Loogootee, of southern Indiana, swims, speaks Spanish, roller skates, is interested in a career in social work or counseling.

He performed with guitar and harmonica and sang. At a two-hour midnight youth meeting last May at Goshen, his performance was greeted with the loudest ovation.

His itinerary included stops at Archbold, Wauseon, Berlin, Smithville, Kidron, North Lima, Louisville, and West Liberty, all in Ohio; and Leo, Indiana. Traveling with him was Dean Nussbaum.

mennoscope

Assembly 73 and Your Congregation

Each congregation is invited to choose at least one household to represent it at Assembly 73 for the purpose of providing more direct communication and relationship. All kinds of households are wanted: single adults, young marrieds, households with parents and teenagers, older adults. Congregations may choose the household or persons may volunteer. Report your decision to Mennonite Board of Congregational Ministries, Box 513, Goshen, Ind. 46526.

Key 73 Congregational Resource Book Supplement

A new resource book was published to aid churches involved in Key 73 programs. This is a "how-to" book for Phases II, IV, V, VI, assembled in response to requests for more local-level helps. It includes complete *Strategy Seminar Workbook* (for Phases II and V), as well as

much practical material for Phases IV and VI. This supplement resource book is available at any of the Provident Bookstores for \$2.00.

Mennonite Disaster Service (MDS) volunteers have not left the scene of the 1972 floods. Nine long-term liaison couples continue to work in South Dakota, West Virginia, Virginia, Pennsylvania, and New York. Some of the continuing MDS workers are semiretired or retired and serving as volunteers for six-month terms. Younger volunteers with families have been accepted on a supportive basis. Four families have chosen to move permanently to Corning, N.Y., an area flooded by Agnes last June. People interested in joining MDS liaison couples for summer voluntary work should contact their conference office immediately. Volunteers with construction or recreation/day care skills and interest in the Buffalo Creek location should contact MCC, 21

South 12th Street, Akron, Pa. 17501.

"The Woman Alone" is the theme of a program to be held at Spruce Lake Retreat, Canadensis, Pa. 18325, June 2 and 3. Mrs. Paul Clemens is the speaker. Theme of the conference is: The Joy of the Lord Is My Strength. If interested, write to Spruce Lake Retreat at the above address.

Deferred payment gift annuity agreements are now available for those who wish to transfer gifts or property to Goshen College in exchange for retirement income, or income to begin later. The new giving method was recently approved by the Internal Revenue Service. According to the college, the method offers convenient tax benefits to those who are currently in peak earning periods, but who, in retirement, will desire annuity income with much of it tax-exempt. More information is available from Gordon R. Yoder, director of special and deferred giving, Goshen College, Goshen, Ind. 46526.

A workshop to introduce the *Herald Omnibus Bible Series* will be held on May 12, 9:30 a.m. to 4:00 p.m., at the Rockway Mennonite School, 110 Doon Road, Kitchener, Ont. Persons conducting the workshop include Herbert Schwartzentruber, Doreen Snyder, Norma Rudy, Mark Yantzi, and James E. Horsch. Stanley Shantz is the convener of the meeting. This workshop is sponsored by the Mennonite Board of Congregational Ministries in cooperation with the Christian Nurture Committee of the Western Ontario Mennonite Conference.

Black Rock Retreat has an opening for a semiretired couple. If interested write to the retreat at Kirkwood, Pa. 17536.

Eastern Mennonite College students have elected officers to head the Young People's Christian Association (YPCA) for the 1973-74 academic year. President-elect of the Christian service-oriented organization is James Musser, a sophomore sociology major from East Earl, Pa. The new YPCA vice-president, David Risser, is a sophomore physics major from Greencastle, Pa. A sophomore Bible major from Wauseon, Ohio, Keith Gnagey, will serve as treasurer. Secretary-elect is Sheryl Petersheim of Elverson, Pa. In addition to organizing service and fellowship opportunities for students, the YPCA promotes Bible study groups, spiritual emphasis weeks, and campus church. Off-campus activities include involvement with the Virginia penal system, area Mennonite churches, a recreation center, and numerous extension teams.

Hidden Acres Camp (R. 1, New Hamburg, Ont. N0B 2G0), announces the following schedule: Discussion and study camp, June 22-24; family camping, June 29 and 30, July 1 and 2, with the Ken

Schwartzentruber family and Winston Neuman respectively; open camping, July 1 to Aug. 1; fall family camping Sept. 7-9. Children's camps run as follows: girls 8-10, July 2-7; girls 11-12, July 9-14; girls 13-14, July 16-25; coed, Aug. 2-11; boys 11-13, Aug. 13-18; boys 8-10, Aug. 20-25. There will be a Sunday evening drive-in service at 9:00, Aug. 12.

The four officers of Goshen College's Community Government (GCCG) were recently elected by students, faculty, and staff for the 1973-74 school year. Donald L. Metzler, president, is from New Holland, Pa. Emma LaRoque, vice-president, is from Tofield, Alta., Canada. Annie E. Wenger, secretary, is from Lancaster, Pa. Jon R. Sommer, treasurer, is from Kidron, Ohio. The organization encourages students to take responsibility in campus and community concerns, coordinates campus activities, promotes cultural awareness, and provides an open line of communication among all members of the college. GCCG is made up of the senate, social commission, cultural commission, and judicial board with about 40 elected members taking part.

Eighty-six sewing circles were represented at the 123rd Semiannual Meeting of the Associated Sewing Circles of the Lancaster Mennonite Conference held on Apr. 7 at the East Petersburg Mennonite Church. Mrs. Lloyd Lefever, East Petersburg, was elected vice-president. Guest speaker in the morning session was Mrs. Nimra Es-Said, assistant secretary of the Supreme Ministerial Committee for Displaced Ministers in the government of Jordan.

The amount of \$16,500 as a partial distribution of a bequest to Mennonite Board of Missions has been received from the estate of Emma Liechty, formerly of Archbold, Ohio. Gifts to the Mission Board in memory of Emma Liechty were \$1,107. From the estate of Emma M. Wyse, the Mission Board has received a bequest of \$3,444. Emma Wyse was formerly of Wayland, Iowa. From the estate of John and Lillie Roupp, formerly of Hesston, Kan., the Board has received \$7,741. A residue of \$2,000 is yet to be received.

A married couple is needed in the Inglewood district of Los Angeles, Calif., to work on a Voluntary Service basis with the program of Calvary Mennonite Church. The husband will do maintenance work, the wife will have secretarial duties — and both will be involved with the extended child care program operated by the church. If interested, please respond soon to John Lehman, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514; tel.: 219 522-2630.

Mr. and Mrs. John Friesen are return-

ing to India on July 2 after a year's furlough in North America. The Friesens will be associated with the Leprosy Mission at Naini in the Allahabad District, U.P., India. Their new assignment will be twofold: to encourage paramedical workers (within the Hindi-speaking regions of North India) in the development of a spiritual ministry as an integral part of their medical work and, second, to undertake advisory and supervisory work for the Leprosy Mission in North India. The Friesens first went to India in 1939. They serve with Mennonite Board of Missions, Elkhart, Ind.

The Mennonite Churches of the Southeast sent their pastors and delegates to the sixth Annual Southeast Mennonite Convention, Apr. 27-29. Samuel Janzen, pastor of the Harrisonburg Mennonite Church, Harrisonburg, Va., was the speaker.

David Kniss, pastor of the Ashton Mennonite Church, Sarasota, Fla., announced his resignation from the pastorate effective Aug. 15. He feels called to pioneer and after a year at Eastern Mennonite College will consider moving to Arcadia, Fla., to begin an outreach there.

A typhoid fever epidemic struck the South Dade Labor Camp, Fla., where five VSers from Eastern Board are working, during the late winter and early spring. None of the VSers was affected, but they report that work was heavier than normal, with health clinic social services and day care work operating simultaneously. The worst spread of illness is over, but effects remain. The chlorine content of the water has been increased twenty times.

Ella May Miller, *Heart to Heart* speaker, will address a number of church groups in Saskatchewan, Canada, May 4-6. On May 4 she will speak to the Mennonite Brethren Women's Missionary Auxiliary of South Saskatchewan. On the evenings of May 4 and May 5 she will address a women's conference of the General Conference Mennonite Churches in Saskatchewan. She will speak to the Pleasant Hill Mennonite Church of Saskatoon, Sask., Sunday morning, May 6, and to the Mennonite Ministerial Fellowship of Saskatoon in the evening.

Paul Roth, Home Bible Studies director and counseling pastor for Mennonite Broadcasts, will be the guest speaker at a Sunday school convention to be held on May 6 at the Stromstown United Methodist Church in Stromstown, Pa.

New members by baptism: eleven at Maple Grove, Belleville, Pa.; two at Mt. Zion, Versailles, Mo.; one at Lindale, Linville, Va.; six at Sandy Hill, Coatesville, Pa.; five at Blenheim, New Dundee, Ont.; six at Moorepark, Mich.

readers say

Submissions to Readers Say column should comment on printed articles.

If Menno wants to B. Hurd in the pages of *Gospel Herald* let him come out of the woods and sign his real name. I see no justification for publishing major articles from pseudonymous writers in a brotherhood church. — Robert Hartzler, Des Moines, Iowa.

I too share a concern about superspirituality. (Beware the New Superspirituality, Apr. 10.) However, I am even more concerned about what I will call superspirituality. The formality and coldness which exist in many churches has contributed to the formation of Jesus groups and Neo-Pentecostalism. What we need to do is learn from these people rather than resist them.

I would like to have explained the meaning of "God is a Spirit: and they that worship him must worship him in spirit and in truth" (Jn. 4:24). Perhaps the superspiritual emphasize worshiping in spirit, whereas it seems as though Dr. Schaeffer is overly concerned about the truth. What we need is to see the AND in spirit and truth and learn to synthesize these. — Jim Nussbaum, Kidron, Ohio.

In the *Gospel Herald* of Apr. 3, the article, "Does God Behave Himself?" by Stanley L. Freed, the author says at least thirty charismatic prayer groups have formed in Mexico City. Catholics and Protestants are fellowshiping together without difficulty? Who is praying to the Virgin Mary, Catholic or Protestant? How can two walk together except they agree? — Ervin C. Weber, Preston, Ont.

The article, "The Church and Public Policy," by Reo M. Christenson in the Apr. 3 issue of *Gospel Herald* has a great deal to commend itself, particularly with its emphasis on how little the government accomplishes in solving the human problems. Christians need to be reminded that "salvation" does not come from government. Christians have a much higher confidence.

I am, however, distressed with Mr. Christenson's implied assumption that Christian laymen and churchmen are more naive, have less expertise, and are less qualified to discuss and be leaders in public policy than non-Christian laymen and secular leaders. This kind of innuendo is all too commonly used to shut up the critics of public policy. I do not believe that the churchman is more disqualified with "substantive ignorance on public policy" than the secular leader. A "naive, superficial, simplistic, jargonistic, and unhistoric" (Christenson's description) discussion of public policy is no more characteristic of churchmen than it is of secularists. To leave it up to the experts is no help either as our involvement in the Vietnam mistake illustrates. The Apostle Paul, in Romans 13, reminds us that government, if it is true to its calling, is for the good of society. Christians have as much stake in policies which insure this as anyone else.

Thanks for including the uncomfortable, but likely too true, letter by Helen Rytz, Switzerland. Americans, who have too little foreign experience, are generally not aware of how people in other nations see us, nor of the facts which make them see us that way. Some fifteen years ago, I read the 1,200-page volume, "The Rise and Fall of the Third Reich," as my summer reading. I was shook. The reason: it was not hard to see that what happened in Germany might well happen here. Worse, that Christians and churches might support demonic public policies which would lead eventually to a

visit of the judgment of God upon our nation and also the churches. We are already being judged, and it should lead us to repentance. If not, woe is us and our children. — Virgil Brennehan, Goshen, Ind.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Boll, Titus B. and Lois (Brubaker) —, a son, Anthony Brubaker, Apr. 12, 1973.

Freed, Laverne and Lorraine (Reinford), Spring Mount, Pa., first child, Mark Durrell, Feb. 21, 1973.

Gingrich, Gale and Florence (Kropf), Springfield, Ore., second child, first son, Ryan Allen, Mar. 8, 1973.

Janzen, Ralph and Sara (Lapp), Buhler, Kan., first child, Matthew Alan, Jan. 14, 1973.

Sandoe, Carl G. and Grace (White), New Holland, Pa., second child, first daughter, Shannon Kay, Mar. 28, 1973.

Schlabach, Larry and Kay (Mumaw), Sarasota, Fla., second son, Brad Wayne, Mar. 21, 1973.

Stekle, David and Carol (Schwartzentruber), Zurich, Ont., third child, second son, Dennis Jason, Mar. 30, 1973.

Steiner, Eldon R. and Patricia A. (Kalous), Cincinnati, Ohio, first child, Jeremy La Mar, Apr. 2, 1973.

Troyer, William Jay and Sharon (Stauffer), Sarasota, Fla., second daughter, Shelly Renae, Apr. 4, 1973.

Wert, Daniel and Miriam (Shank), Westminster, Md., second child, first daughter, Cynthia Jo, Jan. 29, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Bontrager — Marote. — Carl Gene Bontrager, Portland, Ore., South Hutchinson cong., and Rochelle Ann Marote, Portland, Ore., Unity Center Church, Mar. 31, 1973.

Layman — Showalter. — Nelson Leon Layman, Dayton, Va., West Valley cong., and Josie Anne Showalter, Dayton, Va., by Harold G. Eshleman, Apr. 6, 1973.

McGallicher — Beiler. — Dale McGallicher, Manheim, Pa., Brethren in Christ Church and Sarah Beiler, Kinzers, Pa., Rockville cong., by Millard Shoup, Apr. 7, 1973.

Myers — Miller. — Stewart Myers, Gardenville, Pa., Deep Run cong., and Nancy Louise Miller, Lagrange, Ind., Plato cong., by Ivan M. Miller, Mar. 31, 1973.

Rupp — Beck. — Edward Rupp, Archbold, Ohio, Evangelical cong., and Andrea Beck, Archbold, Ohio, Lockport cong., by Marion Bontrager, Mar. 24, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bixler, Celesta M. daughter of Jephtha J. and Barbara (Esch) Smucker, was born near West Liberty, Ohio, Apr. 25, 1900; died at Flagstaff, Ariz., Feb. 21, 1973; aged 72 y. 5 m. 27 d. On May 25, 1924, she was married to A. Dale Bixler, who survives. Also surviving are 2 sons (David and James), 6 daughters (Esther — Mrs. Franklin Heatwole, Ruth —

Mrs. Clarence Reeser, Mary — Mrs. George Hardin, Rachel — Mrs. Ruperto Guedea, Jr., Joanna, and Lois — Mrs. Guadalupe Longoria), 20 grandchildren, one brother (George Smucker), and one sister (Ruth — Mrs. Dan Grisso). She was preceded in death by a daughter (Elizabeth) and a granddaughter. She was a member of the Roselawn Mennonite Church. Funeral services were held at the Prairie Street Mennonite Church on Feb. 26, in charge of Noah Hochstetler and Verle Hoffman.

Esch, Phillip Lynn, son of Ira and Velma (Swartzendruber) Esch, was born in West Branch, Mich., Apr. 23, 1952; died as the result of a truck accident at Alpena, Mich., Apr. 6, 1973; aged 20 y. 11 m. 14 d. Surviving are his parents, 4 brothers (Merrill, John, Leslie, and Marvin), 2 sisters (Sara — Mrs. John Longacher and Marjorie), and his maternal grandmother (Mrs. Lena Swartzendruber). He was a member of the Fairview Mennonite Church, where funeral services were held on Apr. 9, in charge of Virgil S. Hershberger; interment in Fairview Cemetery.

Gerber, Ross L., son of Lawrence and Lovina (Hershberger) Gerber, was born at Walnut Creek, Ohio, Jan. 1909; died of a heart attack at Dunlap Hospital, Orrville, Ohio, Apr. 6, 1973; aged 64 y. 2 m. 21 d. In 1936 he was married to Ruth Hertzler, who preceded him in death in September 1955. On Mar. 23, 1957, he was married to Arlene Amstutz Schrock, who survives. Surviving are 3 sons (David, Daniel, and Dwight), 2 daughters (Nancy — Mrs. Mark Conrad and Amy), 2 stepsons (Jim Schrock and Phil Schrock), 6 grandchildren, 3 brothers (Harold, Edward, and Ralph), one sister (Mary — Mrs. Robert Kreisher), and one foster sister (Helen — Mrs. Carl Friedt). He was a member of the Orrville Mennonite Church, where memorial services were held on Apr. 9, in charge of J. Lester Graybill and Harold E. Bauman; interment in Crown Hill Cemetery, Orrville, Ohio.

Kraft, Edna, daughter of Mr. and Mrs. Elias Shantz; died of a heart attack at the K-W Hospital, Kitchener, Ont., Apr. 5, 1973; aged 67 y. She was married to Eugene Kraft, who preceded her in death in 1968. She is survived by one daughter (Esther — Mrs. Allan (Gordon), 2 grandchildren, 2 great-grandchildren, one brother (Irvin Shantz), and 2 sisters (Viola — Mrs. Samuel Cressman and Mrs. Seleda Weber). She was a member of the First Mennonite Church, where funeral services were held on Apr. 8, in charge of Robert N. Johnson; interment in First Mennonite Cemetery.

Cover photo by Eric L. Wheeler

calendar

Mennonite Camping Association Conference: Deer Creek Christian Camp, Pine, Colo., May 25-28.

Homecoming Eastern Mennonite College, Harrisonburg, Va., Apr. 27-29.

Southeast Mennonite Convention, Lakewood Retreat, Brooksville, Fla., Apr. 27-29.

Mennonite Conference on Christian Community, St. Jacobs Mennonite Church, May 3-6 (Thursday evening through Sunday morning).

Church Music Conference, Eastern Mennonite College, Harrisonburg, Va., May 4, 5.

Rocky Mountain Conference Annual Meeting, First Mennonite Church, Denver, Colo., May 4-6.

Festival of the Holy Spirit, Goshen College, Goshen, Ind., May 11-13.

Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.

Nationwide Bible Fellowship Meeting, Missionary Campgrounds, 7 1/2 miles south of Elkhart, Ind. (on Co. Rd. 9), Aug. 15-17.

Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

Graham Amplifies Reports

Evangelist Billy Graham has issued a statement "to amplify some of the press reports" of his comment in South Africa concerning castration for convicted rapists.

He described the statement as "an offhand, hasty, spontaneous remark at a news conference" that he immediately regretted.

The evangelist added that he realized "it is not the responsibility of a minister of the gospel to go around setting penalties for crime."

At the same time, he said, "It is interesting that the thought of castration for some people stirs a far more violent reaction than the idea of rape itself. Perhaps this is a part of our permissive society's sickness."

According to the Bible, Mr. Graham commented, God's justice "will be administered with a *severity* that is greater than the mind of man to imagine and this justice of God will be administered also with a *mercy* that is beyond the mind of man to imagine."

U.S. Urged to Appoint Rabbi

An interreligious organization has urged the State Department to appoint a rabbi to serve along with the Catholic and Protestant chaplains at the U.S. embassy in Moscow.

Officials of the Appeal of Conscience Foundation made the recommendation following a visit of the seventh interfaith delegation it has sent to the Soviet Union since the Foundation was formed in 1965.

Rabbi Arthur Schneier, president of the Foundation, announced at a press conference that the proposal had been discussed with officials of the State Department.

They indicated that there was no impediment to such an appointment and that it would receive serious consideration, Rabbi Schneier reported.

Executed Priest

A Roman Catholic priest has been reported executed in communist-ruled Albania for secretly baptizing a child, according to the Catholic news agency, Kathpress.

Religious rites are outlawed in the Balkan country which, in 1967, proclaimed itself the "first atheist state in the world" and closed down all religious institutions.

Kathpress said reports from residents in the Albanian-Yugoslav border area

identified the priest as Father Stephen Kurti, an inmate at a labor camp.

The agency, stressing the reliability of its sources, said that the priest had been asked by a woman to baptize her child and was observed doing so. He was then reported to the authorities, it said, given a summary trial, sentenced to death, and executed by a military firing squad.

"Votes" on Amnesty Issue

Within two weeks of the telecast of a drama on amnesty, the National Council of Churches received 9,000 cards and letters from viewers who had been asked to act as the jury in the case presented.

The officers of the NCC's Broadcast and Film Commission (BFC) were "swamped" with responses to "Duty Bound," an hour courtroom play written by Allen Sloane and aired by NBC on March 11.

BFC staff did not know the exact number of votes, as of March 27, because some envelopes contained replies from more than one person. Of 2,560 votes counted on March 27, 70.9 percent favored amnesty for the young man in the drama who resisted military service by leaving the country.

An NBC Religious Special for follow-up to "Duty Bound" has been set for Sunday, June 3. A final tabulation of the votes will be presented then.

Adventists' Meatless Recipes Big Hit

A pilot television series shown twice weekly on one Los Angeles station by Seventh-day Adventists has produced 7,000 requests for meatless recipes in 10 weeks.

More than 1,700 vegetarian cookbooks have been purchased (for \$2.95 each) in the same time.

"Health reasons and the high cost of food are the two main things mentioned in letters we receive," said Franklin W. Hudgins, public relations director for the Adventists' Southern California Conference office.

Word was getting around during the meat boycott week observed around the country that vegetarianism is a way of life for many Adventist Church members, and an increase in requests was expected.

Adventists, noted for their hospitals and health facilities, give both biblical and nutritional reasons for the practice.

"Flesh foods often serve as disease carriers," says a church handbook. "They are but secondhand sources of body-building es-

entials provided firsthand by vegetables, nuts, and whole grains."

Vegetarianism "is not a test of fellowship for Adventists, but it is strongly recommended and its principles are taught to all who join the church," the handbook said.

The Little POWs

In the drama of the POWs' return, little has been said about the thousands of tiny prisoners of war still left in Vietnam, most without parents or homes, many diseased and doomed to a short life of hunger and despair. They are the children fathered by American GI's and abandoned in Vietnam when the servicemen returned home.

This is one of the continuing tragedies of the war which the Pentagon and White House quite deliberately ignore — because it knocks much of the honor out of the tottering peace. But it is very much on the minds of informed citizens over the globe since the pathos and tragedy involved have caused many feature stories on the subject in the world press.

Accurate data on the number of such children has never been gathered by either the U.S. military or the South Vietnamese Government, so great has been the general indifference to the problem. Informed estimates range from 30,000 to 100,000 which make it loom far above the question of POWs in the long view and in the actual numbers involved. In the rare instances of the GI's willing to bring their own illegitimate children back, the requirements are very complicated by red tape both here and in Vietnam.

Educator Sees Church's Return to "Normalcy"

The Catholic Church and society are both in a "trough of moral decline" with the family more pagan than it was 25 years ago, but the church has been in crisis before and may now be returning to "normalcy," a famed Jesuit educator said.

Father Robert I. Gannon, SJ, former president of Fordham University and often described as an elder statesman of the American Jesuits, told *The New York Times* in an interview that Catholics who are despairing about the future of the church should take heart.

"Happily, I believe it (the church) is returning to normalcy — that middle ground between the 'old mossback' extremists on the one side and the 'wild liberals' on the other."

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Building Empires or . . .

I suppose we will never know the damage which is done by competition and the crippling which results from envy and jealousy in the life of the church. It can happen at the individual level and the institutional level.

Whenever one sets out in work for personal prestige, power, or position the evils of envy and jealousy take immediate hold. And it is so subtle. One can initially start with sincere dedication to Christ and the glory of God. But with a certain amount of success the goal is shifted from a labor of love for the Lord to empire building for oneself. This is where commitment to Christ is left for competition with others. This is where, although the right things are said, the wrong things are done. This is where kingdom building is replaced by empire building.

One of the clearest examples in which it seems empire building becomes visible today is in relation to Key 73. We must, of course, be clear in our evangelism that it be in line with New Testament concern for Christ's glory,

personhood, and discipleship. But it has been interesting to notice the approach and attack of many upon the Key 73 evangelism endeavor.

If one surveys those, mostly nondenominational evangelists, who are attacking Key 73, it would appear empire building is involved. Such seem to see Key 73 as a threat. The threat brought forth of course is the threat of ecumenicity, the person of Christ, and so forth. But the closer one looks, the more it appears the real threat is to empire building. That is, those who are crying the loudest have a large personal empire of interests in their own highly promoted program which are supported, in the main, by personal gifts from persons of many denominations — denominations they denunciate.

Perhaps this surmising is not correct. But it may help us to observe, whenever we hear one attacking Key 73, that such usually has an empire of his own to promote. — D.

Right Now!

If you have not read already, please read the lead news article in the Mar. 27 issue of *Gospel Herald*. This news article concerns the military's gearing up to get the Junior Reserve Officers Training Corps program into more high schools. What is said here will sooner or later hit your local high school and now is the time to speak. When ROTC is in your local high school it will likely be too late.

A number of things should be noted about the program. The military is gearing up to get military training in high schools. The training, consisting of military lectures, experience in using weapons and drills, is open to boys and girls. Curriculum is controlled by the military but part of the salary, etc., of retired military officers, who serve as instructors, is paid by the local school system. The idea is kept in low profile in order to get into schools without community discussion. Schools with discipline problems are approached as primary targets with the promise that the program will help solve discipline difficulties. The principal is told the deadline

is short in the hope the program will be passed without community awareness.

A number of questions should be asked. Do we want the military to run certain aspects of our school program? Already many schools have accepted the program. Will it mean that down the road, after enough schools accept, military training at the high school level will be demanded of all public schools and students? Do we want educationally unqualified teachers in our schools? Do we want our 14-year-olds taught the art of killing? Can it be doubted that this program is another clear evidence of the military control within our nation?

A number of things should be noted about our responsibility. Now is the time to voice our opinions as individuals and as congregations. Local school boards are sensitive to public opinion. Why not write up a statement of concern yourself or as a congregation in a letter to your own school board now? Tomorrow may be too late. — D.



GOSPEL HERALD

May 8, 1973



The State of the Mennonite Family

by Howard Kauffman

Of all the myriad types of social organizations and institutions that mankind has devised, none is more universal or more persistent than the family. It seems to survive all onslaughts of war, pestilence, famine, poverty, and national disasters. It even survives the blows of radicals who hammer away at the philosophical and moral underpinnings of family idealism.

The survival of the family as an institution, however, says little about the well-being of specific families. In many ways, the American family system has fallen on hard times. The system may survive the current storms, but particular families and individuals are getting badly battered. The toll of heartbreak, disappointment, and bitterness from broken marriages and family relationships seems to be steadily mounting. Currently nearly a third of all American marriages are ending in divorce. Among those who marry before the age of twenty nearly one-half are showing up in the divorce court. The rising rate of crime and delinquency also reflect the weakness of our modern family system.

Mennonite families in the United States and Canada also partake in the rising tide of family problems. We may have built some protective cultural fences around our family and kinship groups, but we have no immunity to the destructive forces that threaten the family system. The fact that our divorce and delinquency rates are relatively low must not soothe us into a somnolent complacency.

What is the state of the Mennonite family? It all depends on what kind of a bench mark we use for making judgments.

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If we compare ourselves with the "average American family" we may look pretty good. If we have in mind a hoped for "ideal family" type, we've got a lot of trouble. If "husbands love your wives," "children obey your parents," and "provoke not your children to wrath" be our measuring sticks, who among us does not have some things to confess?

Mennonite families have a low divorce rate. According to a recent survey of 3,591 members in five Mennonite and Brethren in Christ denominations (Church Member Profile, 1972), only one percent of the members have experienced divorce or separation. Half of these have remarried.

We can assume that additional divorces have occurred among those who formerly were members of Mennonite churches but who withdrew in the face of strong attitudes disfavoring divorce. Is it more difficult to show love than to show criticism and condemnation toward those caught in the web of marital failure? One piece of research indicated that at least 10 percent of Mennonite couples are relatively unhappy with their marriages. What resources does the church have to help these persons in difficulty?

There are plenty of "generation gap" problems. The American "Youth Culture" of the 1960s has made an impact on Mennonite youth that is difficult to evaluate. The demands for freedom from social restraints, the experimentation with new sets of values, and readiness of youth to take physical, social, and moral risks all serve to create great anxieties on the part of parents for the welfare of their children.

Some parents and youth are poles apart in their music tastes, views on clothing and hairstyles, attitudes on use of leisure, use of money, use of language, etc. It's not that the new youth values are always wrong — they are *different*. And the differences sometimes cause tensions that weaken parent-youth relationships.

In more serious cases the gap leads parents and their children to "write each other off." There is enough informal evidence to suggest that many Mennonite families suffer these "generation gap" difficulties.

Mennonite families share in the general economic affluence. Evidence from several studies indicate that the Mennonite family income distribution in the U.S. is similar to that of the nation as a whole. On the basis of Church Member Profile data, the average Mennonite family in 1971 has an income of about \$10,400, which is very close to the national family average. However, Mennonite families appear to have somewhat smaller proportions in the very poor and the very rich categories. About 80 percent of all Mennonite families own their own homes, which is well above a national average of around 60 percent.

Religion in family life. Mennonite families attend church more regularly than families in most Protestant denominations. Seventy percent of church members report attending worship services at church at least once a week. Another

23 percent attend "almost every week." Forty-five percent of families indicated that they "have a family or group worship, other than grace at meals."

In additional households, family members have private worship and Bible study. Grace at meals is regularly observed in all but three or four percent of families. In about three fourths of the homes, grace is always or usually said audibly; in the remainder it is usually given silently.

Seventy-three percent of married church members reported the spouse belonged to the same denomination at the time of their wedding. In those cases of marriage across denomination lines, there is a strong tendency to adjust membership one way or another so that, following marriage, both spouses belong to the same church. Only six percent of the church members reported that they and their spouses presently belong to different denominations. No doubt many of these are young married persons who will later join their membership in the same church.

Mennonite young people apparently do not begin dating and do not enter marriage as early as is true for the national population. On the basis of limited data, it appears that both dating and marriage among Mennonites begins at least two years later on the average. The typical age for beginning dating is fifteen and the average age of marriage for men and women is about twenty-four and twenty-two respectively.

Family size is declining. Like the nation as a whole, American Mennonites have a declining birthrate. This is probably associated with increasing urbanization, employment of women outside the home, increased knowledge and use of birth control, and the desire to bestow family resources more abundantly upon fewer children.

Mennonites reflected the longtime decline in birthrates into the 1930s. The post-World War II peak in birthrates was reached by Mennonites about 1953 according to a 1963 census of families in the Mennonite Church. The national peak did not come until 1957. Following the 1950s both national and Mennonite rates have declined, nationally to an all-time low at present. The number of children born to Mennonite families, however, tends to be roughly 50 percent greater than the national average.

The status of women. There is lots of discussion these

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John M. Drescher, Editor

David E. Hostetler, News Editor

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J. Howard Kauffman, Goshen, Indiana, is professor of sociology at Goshen College. He served as director of the church membership profile, the most extensive study ever made of the members of Mennonite and Brethren in Christ congregations in the U.S. and Canada.

days over questions of women's rights and women's roles in society. In respect to employment of women outside the home, Mennonite women keep up with the nation. According to the 1970 U.S. Census, 39.6 percent of all women were employed (part time or full time) outside the home. The figure for Mennonite women is 45.1 percent. Counting only Mennonite housewives, 38 percent are employed at least part time. Only 14 percent, however, were employed full time. Even among families living on farms, nearly one fourth of the wives are supplementing the family income by working away from home at least part of the time.

What about discrimination against women? Church members asked, "Do you believe that women in Canadian and American societies are being discriminated against and denied certain basic rights?" Eighteen percent of the males and 14 percent of the females answered "yes."

An unusually large percent of Mennonite women never marry. Among church members thirty-five years of age and over, 21.2 percent of females and 3.6 percent of males have never married. Although a few will marry beyond this age, it appears that about one fifth of Mennonite women will never marry, compared to only about 7 percent of all American women. The discrepancy between male and female marriage rates among Mennonites is apparently due to much larger numbers of males leaving the Mennonite Church or bringing wives into the Mennonite Church from other backgrounds.

Finally, Mennonites are becoming increasingly urbanized. We are increasingly in communication with, and participating in, the activities and forces shaping the urban, industrial, technological, and commercial society. Time was when most Mennonites lived in the more slow-paced, relaxed farm situation. Today only one fourth of Mennonite males over twenty years of age have farming as their chief occupation. Thirty-five percent of families are living in town and cities.

Farming is a "family affair" and facilitates family interaction and common activities. Urban families need to work hard at the job of achieving meaningful interaction and shared activities between siblings and between parents and children. And whether urban or rural, the real cement that binds persons together is a Christian faith that gives meaning, purpose, and spiritual strength to meet the stresses and strains of living in today's world. Let's be glad for the strengths reflected in Mennonite family life. Let's have courage and concern to work at the many problem situations our families encounter.

Parents, do not treat your children in such a way as to make them angry. Instead, raise them with Christian discipline and instruction. Eph. 6:4, TEV.

Love Is Forever

by Millard Lind

A part of most weddings is the signing of the wedding certificate. On the wedding certificate there is no statement saying what the two persons will do if the marriage doesn't work out. The certificate assumes, I guess, that love is forever.

But is love forever? For some people we know that love is not forever. Would it not be better if the certificate would not assume that love is forever? Some people have suggested that perhaps the certificate should write in the terms of divorce in case it might be needed. That would be a modern marriage, twentieth century AD.

Today we have some marriage certificates from approximately the twentieth century before Jesus, from the very time of Abraham. And these old marriage certificates include the terms of divorce in case the marriage does not turn out well. What we thought was a modern twentieth century AD idea turns out to go back in one big circle to the twentieth century BC when also love was not forever.

Where and when did someone get the idea that love is forever? The idea didn't come from a law, for even the law of Moses provided for divorce. It came rather from an experience. It came from the experience of a prophet who lived 800 years before Christ. This prophet loved his wife, but his marriage was in trouble. He was about to divorce her. But then he realized that just as he loved his wife and his marriage was in trouble, so God loved His people, and His relationship with His people was in trouble. But God did not divorce His people. For with God, love is forever.

Then Hosea knew what he had to do. If with God love is forever, then with Hosea love would be forever. This is where the idea started that love is forever. It did not start from a law. And woe to you, Matthew and Kathy, if to hold your marriage together you have only a law. It started when a man experienced that the love of God is forever.

The New Testament says that husbands and wives are to love each other as Christ loved the church. As a representative of the church, I with this assembly have heard the commitments which you have made to each other. What God has united together no one can separate.

And now: "May the God of Abraham, the God of Isaac, and the God of Jacob be with you, and may He fulfill His blessing in you: that you may see your children's children even to the third and fourth generation, and thereafter may you have life everlasting, by the grace of our Lord Jesus Christ; who with the Father and the Holy Spirit lives and reigns God forever and ever." Amen.

Millard Lind, Goshen, Indiana, is professor of Old Testament at Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

Would You Say That Again?

by Bernie Wiebe

There are over sixty million households in the United States. Less than 75 percent are husband-wife households and over 20 percent have female heads. In 1973, about one million children will be involved in divorce-proceedings. The legitimate birthrate is drastically declining, but the illegitimate birthrate continues to climb very sharply.¹

Paul Popenoe, director of the American Institute of Family Relations, says: "Throughout recorded history, one civilization after another has ended in deterioration and downfall. It has started with a strong virtually monogamous family life; it has ended with deterioration and decadence of the family."²

Contemporary Family Pressures

There is a general frustration abroad today about the family. People are feeling disillusioned enough to experiment with open marriages, contract marriages, communal living in regular as well as extended families, and with non-marriage. What are the reasons?

Leo Tolstoi says in *Anna Karenina*: "Happy families are all alike . . . every unhappy family is unhappy in its own way."³ It is impossible to analyze *all* the pressures upon today's family. But we can see some major issues.

Our time is a time of the *feelings revolution*. In a work-oriented, pioneering period, people need all their energies to make a living. In an age of affluence, leisure, and mechanization we suddenly find ourselves with an abundance of energies left over. At first, when this came upon us, we directed these excess emotional and physical energies to a reckless pursuit of boating, golfing, and traveling. They are all fun but of themselves do not fill the vacancies of the human emotional structure. Man was created for fellowship with his fellowman. As human alienation and meaninglessness increased, people began to realize the need for human interaction. Groups have sprung up all over the continent and in every sphere of life. People "let it all hang out." They admit their loneliness

and find eager response from others who are equally lonely. Feelings are explored and expressed at the "gut level."

This is new and it is threatening. There is scarcely a family that isn't "hurting" in this area.

Our families are experiencing the *failures of scientism*. Ever since the industrial revolution, our culture has largely been shaped by its scientific impetus. We weighed the pros and cons and made our decisions. Often we confused spirituality with "what is best" in pragmatic terms. There were prophets like Sigmund Freud who warned us of this fallacy. Freud said: "In minor decisions, weigh the pros and cons . . . in vital matters, decisions should be governed by the deep inner needs of our nature."⁴ Perhaps it sounded too much like a charismatic talking for us to be able to hear.

Today we can't miss it in our families. The rules of logic and the principles of reasoning do not provide us with a productive approach to family living and communication. The marital context more and more finds itself being regulated by affective or nonrational sentiments. This is a clear challenge not only to Western scientism but also to much of Christianity which has prided itself in being largely rational.

That leads us to the third pressure. Today's generation feels general *disillusionment with the accepted philosophies and religions*. My own children wonder out loud why and how we can live in a "Christian," "democratic" country and still have so much internal crime, violence, injustice, and poverty in our own country; not to mention our willingness and inability to share our affluence with the Third World. We are the product of 2,000 years of Christianity and humanitarian philosophies. Must our families look to the ancient religions and the Eastern philosophers for a new sense of direction and purpose?

Signs of Hope

Ever since the Garden of Eden there has been a persistent, though uninformed suspicion in most of us that we can solve our own problems and be the masters of our own destiny. The fact of the matter is that by ourselves we can only be consumed by our problems. Harry Stack

Bernie Wiebe is in a doctoral program in counseling at the University of North Dakota. This summer he will return to Winnipeg, Manitoba, to resume his work with the conference of Mennonites in Manitoba as director of their Faith and Life Communications and marriage counseling services.

Sullivan, one of the more eminent psychiatrists of this century, propounded the theory that all personal growth, all personal damage and regression, as well as all personal healing comes through our relationships with others. "What I am, at any given moment in the process of my becoming a person, will be determined by my relationships with those who love me or refuse to love me, with those whom I love or refuse to love."⁵

We are convinced today that in an ever-shrinking world, interpersonal relationships based not only on utility, but also on the emotional and spiritual dimensions, are absolutely essential. And society has the *natural setting* for this: *the family*. And there are hopeful signs.

A critical beginning for the contemporary Christian family is to cultivate the art of *listening*. James said it long ago: "Each of you must be *quick to listen, slow to speak, and slow to be angry*" (1:19, NEB). A careful analysis of this text shows us that James advocates this as a basic general principle. Our practice has too much been the opposite. Even when we listen to each other, we often don't do it in order to hear. We do it only so we have time to prepare our next barrage of words.

In 1957, Ralph Nichols, described his book, *Are You Listening?* as "the first close analysis ever made of the oldest, most-used, and most important element of interpersonal communication — *listening*."⁶ Books and the electronic media are relative newcomers to man. *Listening* has often been our sole medium of learning throughout history. In our schools, churches, and families we put the greatest emphasis on speaking and reading. A person cannot comprehend nearly all the communications that bombard us from every direction. This forces us to become *sensitive listeners*. We need to hear each other both verbally and nonverbally. So much of what happens in the family is never spoken, but it certainly is communicated! Dr. Elton Mayo says: "One friend, one person who is truly understanding, who takes the trouble to listen to us as we consider our problems, can change our whole outlook on the world."⁷

A second critical approach for today's Christian family is to exercise *more affection* and a little *less protection*. Many families try to "give" their children everything but themselves. We buy the best toys and provide cars and high allowances because we want our children to have better opportunities in life than we had. We had to work hard and earn our own way through school, but they shall not have to do that. We want to protect our families from the *Knocks College* because we know how difficult it sometimes got to be. But that is a delusion! We are what we are, believe what we believe, feel what we feel in good measure because of our experiences. There is no good substitute to the school of real life. And more and more youth and adults are opting out of our "well-paved, highly oiled" lifestyle to strike out on their own.

We as families have much to offer here. There is no person who does not have a need to be loved. Somehow God created man with that innate craving. Our families

need to be centers of love and affection. People who feel loved tend to want to identify with such a group. This is the best gift any family can provide. Loving relationships are the best protection for facing the real world. This is so amply demonstrated again and again in the life and ministry of Jesus. The heavenly Father allows His Son to be tempted in every way as we are, but He remains true to the Father. God's love sustains Him even to a victorious death on the cross.

The Mennonite Family

We as Mennonites stand in the position of potentially making a tremendous contribution to Christian family living. Our history is one of togetherness, practical discipleship, and nonresistance or nonviolent ways of dealing with conflict. The popular song says: "What the world needs now is love, sweet love." The Mennonite Church stands in the unique position of having a history and a theology that are relevant to the contemporary family. Our families have not escaped the pressures of our time, but we have a built-in direction. The challenge to Mennonite families today is to be truly Anabaptist-Mennonite as first taught by our predecessors. The Jesus way is a way of peace and love. It is also the Mennonite way. It is the way to cope with today's family pressures.



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On Children

*You may give them your love
but not your thoughts.
For they have their own thoughts.
You may house their bodies
but not their souls,
for their souls dwell
in the house of tomorrow,
which you cannot visit,
not even in your dreams.
You may strive to be like them,
but seek not to make them like you.
For life goes not backward
nor tarries with yesterday.
You are the bows
from which your children
as living arrows are sent forth.*

— Kahlil Gibran (The Prophet)

Marriage as Partnership

by Jacob W. Elias

I am married to a minister's wife. Wives of ministers constitute a very small minority of the world population, so I count myself very fortunate to have found one.

There might be some who assume that a ministerial wedlock is in some sense otherworldly. To them it would come as a surprise to learn that there is no magic ingredient which places a pastor and his wife in a world apart. Nothing supernatural happened to our five-year-old marriage when in October of 1968 I was ordained to the ministry. The garbage still has to be carried out, the children still get into each other's hair, and the steak is sometimes tough. We are beset by all the temptations which are common to man except perhaps those temptations which come with affluence. I know from intimate personal experience that ministers and their wives are human. Lillian, my wife, enjoys quoting James on this point: "Elias was a man subject to like passions as we are" (5:17).

Having insisted that a ministerial marriage is in no sense otherworldly, I admit that the pressures and frustrations of the pastoral ministry are unique. This, however, is true of the doctor, or the carpenter, or the long-distance trucker as well. Each vocation imposes certain limitations on marital togetherness and family life. The success or the failure of any marriage depends in large measure on how the marital partnership expresses itself within these limits.

Marriage is a partnership. Lillian and I have not concerned ourselves with the question of rank: Are we equal partners, or is one subordinate to the other? We have found that if we are agreed on our goals there is no conflict of roles. If there is oneness of purpose the partnership works.

Our dating years are fondly recalled, not because we went to many flashy social events, but because right from the beginning we discussed matters related to our life's purpose. Both of us were preparing ourselves for a teaching career, but beyond this unity of vocational choice was a oneness in Christ. I recall vividly the commitment service which concluded a mission rally in Saskatoon. When the invitation was given for us to express publicly our willingness to go wherever the Lord would lead, Lillian and I simul-

taneously, but independently, rose to our feet.

In August 1963, when Lillian and I were united in marriage, there were several decisions which we had made concerning our future. The most significant one perhaps was that after a year or two of teaching we would enroll for studies at seminary.

Our first home as a married couple was Thompson, Manitoba. Our partnership developed at several levels during those two honeymoon years in the northland. Professionally, we were both teaching. Domestically, we were both in the dishwasher. And we were both intimately involved in the life and ministry of the United Mennonite Church. There was some specialization, of course. For example, Lillian did the baking, while I did the laundry. And, when it came to giving birth to our firstborn, I was little more than a passive onlooker. By and large, however, we were equal partners in what was proving to be an exciting enterprise.

In the autumn of 1965 we arrived in Elkhart. Even though the process of uprooting ourselves from the security of the teaching profession was somewhat sobering, we soon adjusted to new circumstances and challenges as members of the seminary family. During our three Elkhart years, our partnership as a husband-wife team again expressed itself at several different levels.

We were both studying. Lillian took her final year at Goshen College, graduating at the end of our second year in Indiana. Second, we were both working. For two years I had a part-time job as Christian education director in a church in South Bend. Lillian had a half-time job as kindergarten teacher during our last year. Third, we both took responsibility in the home and with the children. I vividly recall reading Barth's *Dogmatics* and exegeting the Scriptures while tending two babies, one having just graduated to panties, the other still very much dependent on diapers.

The next chapter in our partnership story — one that is still being written — has British Columbia as its setting. We moved to Vancouver in response to a call from the Vancouver Mennonite Mission Church, now the Mountainview Mennonite Church, inviting me to serve as their pastor. In these new circumstances we again found ourselves working as a team.

Jacob W. Elias is pastor of the Mountainview Mennonite Church, Vancouver, B.C.


However, we are not a "two for the price of one" ministering team, in which the pastor's wife doubles as church secretary, or organist, or choir director, or Sunday school superintendent, or president of the sewing circle, or any combination of these positions. Our partnership as a ministering couple expresses itself in other less tangible ways. In fact, there are very few differences between our partnership and that of any "lay" ministering couple in the church.

Often it is in the agonizing process of dealing with differences and confronting problems that a marriage partnership matures, or breaks. As I reflect on the years of our more settled existence following the seminary years, I realize that we have dealt with a number of thorny issues. For example, Lillian and I had differences in our thinking about stewardship and finances. In our post-seminary state of depressed finances, we found it necessary to do some careful budgeting. We had debts to pay, a house to furnish, and the car was on its last wheels. I worried too much, and therefore I tended to question Lillian too closely regarding her purchases. We had a number of heart-to-heart talks on this matter. By facing up to our differences, we are becoming partners in seeking first the kingdom of God and His righteousness.

The stewardship of our time has been another topic of frequent discussion, especially in trying to establish how much time should be devoted to the family. Shortly after our arrival in Vancouver, the tension between the demands of the ministry and the expectations of the family came to a dramatic head. A family in our church experienced the tragic death of their son in a plane crash. I found myself emotionally involved with this grieving family. The dimension of the pastoral ministry that I had feared most was that of ministering to the dying and bereaved. Because of my feelings of inadequacy, I probably became overly involved in this, my first grief ministry situation. This happened to be exactly at the time of Lillian's birthday and our anniversary, and so I was torn between ministry to the bereaved family and spending time with my family.

The most significant dimension of our marriage partnership, and also the one that still needs to be cultivated the most, is our partnership in prayer. During our dating years we often prayed together. As a married couple we have sometimes hit dry spots, during which we prayed together only infrequently. My need for intimate prayer fellowship is often met in other contexts, in Bible study groups or ministerial fellowships, and so I tend to be-

come insensitive to Lillian's spiritual needs. We have recently experienced anew the joy of intimate prayer fellowship, especially as we pray together conversationally. A Christian growth group has also helped us in experiencing more fully the dynamic power of prayer partnership.

Marriage, we have found, is an exciting partnership, especially as we together seek to serve the same Lord. We praise God for His leading. We feel that the most important asset in any marriage is the unity of purpose which comes from being one in Jesus Christ. 

Nothing Wrong with Sexual Sin

by Roy S. Koch

(2 Peter 2:2)

"Wife-swapping puts some zip into marriage," claim the avant-garde of liberal thinkers.

"There is nothing wrong with sex relations out of marriage, depending on the circumstances," say the apostles of situation ethics.

"Victorian ethics and modern-day virgins are both hopelessly behind the times," agree the freethinkers who have been liberated.

An interviewer asked Norman Vincent Peale one time on a television panel what he thought of the policy of open housing between the sexes on university campuses. Peale replied, "What do you think young people do when they visit each other's rooms in the dormitories, read Shakespeare?"

Is Peter suggesting that there is nothing wrong with sex outside of marriage? He is quoting the clever lies of the false teachers who shall appear in our last times. His quote did *not* indicate approval.

Playboy Magazine with its playboy philosophy about sex is one of America's most popular magazines. It figures. And it agrees with Peter's prediction.

The next step in this modern gospel is never told in its appealing propaganda: the heartaches, the ruined reputations, the unwanted pregnancies, the divorces, the broken lives, and the suicides. Maybe Peter was right after all when he said of these apostles of sexual freedom, "Theirs will be a swift and terrible end" (2:1).

A Marriage Counselor Reflects

by Abraham Schmitt

As I reflect upon the flow of clients through my office I am left with numerous poignant impressions about the state of the marriage union today. The editor thought it would be helpful to share some of the predominant themes that keep reappearing and have made a lasting impression on me.

"Let's find out whose fault it is!"

Many people think of the problem within marriage as being someone's fault. This would indeed be simple if that were the case. It also implies that someone is doing something very destructive to his spouse deliberately and willfully. The so-called "problem" in a marriage is much more subtle than that, and almost always has more to do with something other than what couples are saying.

It is my impression that what really hurts in marriage is that two people are not growing, and the marriage is not moving anywhere, if not actually deteriorating. Most couples begin counseling with the hope that I will very quickly pinpoint the guilty party.

"It's your fault!"

Since spouses in conflicting marriages are unable to see the real problem at least not within themselves, they quickly conclude that it must be the spouse's fault. The initial intake interview is usually a time for listing the hurts of the marriage, and then subtly (and sometimes not so subtly) blaming the spouse for causing the marital pain. It is true that *it really feels* like the agony is caused by the spouse. "If he only would love me like I love him, then we would not be here!"

It is my task then to move from simple faultfinding, to looking at the marriage as a whole, in terms of the interplay of two people from the moment they met until the present. Why has the interplay failed to bring the dividends that two people need from a marriage? It also means looking toward the future in terms of "Where do people want to go in life?" For Christians their marriage is central to this accomplishment and they know it.

"Then it's my fault!"

People who have been so accustomed to find the culprit cannot stop once they realize that the spouse will be made the scapegoat in the counselor's office. The next move is to quickly turn upon themselves and blame themselves. The haunting notion that they are guilty is often just below the surface. This can erupt quickly once we begin exploring each person's part in the whole system.

"We long to be made whole!"

Early in the counseling process I hear a voiceless voice calling for two people in the marriage. The voice simply says, "We are longing for the wholeness that this marriage ought to provide but doesn't." For me to articulate in concrete form this hope for the marriage quickly brings relief to two suffering persons.

It is my distinct belief that marriage as a permanent arrangement between the sexes was intentionally done by the Creator not only for the purpose of creating offspring, but also for the purpose of creating more godlike persons in every sphere of human existence. The real agony of conflicting marriages is not what people do to each other, but rather what two people prevent from happening in each of their lives, as well as in the most sacred relationship on earth.

"I need to be me!"

"You are exactly right, you need to be you." That is the place to begin reversing the destructive cycle. I believe that only as a person is capable of knowing himself, of enjoying being himself, and of actually loving himself is he capable of loving someone else. "The love a man gives his wife is the extending of his love for himself to enfold her" (Eph. 5:28, Phillips).

Low self-esteem has been far too long equated with humility and thus godliness. I believe we have assumed that when we despise our wrong acts this also means we ought to despise ourselves as being. The real truth is that one can fully recognize one's imperfect behavior in a repentant way, and yet highly esteem oneself as the only self one will ever be. "I am a very special piece of God's creation that is given to me to be, and someday present to Him in gratitude for allowing me to have existed."

Abraham Schmitt, Souderton, Pennsylvania, is professor in counseling at Temple University and has his own professional service in marriage counseling.

"And you must be you!"

Acceptance of your own distinctiveness as a person depends to a large degree on someone else who also values that distinctiveness. The next major task in counseling is to help two people accept each other's uniqueness — that which makes each a special part in the whole, no matter how different. Difference really adds breadth and beauty to any relationship. In a union where great variation is freely accepted a great span of territory exists in which children can grow.

"We need to touch each other!"

As the process of the destructive cycle spins on, two people weave a larger and larger web around themselves which neither one can penetrate. I often measure the distance in inches that partners sit from each other in the office, and even that may be a forced closeness. Man needs intimacy. If the marriage fails, it fails here and each is sent wandering, a lonely hollow man in a cold, impersonal world.

There is a miracle in touch. There is a special nurturing that comes from being physically touched by another person. To be invited into an intimate relationship such as marriage enriches a person even more.

In the course of "wholeness counseling" two people suddenly remove the zone around themselves and reach out to the one they need the most on earth. In a special way they know and love themselves and now they long to touch the uniqueness of the other also. The surprising discovery is that the other is starving for that healing hand just as he does and the balm in intimacy is returned. They are made emotionally whole.

"We always have and always shall belong to each other!"

In amazement two people sit in the same office only one half year later marveling at the grace of the benevolent God who even while they appeared so naive had a hand in bringing them together. He was already at work, with a great plan in mind while they in their childish ignorance were only playing around. It was He too that watched over them as they went through the valley of the shadow of death.

There was a time when it appeared so wrong that they ever met, least of all became married to each other. Then when the fire of the purifying process began to die down, He reached out and touched them again. And now they know that their destiny, from the beginning to the end must be in and for each other, and there will never be anyone else. A "unity of destiny" ceremony with the fellowship rejoicing would be the only fitting response to so beautiful a closure.

"And they lived more wholly ever after!"

I then breathe a prayer of gratitude for having been permitted to be a part of this sacred healing process, for I too have been healed.



For Worth and Acceptance

Every child needs adequate parental love all through childhood and adolescence. He needs to feel and see love expressed in his home for him as well as between parents for each other. Lack of love and harmony can be a frightening and damaging experience for children. Love gives the child feelings of worth and acceptance he so vitally needs.

Love is not enough without discipline. In fact, firm, consistent discipline is an important part of love. Permissive love without discipline can be very frustrating because then the child is without guidelines. At the same time discipline without love causes bitterness and the child will react with hostility and fear.

When the child experiences both love and the proper discipline, he has security. He knows his limits and respects his parents.

Small Son

*Small son of mine,
You lie so lightly
In the soft confines of sleep,
One petaled hand
Tight-curved beneath your cheek,
Serene as windless waters.
Where will you go
When years have blown away
The pearly tints of babyhood?
What will you do?
What will you be?*

*The sky calls restlessly.
The sea lies deep,
And unknown planets roll.
What visions will you seek?
New worlds may dot our skies,
And each new dawn may bring
A goal illimitable to drive you on.
Small son of mine, may God guide
You to your mountain peak.*

— Beth M. Applegate

Proposed Interchurch AV Service Tabled

There will be no inter-agency audiovisual service for the Mennonite Church as earlier proposed, the church's Coordinating Council has decided.

The church's Boards will continue to produce audiovisual pieces to meet their own particular needs. The council, meeting on Mar. 19 in Rosemont, Ill., approved moving the AV rental library, currently housed with the Board of Missions, to the Board of Congregational Ministries.

Questions of funding and the nature of individual agency needs and resources led to laying aside the five-year old plan. A unified audiovisual service for the church was one of the general services conceived in the Mennonite Church reorganization plans approved at Kitchener 71.

The task envisioned for a Mennonite Audiovisual Services grew out of a consultation in 1967 of secondary, higher education communications and AV, church agency, Christian education, congregational leadership, and media personnel. The task outlined then focused on three areas: (1) utilization, (2) production, (3) coordination. Providing training and stimulus in the use of AVs for congregational personnel was projected as a dual function for a unified service.

Various church agencies used AV production services provided at the Board of Missions, however the unavailability of funds to continue support of a second staff assignment led to curtailment of AV production services in March 1972.

The film rental, mission education, and general AV resource to congregations continue under the Mission Board umbrella until the move to the Board of Congregational Ministries. The move is being made to tie in more closely with Christian education and nurture to be carried by a Christian education staff person joining that Board in June.

In reviewing the AV plan the Coordinating Council recognized the value of research, development, experimentation, awareness, source of information, and expertise that could be tapped in the central AV service. Yet they also felt their specialized needs could be better met without paying a middleman. The Board of Education has AV resources in the colleges and the Mutual Aid and Publication Boards have less call for AV services.

Harold L. Weaver, director of audiovisual services at the Mission Board, will concentrate his consultative and production work with that Board, with limited resources and time available to other agencies. He continues as executive producer of the inter-Mennonite Television and inter-Mennonite mission education involvements of the Mission Board. He serves as executive producer of the 1974 Asia mission study films to be filmed in three Asia locations in late 1973.

Concerning the future of AV services in the church, he says, "We'll have to see whether this approach meets the church's needs. Someplace down the line somebody's going to need to look again whether the church can be better served if the threads are pulled together."

Weaver is compiling responses to a survey on "AVs and the congregation." The survey will help provide a basis to plan the future of AV services. Ivan Kauffmann, associate secretary of Mennonite General Board, will periodically convene an AV coordinating council of representatives from the church agencies.

Statement Made on Aid to International Students

Since 1945, the number of international students coming to Canada and the U.S. has dramatically increased. In 1970 nearly 100,000 students from Asia, Africa, and Latin America were studying in the U.S. alone. Present indications point to continuing strong demand for such study opportunities.

Within the past 25 years major strides have been taken by many Asian and African countries to develop and expand their colleges and universities at both undergraduate and graduate levels. Although the demand for training still outstrips the educational opportunity in many countries, the educational development has been rapid and continues to get high priority with most governments.

Mennonite and Brethren in Christ missionaries and service workers have been widely involved in counseling student applicants. In order to highlight the changing international student scene and provide guidance in counseling prospective students in the future, a statement has

been prepared by the Council of Mission Board Secretaries and Mennonite Central Committee entitled "Aid to International Students." Included is a brief review of the international student story with special attention to the problems of nonreturn, "brain drain," reentry, psychological fallout, and educational supply and demand. The role of mission and service agencies is noted and positions of representative Boards are summarized. Finally, a policy guideline is given.

The statement is available on request from any of the following: Africa Inter-Mennonite Mission, Brethren in Christ Missions, Conservative Mennonite Board of Missions, Eastern Mennonite Board of Missions and Charities, General Conference Commission on Overseas Mission, Mennonite Board of Missions, Mennonite Brethren Missions/Services, Mennonite Central Committee, Evangelical Mennonite Church Board of Missions.

Three Groups to Publish Anabaptist Curriculum

Three groups have agreed to be publishing partners in the new Anabaptist curriculum for use in children's classes in the church.

Participating in the publishing council for the curriculum will be the General Conference Mennonite Church, represented by Frank Ward and Dick Rempel of the Commission on Education; Mennonite Church, represented by Paul Lederach and Ben Cutrell of Mennonite Publishing House; and Brethren in Christ Church, represented by Erwin Thomas and Don Shafer.

The Church of the Brethren will not be a publishing partner, but will be a "participating user" with a member on the editorial council.

Other believers' church groups which discussed the possibility of the curriculum have said no. The U.S. Mennonite Brethren will not participate, and the Canadian Mennonite Brethren have not yet made their final decision.

The publishing council will have an organizational meeting May 21 and 22 to plan administration, appoint an executive director of the project, and discuss the makeup of the editorial council, which will be directly responsible for the production of material.

Bible Series Presented at St. Anne

The new multipurpose Herald Omnibus Bible Series curriculum entitled "Exploring the Jesus Life" was introduced to representatives of two congregations at Rehoboth Mennonite Church at St. Anne,



Goshen Hosts High School Choirs

Bethany Christian High School hosted the Eleventh Annual Mennonite High School Music Festival at Goshen on Apr. 7 and 8. The following nine schools sent choirs to the festival: Iowa Mennonite High School, Kalona, Iowa; Lancaster Mennonite High School, Lancaster, Pa.; Rockway Mennonite School, Kitchener, Ont.; United Mennonite Educational Institute, Leamington, Ont.; Belleville Mennonite School, Belleville, Pa.; Christopher

Dock Mennonite High School, Lansdale, Pa.; Central Christian High School, Kidron, Ohio; Eastern Mennonite High School, Harrisonburg, Va.; and Bethany Christian High School, Goshen, Ind.

The festival programs were given in the Goshen College Union Auditorium to a capacity and near-capacity audience.

The guest conductor of the 335-voice combined choirs was George Wiebe, professor of music, Canadian Mennonite

Bible College, Winnipeg, Man.

Several selections in this year's festival were also accompanied by an orchestra.

The Music Festival is sponsored by the Mennonite Secondary Education Council which is composed of administrators of Mennonite high schools. Lee M. Yoder, principal of Christopher Dock, is the chairman of this group. The festival was held at Kidron, Ohio, last year.

Ill., on Mar. 24. The workshop included twenty persons, many of whom were summer Bible school teachers.

Three resource persons led the workshop. James E. Horsch, Scottdale, Pa., editor of the Herald Omnibus Bible Series, introduced the organization and structure of the Series. Hubert Schwartzentruber, Elkhart, Ind., associate secretary for the Mennonite Board of Congregational Ministries, gave a brief address on the importance of Christian education. In his address Mr. Schwartzentruber stated, "One can't risk leaving the teaching of children to chance. . . . Christian education is effective only when positive relationships with God and people are developed." Pauline Lehman from the Rehoboth Mennonite Church, writer for the grade one study book of the Omnibus Bible Series, led a "lab" session. The adult participants were children for one hour as she taught the material.

Alma Kauffman from Willow Springs Mennonite Church, Tiskilwa, Ill., was highly enthusiastic and "eager to use" the new curriculum in summer Bible schools. She has been teaching for 41 years and is superintendent of daily vacation Bible school for the Illinois Mennonite Conference. Other participants also responded favorably with comments like: "I think we can use them." "I see possibilities." "There is a need for this Series." "The

Omnibus Bible Series is a step in the right direction."

The word "omnibus" refers to a vehicle providing for many things at once; hence, the Herald Omnibus Bible Series is designed for use in a wide variety of settings such as summer camps, summer Bible schools, children's Sunday evening programs, and Bible studies. It is a biblically based curriculum consisting of 13 grades, from kindergarten through grade ten. Each grade has five sessions and each session is subdivided into three periods: Period A discusses real-life issues that children and youth face; Period B emphasizes Bible study; Period C is concerned with witnessing and evangelism. (Kindergarten is organized differently to allow children more activity.) The Omnibus Bible Series allows flexibility according to different-size classes and local needs.

What is the relationship between this new curriculum and the present Herald Press Summer Bible School material? James Horsch explained that the new curriculum emphasizes awareness of contemporary problems and how these can be worked out within the Christian context, whereas the other is Bible-story oriented. Minority concerns, drugs, sexuality, international relations, and other issues are discussed in Omnibus. The student is referred to the Bible for possible answers. Horsch stated, "The Omnibus curriculum

does not give pat answers." Because of the different approach, Omnibus will complement and supplement, not replace the present curriculum. — Emma LaRoque

Waterloo County to Look At Tourist Possibilities

Planning sessions were held during the Easter holidays for a future service and witness to the growing number of tourists who visit the Waterloo County, Ont., Mennonite areas. The brainstorming sessions were the sequel to a visit by several Canadian Mennonites to Lancaster County, Pa., over a year ago to study the effect of tourism on the Amish and Mennonite community, and Mennonite witness to the visitors. After considerable discussion and correspondence throughout the year last week's meeting zeroed in on the construction of a restaurant-gift shop - museum - Mennonite information service-conference center unit, under the proposed name of *Conestoga Haus*. Although the number of visitors in the area is already large and still expanding, the situation has not yet been exploited by outside promoters. The Waterloo County Mennonites still have the opportunity to pioneer with a dignified and meaningful approach that could set the tone for the whole tourist industry. A working philoso-

phy for the enterprise will be written by Frank Epp, president-elect of Conrad Grebel College, and Vernon Leis, pastor of the Elmira Mennonite congregation. Glenn Fretz, a talented Mennonite designer from Toronto, and Jan Gleysteen, staff artist at the Mennonite Publishing House, will cooperate on the total design concept. *Conestoga Haus* is scheduled to open in the spring of 1975.

Gearing Mass Media to the Church's Use

The Mt. Joy (Pa.) Mennonite Church hosted a mass communications team from Mennonite Broadcasts Apr. 14, 15.

Saturday afternoon congregational leaders met with two staff members of Mennonite Broadcasts to discuss community needs and the problems and possibilities for using mass media programs and services offered by MBI.

Sunday morning the team presented to the total congregation sample segments of the broadcast and literature programs produced or coordinated by MBI.

This input was followed by an hour of dialogue on the relationship between community needs and these programs or possible new programs. Sunday afternoon the mass media team met with the church council to discuss how use of the mass media can complement the outreach priorities of the congregation.

The Mt. Joy congregation was the last of 17 congregations participating in an English program evaluation requested by the directors of Mennonite Broadcasts.

The Board requested the study to discover ways for Mennonite Broadcasts to better serve the local congregation as it reaches out to its community with the gospel through the mass media.

Twelve Becoming to Be Published Soon

Twelve Becoming by C. J. Dyck, the biographies of twelve Mennonites of the past and present, will be published by Faith and Life Press, Newton, Kan., June 1.

Frank Ward, executive secretary of the Commission on Education, for the General Conference Mennonite Church, said the book was intended for use by study groups, church classes, and families with children junior age and above.

Included in the book are biographies not only of General Conference Mennonites, but of those in the Mennonite Church and Mennonite Brethren Church.

The twelve biographies are of Menno Simons, Christopher Dock, Johann Cornies, Johann Oberholzer, David Toews, C. F. Klassen, Nicolai Siemens, Harold S.

Bender, Joe Walks Along, Ngongo David, Lena Graber, and Suhadiweko Djojodihardjo.

Accompanying the book will be a study guide written by Bertha Harder, Elkhart, Ind. The study guide will be available by September.

C. J. Dyck, author of the book, is professor of historical theology at Mennonite Biblical Seminary, Elkhart.

Wanted -- Teachers for Nigeria

Nigerian educational institutions and government ministries requested an unprecedented number of Mennonite Central Committee teachers for September. In greatest demand are mathematics and science teachers, followed by English, French, and domestic science. The requests do not necessarily reflect a particular liking for MCC teachers nor that Nigerianization is reversing in the country. They do mean there is a rapid expansion of educational institutions and industry. Industry, with its relatively attractive conditions of service, draws an increasingly large share of the growing number of university graduates. Civil service opportunities also compete with teaching.

Now, more than ever before, it is the Nigerian who is requesting expatriate teachers. At the same time he is more selective than his predecessors were.

All but two governments of the 12 states have, in part or totally, taken control of their respective state educational institutions.

It is at this time that the role of the MCC Teachers Abroad Program (TAP) in Nigeria must be reassessed. The opportunity and need for the service that TAP can render may be short-lived. Within a few years the educational field might be flooded with teachers if universities and teacher-training institutions continue to produce. This last hour could be the finest for TAP, Nigeria, if we can respond generously, now, with quality personnel to the genuine, specific pleas for assistance. — William Thiessen, MCC Nigeria.

Virginia Mission Board Adopts Increased Budget

Inflation and the floating dollar have caught up with the Virginia Mission Board. The overseas budget is especially sensitive to recent changes in monetary affairs. The home missions secretary also presented a higher budget because of inflation, new ministries, and open doors. The overall total increase is 15 percent over the 1972-73 budget. Last year's budget required contributions totaling \$30 per member. The per member quota required

to meet the proposed budget for 1973-74 is \$35.

The all-day meeting of the full board at the Harrisonburg Mennonite Church was sparked by variety and inspiration. There was a spirit of sharing and freedom that is not often present at the traditional Board meeting, where minutes, budgets, and business are the chief items.

The evening program was given by Dean Ford and his family of Virginia Beach, Va. They spent 11 years in Surinam as missionaries. The main feature of the evening was a film showing Indian life. The film is unique in that there is no narration. The expert photography, the noises of the jungle, and the sounds of the native people tell the story.

Philippine Hospital Dedicated

Rachel Metzler, missionary in the Philippines with her husband, James Metzler, recently had the honor of cutting the ribbon to open the four-hour celebration of the dedication of the Bangues Christian Hospital in Bangued, Philippines. Rachel was assisted by the wives of the doctor, the bishop, and the governor.

The dedication service was led by the Protestant bishop of Abra, who emphasized the church's need to show God's love through service to the 200 guests assembled at long tables on the hospital's third floor.

Although construction of the facilities is about completed, the 26-bed hospital and clinic still uses most of MCC equipment donated 25 years ago. To update facilities, MCC and Eastern Mennonite Board of Missions are looking for used equipment which could be donated to the hospital.

Sixty-two Study Abroad Spring Term

On Apr. 26, 62 Goshen College students left for 14 weeks of study and service in Costa Rica, El Salvador, Haiti, and Jamaica.

During the first seven weeks of the Study-Service Trimester, students live with nationals, study the culture and customs of the people, and improve their language skills under the instruction of nationals and a GC faculty couple.

For the second half, students usually move to less densely populated areas of the country to live with a family and do unsalaried field work in hospitals, clinics, schools, missions, and on farms.

Unique features of SST are that a trimester overseas costs no more than a trimester on campus and that it is offered to all students. International education is a requirement for graduation at GC.

mennoscope

The 67th Bible meeting at Manchester Mennonite Church, York Co., Pa., will be held on May 27. Speakers are Abram N. Hoover, Lebanon, Pa., and H. Arthur Good, East Earl, Pa.

The Homebuilders, Lancaster, Pa., and the Christian Education Board of Lancaster Conference, are cosponsoring a special program for married couples, on June 2, 7:00 p.m., in the McCaskey High School Auditorium, Lancaster, Pa. Abraham Schmitt, Souderton, Pa., Mennonite marriage counselor, will speak to the couples on "Conflict and Ecstasy—How Mature Is Your Marriage?"

Sixteenth Annual Missionary and Inspirational Song Meeting to be held at Columbia Mennonite Church, Columbia, Pa., May 20. George T. Miller will serve as instructor, Clyde Hollinger and Martin Ressler as song leaders.



Nelson and Lois Kauffman met with members of the Evangelism Commission of the Ohio and Eastern Conference, Apr. 17, at the Martins Church, Orrville, Ohio, to make further plans for the Kauffmans' ministry of evangelism among the conference churches. It is planned that the Kauffmans will locate in a community for about six weeks during which time they will be available to work with persons interested in doing personal evangelism. The Kauffmans will be ready to go with those interested to the homes of persons they would like to witness to. Those pictured at the meeting are the Kauffmans on the right; Eldon King, center, minister of Evangelism for the Ohio and Eastern Conference; Richard Bartholomew, left of King, chairman of the Evangelism Commission; and Elvin Sommers, vice-chairman.

Harold Davenport, pastor of the Good Shepherd Mennonite Church, New York City, will complete the unexpired term of Richard Pannell, pastor of the Seventh Avenue Mennonite Church, New York City, as a member of the Eastern Mennonite Board of Missions and Charities.

Representing the New York City District, Davenport will serve until 1974.

A book deposit was recently begun in the church office of the Mennonite Church in La Ceiba, Honduras, to serve the Bible Extension Institute program directed by James Sauder. The church buys books and then sells them to persons attending the Institute and to others, and also provides a supply of books to pastors. "The distribution of good literature is our goal," they reported. They are considering the possibility of expanding the program into bookrack evangelism in the future.

Construction of the Belize Mennonite Church building was begun in mid-April with the laying of the foundation of the building. Total approximate cost of the project will be U.S. \$35,000. Funds from Eastern Board are being used, as well as the building fund the local church has been accumulating.

The Ed King family left Ontario, Apr. 15, and arrived in Honduras on Apr. 16. They have been assigned to a special youth ministry in Tegucigalpa, Honduras. Their address is Apartado 996, Tegucigalpa, D.C., Honduras.

A carport in the girls' house in Mogadiscio was recently converted to a mission office where Harold Reed, Neil Reimer, and Omar Aden are now working. "Having things arranged this way makes it much easier to work," reported Bertha Beachy, Somali missionary.

Nine school girls at Johar, Somalia, are having classes with missionaries Libby Nissley, Annabelle Roth, and Jean Rissler, at the request of the girls. They are studying parts of the book *About Your Marriage* by J. R. Ludlow, and then expect to move on to the study of child care. "The interest and spirit of the girls is most encouraging," the missionaries reported.

The West Liberty Church, Inman, Kan., is planning a 90th anniversary celebration on July 15. An all-day program is planned. Former members and friends: "Come help us celebrate." The charter members came from Lagrange County, Ind., from 1880 to 1882. They were organized as a congregation in the home of Bro. S. C. Millers by Bishop Daniel Brundage in the year 1883. A schoolhouse was used for services until 1892, when a new building was built and in 1912 was remodeled. In 1948 the present building was built. The anniversary committee would appreciate hearing from all those who plan to come. Contact Mrs. Harold L. Ely, Sec., Hesston, Kan. 67062.

Erland Waltner, president of Mennonite Biblical Seminary in Elkhart, Ind., will deliver the commencement address at Eastern Mennonite College, May 20 at 4:00 p.m. An ordained minister, he is also president of Mennonite World Conference, author, and world traveler. The 214 candidates for graduation, down from last year's 219, include five seminary-degree candidates, 166 college graduates receiving degrees in May, 33 August graduates, and ten candidates for the two-year diploma.



Erland Waltner

James Lark, Fresno, Calif., has recently become interim pastor of the Tenth Street Mennonite Church, Wichita, Kan., for a period of from three to six months to help the congregation evaluate its mission and make plans for the future. Lark has pioneered in the beginning of inner-city churches in Chicago, St. Louis, and Los Angeles, as well as St. Anne, Ill., among others. Temporarily living at the VS unit house he can be contacted at 1103 Piatt, Wichita, Kan. 67214, tele.: (316) 263-3851.

Goshen College, Goshen, Ind., has the following staff personnel vacancies: an assistant plumber for this month, a personnel secretary for June, custodians for August, and a records secretary, limited typing, immediately. Interested persons should write to Loren Stauffer, director of staff personnel, Goshen College, Goshen, Ind., or call (219) 533-3161, ext. 377.

John Koppenhaver will lead a Hesston College interterm to Spain Dec. 31 to Jan. 25, 1974. The interterm studies will focus on Spanish culture and art. Spain was chosen for the interterm because it is a continent in miniature with an amazing variety of landscape, history, and peoples. Modern Spain is the combination of various cultures: Celtic, Iberian, Phoenician, Greek, Roman, Gothic, and Arabic. Spain ranks high in international prestige with her many museums, art galleries, theaters, universities, famous buildings, fiestas, and cultural programs. A week or more will be spent in the growing capital city of Madrid, where world-famous art museums and other points of interest will be visited. Two weeks will be spent in Albacete, a lovely city of 100,000 people in the La Mancha region, made famous by Cervante's *Don Quixote*.

Mrs. Otis Hochstetler, Brasilia, Brazil, on Apr. 10, reported: "During the month of March, sales at the Taguatinga Bookstore were Cr\$39,000 (U.S. \$6,500). Compare that with total sales during 1972

— Cr\$89,000 — or the 1971 sales — Cr\$45,000 — and you can see why we are excited. . . . This is the first time that the Taguatinga store is really going on its own. The Brasilia store doesn't have this boom for several reasons. We have more competition from schoolbook distributors in Brasilia, and also, there is so much construction around *Edificio Goias* that one has to try pretty hard to find one's way by car to the store — several streets are blocked off."

Jake Flisher, Satbarwa, Bihar, India, wrote on Apr. 9: "Arvilla and I have just returned from what we anticipate to be the final meeting of the American Mennonite Association. I think that some of the aspects of this meeting were quite significant for the new age and new trend in India! We had our meeting at Shantipur, and all of us stayed and met in the small bungalow that Blanche (Sell) lives in. . . . I think we all agreed this meeting, although not a landmark as far as getting business done, or in conducting important business, was a meeting in which we all shared our experiences and hopes for the future for the church in M.P., which we all still feel associated with, although not in such a close way as we once did. . . . We have voted to close all major functions of the AMA as of June 30."

Out-Spokin' bike hikes upcoming in July are: July 5-12, Illinois cities, 400 miles; July 13-15, Camp Mennoscah, Kan., 100 miles; July 17-29, Oregon coast, 550 miles; July 23-27, Camp Hebron, Pa., 225 miles; July 28 — Aug. 1, Camp Hebron, Pa., 225 miles (both Camp Hebron hikes are self-contained); and July 31 — Aug. 7, Alberta and British Columbia, 375 miles. If interested or for more information, contact Jerry Miller, Out-Spokin', Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514; phone: (219) 522-2630.

Twenty major properties, primarily hospitals, schools, and missionary dwellings of the General Conference Mennonite Mission in India, were transferred to the Evangelical Trust Association of North India (ETANI) on Mar. 30. The action transferred legal ownership from the Board of Trustees of the General Conference Mennonite Church, Newton, Kan. The decision to transfer had been made jointly by nationals and missionaries last October and culminated nearly twenty years of planning.

The General Council of the Honduras Mennonite Church adopted a new structure for the operation of COSEC, the Christian Service Committee of the Honduras church, in a Mar. 21 meeting held in La Ceiba, Honduras. The structure, which will go into effect in October 1973, brings COSEC completely under the administration of the Honduras Menno-

nite Church. Formerly the Voluntary Service and Overseas Ministries programs of Eastern Mennonite Board, along with the Honduras Mennonite Church, administered COSEC, a community development program.

A statement on aid to international students has been released by the Council of Mission Board Secretaries and Mennonite Central Committee. This 14-page brochure includes a brief description of the international student scene (the number of such students studying in North America, their problems of nonreturn, reentry, psychological fallout, etc.), the questions which mission/service agencies have encountered as they have related to this group, and a seven-point policy which will guide the sponsoring agencies. This represents the first such written policy statement adopted by any of the sponsoring boards.



Martha K. Kauffman, president of the conference

ships through the Christian Education Board of Lancaster Mennonite Conference. It is hoped that other church groups will also sponsor young persons. Scholarships to be tax-exempt can be channeled through local or district church organizations, or be made payable to St. Davids Christian Writers' Conference and may be earmarked for specific persons. For further information of the June 17-22 conference write: Laura Krunmiller, Harts Lane, Conshohocken, Pa. 19428.

Special meetings: John Garber, Harrisonburg, Va., at Burton, Ohio, May 20-27.

A task force on Wayfarer Junior Girls' Clubs will meet May 29 and 30 in Chicago. The *Wayfarer's Guidebook* was initially written in 1957 by Winifred Mumaw and Carolyn Augsburger. The task force solicits suggestions on the Wayfarer revision from all leaders of GMSA, girls' clubs, or Wayfarer users. Please send any suggestions to Levi Miller, Mennonite Publishing House, Scottdale, Pa. 15683. Members of the task force are Dorothy Shank, Grace Knechtel, Helen Alderfer, Helen Robinson, Paul M. Lederach, Cornelia Lehn, Martha Nickel, Dorothea Dyck, Carolyn Augsburger, and Levi Miller.

Change of address: Kenneth I. Smoker to 310 Memorial Drive, Pittsburg, Kan. 66762. Andrew Gingerich from Cincinnati, Ohio, to R. 1, Mannsville, N.Y. 13661. Edwin Stalter from Sterling, Ill., to Flanagan, Ill. 61740. Florence Nafziger, c/o C. H. Nafziger, 5523 Columbus St., Albany, Ore. 97321. until mid-June, when Florence is planning to return to India, via Elkhart-Goshen.

New members by baptism: eleven at West Clinton, Wauseon, Ohio; eleven at Hartville, Ohio; nine at Emanuel, La Junta, Colo.; one at Oak Grove, Smithville, Ohio.

readers say

Submissions to Readers Say column should comment on printed articles.

Recently there have been several articles and letters to the editor in the *Gospel Herald* and *Christian Living* concerning standards of living and simpler lifestyles.

I hope we will not be judgmental of others and self-righteous of ourselves in the lifestyles we choose. Perhaps why I'm thinking along this line is that in my childhood there was a strong emphasis on an outward appearance. Childishly, I took this to mean that various externals marked a person as having a close personal relationship with Jesus Christ and the lack of these things as a carnal Christian. Perhaps this is not a fair analogy as there are marks of the Christian life, but it is a temptation to measure our righteousness by what can be seen.

Each individual and family will need to examine themselves and their gifts and with the Holy Spirit's direction choose their lifestyle. There is the danger in either way of living in impressing people and being a status symbol.

Can we become too involved with working out the details of simple living, thereby missing out on the joy of Christian living and being the good news to whomever our lives touch?

I believe the secret is in being thankful in every circumstance and true thankfulness will not lead to selfishness. Wherever you find yourself, use whatever you have for the Lord. — Mrs. Warde Hershberger, Woodburn, Ore.

Cover photo by Robert Maust

calendar

Homecoming, Eastern Mennonite College, Harrisonburg, Va., Apr. 27-29.
Southeast Mennonite Convention, Lakewood Retreat, Brooksville, Fla., Apr. 27-29.
Mennonite Conference on Christian Community, St. Jacobs Mennonite Church, May 3-6 (Thursday evening through Sunday morning).
Church Music Conference, Eastern Mennonite College, Harrisonburg, Va., May 4, 5.
Rocky Mountain Conference Annual Meeting, First Mennonite Church, Denver, Colo., May 4-6.
Festival of the Holy Spirit, Goshen College, Goshen, Ind., May 11-13.
Mennonite Camping Association Conference: Deer Creek Christian Camp, Pine, Colo., May 25-28.
Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.
Nationwide Bible Fellowship Meeting, Missionary Campgrounds, 7 1/2 miles south of Elkhart, Ind. (on Co. Rd. 9), Aug. 15-17.
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

The question asked by "disturbed" in his letter to Mennonite Mutual Aid and reproduced in the MMA ad (4/10/73) is valid and one which people have been asking now for over twenty years. There have always been questions concerning the validity of the church in the insurance business. But more important there have been questions concerning credibility and suspicion that MMA has been using the church, the pulpit, and the Bible just to sell insurance. Whether these suspicions are valid indictments of MMA's motives is another matter but they have and do exist.

MMA has made some feeble attempts at credibility but has never dealt with the basic heart of the matter. MMA has become so committed to insurance structures and regulations that "brotherhood" has been smothered by mortality tables, reserve requirements, and insurance jargon. There has been more compulsion for balanced books than compassion for people's hurts. The tension between church and insurance has no doubt been avoidable but the problem is, MMA has never really taken it seriously. In fact, even the Board of Directors has never been led through the struggle of trying to resolve this tension. Too many times when "brotherhood" comes down the street MMA flees behind state insurance laws for shelter.

There are many areas of need in the Mennonite Brotherhood (financial management counseling for instance) which MMA is uniquely equipped to speak to if it were willing to reach out its right hand of fellowship without carrying an insurance application in the left.

I despair of MMA ever bridging the credibility gap unless it is willing to seek to free itself from the bonds of insurance formulas, regulations, and images. MMA will never dispel suspicions until it's willing to give equal time to church counsel as well as insurance consultants. MMA will never build an honest image of church brotherhood until it is willing to give up some of its sovereign financial self-sufficiency. If MMA has a valid right to exist why should it not depend in some measure at least on the voluntary support of the church? If MMA is not valid then should not the church be allowed to pull the plug?

If on the other hand the facts of life are such that MMA is an inescapable captive of the insurance commissioner, all is not lost. There is yet one other alternative. In 1966 MMA received legal status as a Fraternal Association. All MMA need do now is come down out of the pulpit and honestly say to the church that it has a good insurance program operated by Christians on Christian principles, and to stop quoting Scriptures on brotherhood when it

is not able to operate as a brotherhood.

Someone at MMA is to be congratulated on preparing the ad asking for public opinion. This is a valiant attempt at credibility but I fear it will only result in more subterfuge. — D. Lowell Nissley, Goshen, Ind.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Davis, Larry and Naomi (Myer), Cochranville, Pa., fourth child, third son, Michael Gene, Apr. 1, 1973.

Groff, Aaron, Jr., and Anna (Snader), Denver, Pa., first child, Tina Joy, Apr. 3, 1973.

Knepp, Ronald D. and Pauline (Swartzentruber), Montgomery, Ind., third child, first son, Frederick Todd, Mar. 5, 1973.

Kreider, John and Betty (Book), Lancaster, Pa., third child, fourth son, Kirby Lynn, Apr. 8, 1973.

Martin, Albert and Ruby, Elmira, Ont., fifth daughter, Lori Jean, Apr. 3, 1973.

Mathis, Danny and Bertha (Kropf), Hubbard, Ore., second son, Duane Jay, Apr. 16, 1973.

Nissley, Jay and Frances (Hilsher), Mt. Joy, Pa., first child, Kristi Lynn, Mar. 27, 1973.

Schaefer, James and Dianne (Zehr), Phoenix, Ariz., second daughter, Debra Lynn, Apr. 10, 1973.

Snyder, John and Linda (Weber), West Montrose, Ont., first child, Murray John, Mar. 14, 1973.

Wenger, James H. and Carol (Kurtz), Chesapeake, Va., first child, Evan James, Mar. 27, 1973.

Worley, James T. and Lillian M. (Musser), Homestead, Fla., first child, Jeffrey James, Mar. 30, 1973.

Zook, Steven and Fern (Zimmerman), Mechanicsburg, Pa., first child, Rebecca Fern, Mar. 25, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Baer — Nofziger. — Edward Baer, Archbold, Ohio, West Clinton cong., and Marlene Nofziger, Archbold, Ohio, Central cong., by Charles H. Gautsche, Mar. 31, 1973.

Graber — Wagler. — Vernon Graber, Loogootee, Ind., Bethel cong., and Rosa Wagler, Montgomery, Ind., Berea cong., by John Swartzentruber and James Knepp, Apr. 15, 1973.

Guth — Pierson. — Michael Guth and Denise Pierson, both of Eureka, Ill., Roanoke cong., by Percy Gerig, Apr. 15, 1973.

Otto — Swartzentruber. — Elmer Dean Otto, Cannelburg, Ind., and Diane Kay Swartzentruber, Montgomery, Ind., both of Bethel cong., by Ralph Yoder and James Knepp (both uncles of the bride), Apr. 14, 1973.

Roth — Aeschliman. — Ronald Roth, Archbold, Ohio, and Charlene Aeschliman, Wauseon, Ohio, both of Central cong., by Charles H. Gautsche, Apr. 8, 1973.

Sensenig — Nolt. — Aaron Sensenig, Jr., East Earl, Pa., Weaverland cong., and Arlene H. Nolt, Leola, Pa., Groffdale cong., by Harry H. Martin, Mar. 22, 1973.

Walters — Showalter. — Wayne Walters, Glendale, Calif., Calvary Bible Church, and Debbie Showalter, Sun Valley, Calif., Faith cong., by James Krames and Jack Osterman, Mar. 10, 1973.

GRIEF'S SLOW WORK

by Harold E. Bauman

The author gives insight into the psychological process of grief, factors affecting grief's work, and resources for meeting bereavement when it comes. A difficult subject discussed helpfully in layman's language.

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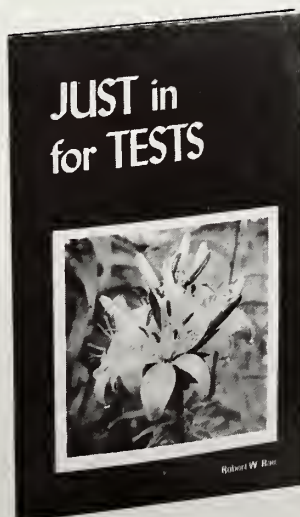
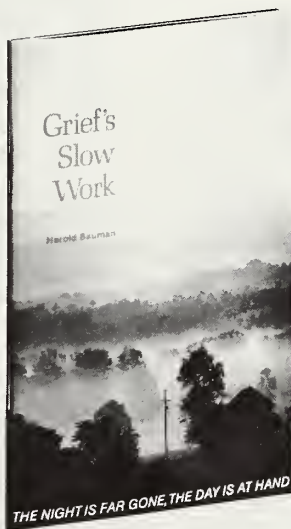


JUST IN FOR TESTS

by Robert W. Rae

"I'm just in for tests," a common explanation offered by hospitalized patients. This nothing-to-worry-about attitude may be only a mask of confidence camouflaging a fear-filled mind. This pamphlet provides comfort and assurance for such persons. 16 pages. 40¢ each.

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Meetinghouse: Time to Evaluate

This week's issues of *Gospel Herald* and *The Mennonite* have again been planned jointly by the editors of these two publications. It is the fourth *Meetinghouse* since September 26, 1972, when a cooperative issue on Key 73 was produced. The themes of the other two *Meetinghouse* issues prior to this one were the state of inter-Mennonite cooperation (November 21, 1972) and the problems of affluence (February 27). In this final issue of the first year's cycle we are focusing on the family, the institution which we consider to be one of the major cornerstones of society and the church.

A grant from the Schowalter Foundation has enabled the editors of *The Mennonite* and *Gospel Herald* to get together to plan these joint issues. A substantial amount of advance work has already been done in developing the second year's series of issues. Among the themes which are on the docket for treatment are the Mennonite identity question, a critique of the public education system in the United States and Canada, and the centennial of the Russian Mennonites' coming to North America.

The purpose of these joint issues, as stated at one of

our initial meetings, is to provide a place for Mennonites from various conferences to meet each other and to meet God and to discern His will in a new way. Hence the name *Meetinghouse*. A practical benefit has been the opportunity to draw writing skills from a much larger reservoir than any of the publications normally has.

Other Mennonite publications have been and will continue to be invited to join this cooperative undertaking. They will have the freedom to use as much or as little of the jointly solicited materials as they wish. All the materials from the first four issues of *Meetinghouse* were shared with them free of charge.

Readers are encouraged to help evaluate the *Meetinghouse* concept. Should it be continued? Should it be labeled more visibly as an inter-Mennonite endeavor? Should we step up the number of joint issues per year somewhat? Which are some of the themes to which *Meetinghouse* should be addressing itself? The reader's counsel on these and other questions concerning this cooperative approach will be received with appreciation. — Larry Kehler

Acceptance and Work

In her book, *The Snake Has All the Lines*, Jean Kerr comments, "Marrying a man is like buying something you have been admiring a long time in a shop window. You may love it when you get it home, but it does not always go with everything else in the house." Someone else said, "Getting married is like buying a phonograph record; to get what is on one side you got to take what is on the other side also." And sometimes the other side is very unromantic.

Without a doubt the chief hindrance to happiness in marriage and the home is the desire to change the other person. If we could remember our job is not to change others but to accept them, to love them, and to make them happy nearly all the sadness would suddenly disappear. The wedding vows are very realistic, "Do you take this _____ for better or for worse?" And each of us has the "worse" as well as the "better."

But after the wedding we seek to change the other into our likeness. Rather than complementing one another as different persons we demand the dullness of sameness. And desiring to change the other into our likeness we

divide and destroy relationships. We marry the one we love and the one whom we think is the most wonderful person in the world. It is peculiar then how hard we seek to change the other after marriage. If a marriage or home is to be happy we must stop trying to change the other person while remembering we can change ourselves.

A second hindrance to happiness is in the home in the search for a single magic solution rather than a daily struggle side by side. An old fable pictures a peasant on his deathbed. He tells his sons that a treasure is buried in the field. After the father's death, the sons dig everywhere to discover the treasure. They do not find it, but their constant digging improves the soil so much it secures a good living for all of them. The treasure was not in one big precious or sudden find but in a continuing search.

The family, like no other institution in the world, provides the greatest potential for growth and maturity. But it involves love and hard work. Meaningful relationships and true happiness depend, not on one magic key, but on the continuing search to discover each other and to help each other become the best possible persons. — D.

GOSPEL HERALD

May 15, 1973



Stewardship and Reconciliation

by Milo Kauffman

God was delighted with His creation, even before man appeared on the scene. When, at His command, there was light, "God saw that it was good." When the dry land and the seas appeared, it was good. When the grass, the herbs, and the trees came at His command, in the eyes of God "it was good."

Likewise, when the sun and moon appeared, and after the creation of the fish of the seas, the birds of the air, and the beasts of the earth, God saw that it was good. It was a good earth and a good creation even without man. God loved His world, but "there was not a man to till the ground."

Because of His concern in His creation, God created man to be His steward, to care for and promote His creation. Man's high commission from the Creator was to care for, subdue, and have dominion over the earth. In other words, man was to promote the purposes of God in the earth. This is man's stewardship today.

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Man's Egotism and Pride

Man was not satisfied to be a steward of God, he wanted to be like God. He set his will against the will of God. Man miserably fails in his stewardship because he has an inadequate concept of God, of God's creation, and of the purposes of God. He has a distorted concept of himself.

Because of his pride and egotism, man has become man-centered. Everything orbits about man. He exploits God's world for his own selfish purposes, and fails to render to God what is His. His own selfish interests and pleasures become his highest good.

Too often Christian philosophy and theology have tended to promote this kind of distortion, and this man-centeredness. It is true that man was the crown of God's creation, but God also cared for the rest of His world. We are inclined to interpret John 3:16 that "God so loved" mankind. But the world God loved included more than man. No doubt man was primary, but the redemption of the world was wrapped up with man's redemption.

When God lost man He lost the world that He had entrusted to man. He lost the silver and the gold, He lost the cattle on a thousand hills, He lost the farms and the forests. These need to be brought back in right relationship with God, and this happens only as man is redeemed — not only spiritually, but socially, economically, and in every area of his being.

Church treasures suffer, missions lag, the hungry starve because farms, businesses, and economics have not yet been fully redeemed. "The transformation of the universe depends upon the completion of man's transformation by the working of God's grace."¹

God Reconciling the World

Paul tells us in 2 Corinthians 5:19: "God was in Christ reconciling the world to himself." Here again we are inclined to limit this to reconciling men and women to God. This, of course, is primary, but it was the "cosmos," His creation, He was reconciling.

The New International Commentary of the New Testament in commenting on this passage states, "The reconciliation is cosmic in effect. Applied in the first place to mankind; but since man, as crown of God's creation, in his fall brought a curse upon the subordinate realm also, so in man's restoration the whole created order (cosmos) will be restored also. What the First Adam dragged down the Second Adam raises up."

In reconciliation, as in creation, the work of Christ has cosmic significance. Colossians 1:20; Ephesians 1:20.

Also pertinent to this concept of God's creation is Romans 8:18-25. Lenski, in commenting on this passage in his commentary on Romans, paraphrases verses 18, 19, "Don't occupy your minds with your own trifling suffering. Think of the vast creature world groaning, and we with it, but having all its hope centered in us as sons of God, centered on us and on our deliverance." He suggests that this is mightier than Christian deliverance only, and that both the suffering and the glory in verse 18 involve the whole creature world. "The creature waits for the revelation of the sons of God" (v. 19).

Lenski further suggests that in Romans 8 the great fact that appears already in Genesis 1 and runs throughout all of Scripture, and is prominent in Revelation 21:1, comes fully to view: the unity of God's creation, Christ the Head of all things in heaven and on the earth. Eph. 1:10. Verse 20 of Romans 8 tells us that the creature was made subject to vanity, or vainness.

Because of the fall of man and the curse, it (the creature)

no longer serves the purposes God intended. It is abused by man at every turn, and it in turn harms and destroys man. This was not God's intent. The creature is subject to vainness, but not by its own will. But the creature waits for restoration, a hope given by God. Man's restoration will be pure grace, for man willingly disobeyed. The restoration of the creature world will be simple justice.

Notice the reading of this Romans passage in *The Living Bible*: "For all creation is waiting patiently and hopefully for that future day when God will resurrect his children. For on that day thorns and thistles, sin, death, and decay — the things that overcame the world against its will at God's command — will all disappear, and the world around us will share in the glorious freedom from sin which God's children enjoy."

For we know that even the things of nature, like animals and plants, suffer in sickness and death as they await this great event" (8:19-22).²

"This doctrine of the cosmic fall is implicit in the biblical record from Genesis 3 (where the ground is cursed for man's sake) to Revelation 22 (where there shall be no more curse), and is demanded by any world outlook which endeavors to do justice in the biblical doctrine of creation and in the facts of life as we know them."³

God's Interest in His World

Because of God's interest in His creation, God created man to care for the earth. He commissioned man to be fruitful and multiply. He wanted a community of people to promote His purposes in the earth.

Besides dressing and keeping the garden, subduing the earth, and having dominion, Adam was to name every living thing. God "brought them to Adam to see what he would call them." Certainly, loving concern is evidenced here. God was interested enough in man to create a wonderful habitation, land with fertile soil, pure water and air, boundless resources, and supplies for every need.

But we must not overlook the fact that God was also interested enough in His created world and creatures that He created man to care for them. He did not intend that man exploit His world, deplete the soil, destroy His for-

GOSPEL HERALD

Volume 66 Number 20

John M. Drescher, Editor

David E. Hostettler, News Editor

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

ests, dissipate the natural resources, pollute the waters and the air, and abuse His creatures.

Had man accepted his lofty position as a steward of creation, instead of wanting to be god of creation, the terrible woes that plague man and his world today would never have come. Man could be living in "The Great Society of God" where poverty, war, and sin were unknown.

Not until man has a right concept of God, of man, and of this created world; not until man recognizes and accepts his position as a steward of God in promoting His work on earth will the talents of man and the riches of the earth be released for kingdom purposes.

Until then the church will continue, futilely and frustratingly, trying to wring generous gifts from uncommitted people for the Lord's work. They will continue to have church budgets in the red. Members of the church will continue to bathe themselves in luxury while the world starves and nations perish in hell. The more nearly man can recognize the sovereignty and ownership of God, God's concern for His created world, the great stewardship trust given to man, and the great purposes of God in the world, the more he will seek first the kingdom of God and His righteousness, the more his talents will be dedicated, and the more will his purse strings be loosed for the glory of God.



1. Tyndale, New Testament Commentary, Romans 8:18-30.
2. From *The Living Bible*, copyright © 1971 by Tyndale House Publishers, Wheaton, Ill. Used by permission.
3. Tyndale, New Testament Commentary.

Assembly 73 for Youth

Assembly 73 is for the whole family including the youth. It is recognized that the youth have a special meeting planned for later in August, that of Convention 73 at Grand Rapids, Michigan. Because of registration limitations not all youth can attend Convention 73. Therefore Assembly 73 is giving a special invitation to youth who can't attend Convention 73 and is planning a meaningful program for them.

Truman Brunk, Jr., and Glendon Blosser of the Harrisonburg area and members of the Convention Planning Committee along with Harold Bergey, Virginia Conference Youth Secretary, and Jerry Meck, Lancaster Conference Youth Secretary, are making the plans for the youth activities.

Youth will participate in the Assembly 73 congregations, share in the worship services, and be involved in the total Assembly 73 program. Some youth are serving as delegates in the General Assembly business sessions. Besides the total group activities there will also be special activities planned for them. Following the dismissal of the regular

evening services there will be additional activities including music, drama, films, etc. which will be of particular interest to youth. Saturday night there will be a special youth emphasis night.

Assembly 73 offers to youth an opportunity to get a glimpse of the total church in its mission. We invite youth to participate and become involved in carrying out that mission. This is your invitation to attend Assembly 73 in August. — *Ivan Kauffmann, Assembly 73 coordinator*

Moderator's Corner

General Assembly Facing Issues

What will happen at Assembly 73 at Harrisonburg, Va., August 7-12? We may plan agenda, raise concerns, but only God and His Spirit know what the results will be. God's Spirit will be at work making the agenda into reality through the delegate body. The Assembly 73 sessions will be given to prayer, discussion, and consensus. The results which will seem good to us and the Holy Spirit will hopefully become guideposts for congregational, district conference, regional, and program board thought and action.

Some of the issues that currently appear high on the agenda are:

1. The role and authority of God's Word in the brotherhood for our time.
2. The meaning of church membership and congregational decision-making.
3. The issue of termination of life.
4. The role and function of women in the life of the church.
5. Amnesty, peacemaking in times of peace, and service for the full age range, not draft age only.
6. Goals and objectives for the Mennonite Church in the years ahead.
7. Forms of worship (small group-sanctuary continuum)
8. Individualism vs brotherhood and the concern of Christian unity.
9. The role and function of General Assembly in decision-making.
10. The issue of decentralization as over against centralization of church agencies and program board locations.

These are some of the concerns that are coming in. They are current and vital. How far we will get in relation to the resolution of these concerns or how many will be given time I do not yet know.

Come to Assembly 73 and be a part in finding God's will in these issues. General Assembly cares enough to become involved. — *Don Augsburger, moderator, Mennonite General Assembly*

The Church and Public Policy

(Another View)

by Vern Miller

As a social scientist and a Christian minister, I too am concerned about the relation of church to public policy. Many of Jesus' words and actions, if followed, constitute vigorous social action. Being asked to sell one's possessions in order to support the poor is just one example. Our Lord even led the people in a protest march and ended up being lynched because He was too critical of the establishment. (That God planned to have Him die for us does not negate the above fact.) He practiced His own nonviolent opposition to the politicians as did John the Baptist. If His teaching on forgiveness and fairness were followed fully there would be no injustice and far less poverty.

From the moment of His birth Jesus posed a threat to the politicians in power. When He died His own words about being King of the Jews were inscribed over His head. (Again, the fact that His statement was figurative did not lessen the paranoia of the politicians.)

It is not only reasonable that the church condemn public evils but mandatory. God pity us if theologians ever stop discerning because social problems are "too complex." The letter from Switzerland in the same issue in which Mr. Christenson's article appeared is just one evidence of the importance of the few outspoken religious critics of the status quo needed at all periods of history. That churchmen should be neutral because they don't know all the details sounds a little too much like what we have been told about the war for the last eight years.

Social problems are indeed very complex and no one knows this better than those who are their victims. While Mr. Christenson has been reading and teaching, some of us have been squarely in the middle of the issues cited. The difference between us lies in our location. From his middle-class ivory tower he may advocate Christian neutrality. I cannot. This only provides the rationale needed to support the current trend toward scuttling all "people programs" to curb inflation. Considering the weight of the problems as experienced by its victims I would rather be wrong than be silent. It is incumbent on spiritual leaders to help chart the course with whatever information they can get. The alternative would leave

these matters solely to the social scientists and the politicians who may not insist on morality in their positions. (Note, for example, the lack of compassion for the poor that is on the rise.)

If some theologians have been guilty of naivete, Mr. Christenson is guilty of shallow analysis. Since "the least informed persons don't know much more about what will work and what won't," I'd prefer the recommendations of a Christian with ethical principles to that of an "expert" with a middle-class bias and no empathy for the alienated. I also trust God to give dedicated Christians some divine insight that just might tip the balance so far as being correct is concerned.

Medicare and Civil Rights are not the only measures that have brought about meaningful change. I agree that far too much of the public dollar has been misspent for wars in the past, present, and future. A disproportionate amount of dollars have gone into the highway program, oil depletions, and other industrial giveaways. However, the real people programs have never been adequately funded. It is fallacious to imply that "trillions of dollars" have gone into the programs designed to meet social needs. Millions, maybe; but the trillions have gone for middle-class business subsidies, foreign aid, and the arms and space races. These boondoggles combined have taken the major part of the public dollar for two decades.

Many OEO programs did work. The poverty programs could have benefited from pilot projects that suggested direct cash subsidies to the unemployed and underemployed. This cuts out the middle operators and gives tangible and realistic help to the hard-core poor. Now rather than analyzing the projects and salvaging the best, we are seeing everything go.

The same goes for Manpower and retraining programs. There were far too many disappointments like "graduating" back to the street because no job existed to fit the training. But, again, eliminating retraining altogether is most certainly not the answer. Some did find jobs and a new lifestyle.

Many educators would disagree vehemently on Head Start. It was without a doubt the very best of the OEO programs. Yet in the rush to prove a point this too must go. Is there no genuine Christian empathy for the educa-

Vern Miller, Cleveland, Ohio, is pastor of the Lee Heights Community Church of the Ohio and Eastern Mennonite Conference.

tionally deprived child? Jesus said, "Let the children come to me, do not hinder them; for to such belongs the kingdom of God." Many of these programs were in churches and the eternal spin-off can only be imagined.


Federal Housing programs have flaws that need correcting. The greed of contractors who robbed the government and cheated the poor had to be purged. But again, did all the public assistance in the area of decent shelter have to go? Must the poor, the elderly, the black, red, and brown be consigned again to inferior housing? While urban renewal was definitely a mixed blessing the alternative would have been even more intolerable slums in all our major cities. They exist now but would be many times more extensive without public housing. Now that the courts have decreed that public housing must be allowed in the suburbs Mr. Average American is all for scuttling the whole program. Are we supposed to be neutral while all these people programs including rehabilitation programs for the handicapped and the ex-offender go down the drain? God help us if we do!

The Peace Corps cannot be so easily written off. If it were of trifling consequence why would developing countries continue to ask for volunteers? Is this not a far more Christlike use of manpower than the continued maintenance of our troops in Europe and our "advisers" and bombers in southeast Asia?

Busing black children is not the real issue nor is it the most favored means of integration. But if one is black and in an inferior school, any means of achieving equality is worth some sacrifice. Not so for the fat cat in the suburbs who has no feeling for the intellectually and socially starved children in the inner city and rural slum.

A good scientist knows that results can be skewed by a biased selection of facts and the absence of a control group. On the surface, Mr. Christenson makes a plausible case. But the article is filled with half-truths and its recommendations demand further scrutiny. (The trouble with half-truths is that we just may have used the wrong half.)

Yes, I agree that government without conversion and discipling of people cannot permanently change society. But attempts to muzzle the ministry on social issues must never be allowed to succeed. To throw a "Jesus halo" over the silencing of religious leaders appalls me. If ministers have erred in the past let us educate them better and let us release all that classified information that keeps us in ignorance. Let us have done with the egghead jargon that separates the collegian from the pastor and together lift our prophetic voices in these last days.

If we don't know what to tell the government, who in heaven's name does? The issue is not personal relationships versus public pronouncements. It is completely possible, with God's help, to excel at both. 

A Christian Declaration on Amnesty

(A statement adopted by the Mennonite Central Committee Peace Section, March 31, 1973.)

As a major chapter in the Indochina war ends, it is important that the suffering and tragedy of the millions of war victims in southeast Asia and North America not be forgotten. In a real sense everyone is a victim — those who promoted misguided policies as well as those who suffer from the terror of bombs and napalm and the thousands of civilians still imprisoned in South Vietnamese jails. Another group which continues to be victimized by the war, though they courageously refused to participate in it, are the thousands of fugitives from compulsory military service. It is for these persons that amnesty is needed.

I. Canada and the United States were once known by the nations of the world as lands of refuge for persons who opposed peacetime conscription or who refused to fight in wars. Among those who came for such reasons were some of our Mennonite and Brethren in Christ forebears. Many came as fugitives from compulsory military service. With the war in Indochina, this situation changed and the United States has now become a land from which men are fleeing. Canada, among other nations, has been the recipient of many of these fugitives of conscience.

Many Christians in Canada have rallied to aid those troubled, conscientious young men and their families; they have provided food, shelter, and fellowship. These ministrations of mercy grew out of a deep sense of Christian obligation to help "the stranger within the gates." It was also a repayment, in many cases, for the hospitality and friendship given to those who earlier came to Canada as refugee-immigrants. We thank God for these demonstrations of love and compassion.

II. As Mennonite and Brethren in Christ Christians, we oppose all wars and believe that the refusal to participate in war is the Christian's duty. The Indochina war is no exception. Indeed this has been a particularly heinous war in the way it has been fought. It is our strong belief that Christ's message of peace and reconciliation is at the very heart of the gospel. From this perspective and with this concern we speak for amnesty, an action which we believe can help heal the wounds of the war.

Reconciliation and the restoration of civil rights can come through a general amnesty — an amnesty which will, as the word in its origin implies, forget the legal offenses because of a greater interest at hand. For us in this situation, amnesty is the law's ability to set aside its own power to indict and punish.

Many not faced with the life and death decisions of the draftee or a person in military service, see amnesty either as a generous act for youths who made a mistake or as forgiveness for those who broke the law. For Anabaptist Christians, the view is quite different. We join with many of these young men in believing that taking a stand against the immorality of the Vietnam war needs no forgiveness. The "premature awakening of conscience" should not cause the young men who early opposed participation in this immoral war to continue to be considered criminals. Indeed are these not a part of that creative minority who have helped to change American opinion from supporting war to the recognition that it was a fundamental mistake?

III. Most Mennonite and Brethren in Christ young men have refused military service for conscientious reasons and have accepted alternate service assignments. For some from our churches, however, the decision to refuse military service also led to questioning the validity of performing alternate service. This decision was usually the result of deep struggles of conscience and a serious attempt to be a faithful Christian disciple. These Mennonite young men, perhaps numbering several dozen, are part of the larger group of potential amnesty recipients.

IV. Several hundred thousand men may be affected by a general amnesty. Some of these have never been in the military. A minority of this group chose not to cooperate with Selective Service or the military in any way. Most Mennonites who would be recipients of amnesty are in this group. A larger group of men, however, did attempt without success to gain conscientious objector classification. Despite their opposition to all war, some of these were denied conscientious objector status, often because of administrative mishandling by Selective Service. Others were not recognized as conscientious objectors because they felt participation in some wars may be right, even though they believed participation in the Vietnam war was wrong. These men accept the just war position which calls on persons to discriminate individually between just and unjust wars. Most Christian churches take this position officially; it is not recognized legally, however.

These potential recipients of amnesty who were not in the military generally find themselves in one of three situations. First, they may already be convicted of draft law violations and be in prison, on probation, or released after serving a sentence as a felon. Since 1964, 7,433¹ have been prosecuted and those convicted have lost some fundamental rights of citizenship. Another 17,200² are awaiting prosecution. Second, they may be living in Canada or other countries to escape military service and prosecution. Between 30,000 and 40,000³ men are in this group. Third, they may be living "underground" in the United States or its territories and be liable for prosecution. No firm statistical evidence is available regarding the number of men in this group, but it is commonly estimated that this number is as large as that of the group which migrated.

V. The largest group of potential amnesty recipients

did not initially claim conscientious objection to war. They were drafted or enlisted in military service and then discovered that their conscience would not permit them to continue performing such service. As a result, these men find themselves in one of three situations.

First, there are those sentenced to military prisons after unsuccessful attempts to obtain discharges. Second, there are those who were less optimistic about getting such discharges and deserted from the military; these men when apprehended are also subject to military prosecution for their actions. The third and largest group includes those who have received other than honorable military discharges for actions based on principled objection to war. These men face consequences somewhat less severe than a convicted felon, but carry a stigma as a result of the other-than-honorable discharge that may hinder future chances of employment or favorable character references.

VI. Amnesty is in the best tradition of the United States; eleven presidents have granted amnesty following wars and rebellions. A general amnesty was granted to all following the United States Civil War — even to those found guilty of treason.

The time has come again to bind up the nation's wounds, wounds resulting this time from the Vietnam war. Amnesty will help reconcile the nation and a large group of its alienated sons.

VII. In light of the above considerations, the Peace Section of the Mennonite Central Committee:

1. Asks our congregations to welcome back those who because of conscience violated the Selective Service Act or Military Law to avoid military service.

2. Urges our Mennonite and Brethren in Christ bodies to support a universal amnesty which without being punitive would restore all civil rights to those having refused military service for conscience' sake.

3. Appeals to the United States Government to recognize the value of the witness of the men who opposed the war by restoring full civil rights with impunity to these men.

4. Commends those governments such as Canada which admitted young men.

1. Administrative Office of U.S. Courts.

2. Department of Justice 1972 Draft Violators; Selective Service 1973 Draft Violators.

3. National Interreligious Service Board for Conscientious Objectors.

Wit and Wisdom

He writes from out in Denver, and the
story's mighty short;
I jest can't tell his mother! It'll
crush her poor ol' heart!
An' so I reckoned, parson, you might
break the news to her —
Bill's in the Legislatur', but
he doesn't say what fur!

— James Barton Adams

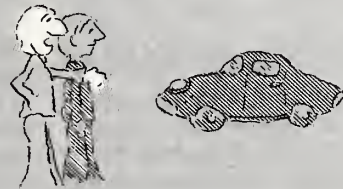
WHEN YOUR TEEN-AGER THINKS ABOUT SERVICE...



WHERE DO YOU STAND ?

ABOUT HALF THE YOUNG PEOPLE WHO ENTER VOLUNTARY SERVICE SAY THAT THEIR PARENTS DIDN'T ENCOURAGE THEM IN THEIR DECISION.

ONE USER'S FATHER PROMISED HIM A NEW CAR IF HE STAYED AT HOME.



SOME PARENTS SAY:



"STAY HOME,



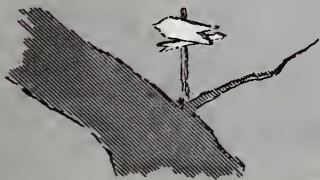
GET MARRIED,
GET SETTLED,



GET A GOOD JOB,
GET SOME MONEY
IN THE BANK."



WHAT ABOUT GIVING?



WHAT DOES IT MEAN TO FORSAKE ALL AND FOLLOW CHRIST?

ARE THERE WAYS YOU CAN BE MORE SUPPORTIVE WHEN YOUR SON OR DAUGHTER CONSIDERS SERVICE ?



voluntary service

A CHANNEL FOR PUTTING FAITH INTO ACTION

Mennonite Board of Missions • Elkhart, Indiana

Seminar for Ministers and Spouses

Five special Seminars for Ministers and Spouses are projected for this summer. They are open to any minister and spouse of the Mennonite Church on a first-come, first-served basis. Priority will be given to ministers in transition and for those in pastorates for longer periods of time.

The purposes of the seminars are: (1) to provide a resource for personal growth, (2) to give new perspectives on life and ministry, (3) to acquire skills for more effective congregational ministry, (4) to experience a caring-sharing community, (5) to worship together, and (6) to provide opportunity for reassessment of gifts.

The seminars include such features as Bible study, discussion on emerging issues in congregational life, and group experiences, including marriage enrichment.

The dates, locations, and resource persons are:

May 22-27, Conrad Grebel College, Waterloo, Ontario. Resource persons: Ross T. Bender, Clayton Beyler, Ralph Lebold.

June 12-17, Hesston College, Hesston, Kan. Resource persons: Clayton Beyler, John M. Lederach, Howard J. Zehr, Ray Keim.

June 26—July 1, Laurelville Church Center, Mount Pleasant, Pa. Resource

persons: Ray Keim, Paul M. Lederach, Paul M. Miller, Howard J. Zehr.

July 10-15, Eastern Mennonite College, Harrisonburg, Va. Resource persons: Truman Brunk, Jr., John M. Lederach, Dan Shenk, Howard J. Zehr.

July 24-29, Goshen Biblical Seminary, Elkhart, Ind. Resource persons: Ross T. Bender, Ray Keim, Paul M. Miller, Howard J. Zehr.

The cost to participants will be from \$60 to \$65 per couple for each of the seminars, except the one at Laurelville will need to be \$75 to pay for the additional facilities made available. Churches are encouraged to pay the costs for their ministers and spouses.

Some subsidy is available for those who may need it, especially those who will need to travel greater distances. Any minister wishing to participate but feels he cannot because of limited finances should write to the office of the Board of Congregational Ministries and inquire about available funds. Ministers and spouses are urged to register early. It is expected that registrants will participate in the seminar of closest proximity to their homes. However, if the dates are more suitable otherwise, preference may be indicated.

rental fee). Initially presented as the TV "launch" program for Key 73, this film is an attempt to help us understand our own faith and ways of sharing that faith. *Faith in Action* looks at significant things that are happening in a variety of locations. Coupled with testimonies of persons involved this can become a stimulus for each Christian fellowship to examine itself; and its outreach efforts. This film has potential use long beyond Key 73 — unless all of North America is evangelized by the end of 1973! Leader's guide. Youth-adults.

Committee Appoints Overseas Personnel



The Overseas Missions Committee of Mennonite Board of Missions, Elkhart, Ind.; includes (from left top) Emerson McDowell, Unionville, Ont.; Calvin King, Colorado Springs, Colo.; David Hostetler, Scottdale, Pa.; Paul M. Miller, Goshen, Ind.; John Koppenhaver, Hesston, Kan. (chairman); Glen Miller, Columbus, Ohio; Doris Lehman, Elkhart, Ind.; Lois Amstutz, Hesston, Kan.

Seven persons were appointed to overseas missions assignments at the quarterly meeting of the Overseas Missions Committee of Mennonite Board of Missions, Elkhart, Ind. The committee met April 24 and 25 in Elkhart.

New appointees include Robert and Jolene Yoder, Iowa City, Iowa (Nepal, three years); Nancy Kinsinger, Parnell, Iowa (London, two years); Lois King, Malvern, Pa. (Paraguay, two years); Jon and Ruth Beachy, Goshen, Ind. (Paraguay, two years); Ruth Wenger, Harrisonburg, Va. (India, two years).

The committee interviewed persons who are on furlough, who are terminating, and who served special assignments.

In reviewing the financial situation of the Mission Board, the committee noted a 12 percent increase in contributions in 1972 over the previous year. While the first two months of the 1973 year show a lag of 32 percent in contributions, it is too early to predict any overall pattern, H. Ernest Bennett, Board secretary reported. The Board adjusted its budget to a ten-month fiscal period in 1972 to change to

Suggested Key 73 Summer Film Bookings

The flurry of bookings of films supporting the Key 73 thrust has tapered off, reports Harold L. Weaver, director of Audiovisuals at Mennonite Board of Missions. Congregations interested in using the following films in their summer programming can reserve them from Mennonite Audiovisuals, Box 370, Elkhart, Ind. 46514.

There's a New Wind Blowing (50-minute color motion picture, 1972; rental: \$35.) Produced by Family Films as a resource for the nationwide evangelism emphasis, Key 73, this is an inspiring, in-depth look at Christian evangelism in action. The film examines successful church programs now in operation — programs reaching out to others with the good news, each in its own unique way. Visitation evangelism, tape ministry, teen breakfast club, small Bible study group, weekday kindergarten, free clinic, language class, mothers' club, telephone counseling service, prayer therapy, coffeehouse, campus outreach —

all are part of the montage of examples. These are ideas your congregation will find stimulating, and in some cases may be able to adapt to your community and fellowship. Youth-adults.

Sharing the Glory (30-minute color motion picture, 1971; rental \$20). "When the chips are down, your religion is just something to hide behind!" Greg tells Ron at the warehouse where they work. Ron wants to share his faith, but for some reason Greg isn't hearing him. This unusually fine dramatic film brings together an assortment of persons representing a variety of commitments. About evangelism — specifically, the area of personal witnessing — *Sharing the Glory* demonstrates how every Christian may take advantage of everyday opportunities to witness to his faith in Jesus Christ. Leader's guide. Suited for use with junior highs through adults.

Faith in Action (28-minute color motion picture, 1972; rental \$15 — new reduced

the new regular pattern beginning on Feb. 1.

The Overseas Missions Division is operating within budget currently even though the recent dollar devaluation and currency fluctuations are affecting the original budget projections, Jim Kratz, associate overseas secretary stated. Certain adjustments in allowances will be made as soon as the monetary situation stabilizes.

The committee viewed the newly released 32-minute film *The Young Bold Believers of Union Biblical Seminary*. The film was produced to highlight the work of the seminary at Yeotmal, India, and encourage contributions to the endowment fund. New pending legislation in India — the Foreign Exchange Act — would restrict all transfers of foreign funds coming into the country.

Gottfried Oosterwal, of Andrews University in Berrien Springs, Mich., addressed the committee on "Modern Messianic Movements as a Theological and Missionary Challenge." Oosterwal pointed out the universality of these movements, the consistently negative reaction to them on the part of missionaries, the complexity of factors which give rise to them, and their theological significance.

The committee reviewed the study leave plans of the overseas secretary, Wilbert Sherk. He will be studying during the 1973-74 academic year in the Department of Religious Studies at the University of Aberdeen, Scotland. During his absence Carl Kreider, former chairman of the committee, will be serving in the Overseas Office.

Ressler's Return to U.S.



Ruth and Rhoda Ressler

After 24 years of service in Japan, Ruth and Rhoda Ressler have completed their last term there.

Ruth and Rhoda will spend three months at their childhood home at the corner of Walnut and Grove streets, Scottsdale, Pa., and then some time at their mother's home farm near Sterling, Ohio. "After that our plans are indefinite," they commented in a recent interview at Mennonite Board of Missions, Elkhart, Ind.

"There is insecurity ahead, yet we

don't need to see the long view. As long as we have soup for supper or an invitation out we can relax," said the teachers, most recently of Osaka, Japan. They plan to visit congregations in various areas of North America during the next six months.

Philadelphia Groups Form New Council

Cooperation among Mennonite and Brethren in Christ groups in Philadelphia has expanded with the formation of the Philadelphia Mennonite Council on Apr. 12.

The council is an outgrowth of the Philadelphia Mennonite Coordinating Committee but has representatives of a wider spectrum of Mennonite churches and church agencies.

Six congregations, three conferences, three Voluntary Service units, plus several other Mennonite-sponsored programs are participating in the council.

Mark Miller, newly elected chairman of the council, said one of the first actions of the council was to sponsor an inter-Mennonite fellowship meeting on Apr. 29. John Freed, pastor of the Towamencin Mennonite Church and chairman of the mission commission of the Franconia Mennonite Conference, has been asked to speak on "Identity Conflict in the Communication of the Good News."

Other goals for the council will be publication of a newsletter, which was formerly sent only to Mennonite students in Philadelphia, helping students relate to Mennonite churches in the city, facilitating congregational renewal, and providing speakers and information about the city to rural churches.

Miller said Messiah College (Philadelphia campus), a Brethren in Christ institution, was considering starting a seminar center to educate evangelical church people to the needs of the city. The Philadelphia Mennonite Council hopes to become involved in this.

The council will also be a clearinghouse which area conferences can use to test proposals for funding new projects or personnel in Philadelphia.

Participating in the council are Diamond St. Mennonite Church (MC), Germantown Mennonite Church (GCMC), Norris Square Mennonite Church (MC) — both English and Spanish sections — Oxford Circle Mennonite Church (MC), Second Mennonite Church (GCMC), Eastern District Conference, Franconia Mennonite Conference, Lancaster Mennonite Conference, and the Philadelphia-Chester District of the Lancaster Conference.

Voluntary Service units of the General Conference Mennonite Church, Mennonite Board of Missions, and Eastern Menno-

nite Board of Missions and Charities participate along with Crossroads Community Center (sponsored by the Eastern District Conference), Germantown Mennonite Church Corporation, Mennonite Student Services, Messiah College (Philadelphia campus), and Bethany Day Care Center (Lancaster Conference).

"Now every known Mennonite group in Philadelphia is involved," Mr. Miller said.

The council is planning another inter-Mennonite series of meetings Oct. 26-28, with Don Jacobs, Eastern Board worker in Kenya, East Africa, as speaker.

Other members of the council's strategy committee in addition to Miller are Raymond Jackson, pastor of the Diamond St. Church, vice-chairman, and Wesley Mast, Mennonite Student Services, secretary.

MMHS Meets at Oaklawn

The semiannual meeting of Mennonite Mental Health Services (MMHS), including an educational program and a business session, was held at Oaklawn Psychiatric Center, Apr. 13, 14.

The first day the MMHS Board and representatives of the affiliated centers and hospitals met with Oaklawn staff members in a "miniversity." Information and sharing sessions were offered on Oaklawn's new rehabilitation program, the Center's organization, its clinical programs, the management information system, services to children, community relationships, and major issues and problems.

The business session included reports on major new areas where MMHS is involved, particularly mental retardation, offender ministries, and services to Paraguay.

The Board approved a set of objectives in mental retardation. The objectives call for further efforts to provide information on retardation for the churches; to broaden services to congregations by making available consultants and specialists in retardation; to give greater consideration to camping and retreats for the retarded; to develop a philosophy statement to guide churches and agencies as they work in behalf of the retarded; to plan a seminar for those working with the mentally retarded; and to consider staffing a specialist in retardation who for an initial term of two years can take leadership in education consultation and promotion among Mennonite Central Committee constituent groups.

MMHS also decided to focus attention on services to youth in trouble with the law or potentially so. The agency plans to develop fraternal relationships with a number of Canadian and United States programs which work with youthful offen-

ders or emotionally disturbed. A workshop for these institutions is planned for the spring of 1974. An advisory committee of Board members and other interested persons is to be appointed to guide the program for youthful offenders.

Vernon Neufeld, director of MMHS, reported that the extension of mental health services to Paraguay is proceeding satisfactorily. Gerhard Friesen of Winnipeg is currently serving as consultant in activities and occupational therapy at the national mental hospital. This summer John and Betty Bergey are scheduled to join him as consultants in psychiatric nursing and public health nursing respectively for a period of one year. Merrill Raber of Prairie View will work this summer with private and public agencies in Asuncion in areas related to mental health, in cooperation with the Kansas-Paraguay Partners of the Alliance. John Kroeker, also of Prairie View, will spend the summer working among the Mennonite colonies as a mental health educator.

Incumbent officers were reelected for another year. Now serving are Luke Birky, chairman; Elmer Ediger, vice-chairman; Charles Neff, MD, secretary; and William Zuercher, treasurer.

Audience Needs Key to Spots Use

One thing I noticed on this trip again is the competitiveness of public service programming, said Dave Thompson, director of Mennonite Media Services.

Thompson made the comment after spending a week in Texas Apr. 9-13 marketing the new radio and TV spots produced by the Mennonite Brethren, General Conference Mennonite, and Mennonite churches.

He noted that an increased number of groups are competing for the free time stations made available for public service announcements (psa's).

"The March of Dimes, The United Fund, government-supported groups, and others are constantly using the media to sensitize the public on issues," Thompson noted. "And they do it with top quality productions."

Quality of production and relevance of content to community needs are the key factors in determining whether or not a station will use the TV spots, Thompson said, adding, "And the stations determine what community needs are."

In Corpus Christi area he found a number of Mennonite churches working together to plan community outreach that relates to community needs — "not converting them to the 'right' theology, but bringing healing to community hurts."

Churches in the area provide bilingual services for the Spanish-Americans.

New Opening for Volunteers in Alberta

One of the newest openings for Mennonite Central Committee volunteers is Youth Orientation Units (YOU), the dream of Alberta's Peter Rempel and George Loewen. YOU, located on the picturesque banks of the North Saskatchewan River 60 miles southwest of Edmonton, provides an environment in which 16-to-20-year-old young people can test their vocational interests and abilities.

Six teenage boys are currently living near the quarter section of wild country, where cabins for future units will be built. Rempel and Loewen hope to create a setting where young people — those who have been in correctional facilities, as well as school dropouts and those who have not yet been in trouble with the law —

can learn to take responsibility.

YOU is only for youth who want to come. Rempel believes that desire is important in a person's success or failure.

The project is designed to give participants specific training in a vocational field.

"Work now consists of hauling hay; cutting, splitting, and hauling birch wood to Edmonton for sale for fireplaces; setting up a sawmill to cut rough lumber; and disassembling old caterpillars, drag lines, and motors for parts," reported John Wieler, MCC Canada, in March.

But life at YOU is not all work. The 160-acre tract of land offers skiing, skating, fishing, hunting, swimming, camping, and canoeing possibilities.

Volunteers Go South

Eight persons participated in a Voluntary Service orientation held at Camp Hebron, Halifax, Pa., from Apr. 16 to 19.

William Weaver, pastor of the South Seventh Street Mennonite Church, Reading, Pa., and director at Camp Hebron, led Bible studies from the Book of James, which helped participants to take a fresh look at themselves and each other.

Other activities of the week included input from Nelson Good, VS area administrator, on communication and conflict-resolution; a talk by Myron Dietz, teacher at Lancaster Mennonite High School, on the Anabaptist heritage; a work project, simulation games, recreation; and a dyadic encounter session in which two partners confronted each other in deep-level sharing.

The week ended on Thursday evening, when parents joined the VSers in a meal

at Camp Hebron, listened to a short program by the group, and finally commissioned their children to their places of service by laying hands on them in time of prayer.

The volunteers and their assignments are as follows:

First Row (left to right): Nancy Cline, Harrisburg, Pa., child care worker in Homestead, Fla.; Sandra Keller, East Berlin, Pa., nurse aide at Anderson, S.C.; Lois Connelly, Harrington, Del., child care worker in Homestead, Fla.; Dorothy Hollinger, Strasburg, Pa., child care worker in Homestead, Fla.

Second row (left to right): Arden and Caroline Landis, Souderton, Pa., maintenance and manager couple at Camp Deepark, Westbrookville, N.Y.; Iona and Marlin Swartzentruber, Hershey, Pa., hospital worker and unit directors in Atlanta, Ga.





Four graduating health promoters with Frieda Schellenberg in Rancho Nuevo, Bolivia.

New Health Posts in Rural Bolivia

Frieda Schellenberg, a nurse from Watrous, Sask., with her Bolivian counterpart, Rafaela Suruby, completed another nine-month health course in five rural Bolivian villages. On Mar. 2, a total of ten men and six women graduated as village health promoters. The five villages are the present homes of Mennonite Central Committee teachers Dennis and Wilma Peachey, Murry Luft, Larry Stuckey, Butch Gerbrandt, and former teachers Ray and Mary Kratz.

Because of the isolated location of the rural villages and the lack of facilities and drugs, Bolivian nurses do not want to live in these villages. So three years ago the MCC nurses changed their program. Instead of running a health clinic where they only took care of the sick, the nurses began traveling to the isolated villages. They wrote up a health course to teach villagers how to take care of their own sick.

The new program begins with a health committee from each village. The health committee elects residents of the village to take the course. The course has four areas of study: first aid, diagnosis and treatment of common diseases, midwifery, and community health.

The village has to build a small health post and a medicine cabinet. MCC provides the first stock of medicine. The health promoters use the money from the sale of these medicines and office calls to replenish their stock. Each health post is also left with some basic equipment.

Alumni at Work

A Bridgewater, Va., man was installed during homecoming activities on Apr. 28 as president of the Eastern Mennonite College Alumni Association for two years.

Fred L. Denlinger replaces outgoing president Harley R. Showalter of Harrisonburg on the seven-member executive committee. A 1958 EMC graduate, Denlinger is a guidance counselor at Harrisonburg High School.

Elected vice-president of the association was Linford K. Gehman, who operates the Green Valley Clinic at Bergton, Va. Gehman, a 1959 EMC graduate, was named "alumnus-of-the-year" in 1970.

Continuing as executive committee

members are Joyce Rutt Eby of Harrisonburg, secretary; Delbert L. Seitz of New Holland, Pa., financial agent; Dewitt Heatwole of Harrisonburg, trustee representative; Omar Eby of Park View, faculty representative; and Larry E. Nolt, director of alumni relations at EMC.

Winning two-year terms on the association's board of directors were Henry Benner, a Ronks, Pa., schoolteacher; Helen L. Lapp, a Lansdale, Pa., homemaker; James F. Logan, Jr., of Mt. Crawford, Va., director of student activities at Madison College; J. Lorne Peachey, *With* editor from Scottdale, Pa.; and Jean E. Snyder, music teacher in Goshen, Ind.

The presidents of EMC's seven regional alumni chapters also serve on the association's board of directors. They are Walton Hackman, Akron, Pa.; Richard Headings, Lebanon, Ore.; Darrell Jantzi, Ayr, Ont.; Wendell Maust, Pigeon, Mich.; Cleon Nyce, Perkaspie, Pa.; R. Clair Weaver, Lancaster, Pa.; and A. Jerome Yoder, Sarasota, Fla.

Students in Florida for Biology Course

During spring trimester, 29 Goshen College students were in the Florida Keys at Big Pine Key Seacamp in a marine biology course, Apr. 28 to May 13.

Under the direction of Jonathan N. Roth and C. Franklin Bishop, professors of biology at GC, students collected and identified marine plants and animals and studied the ecology of the area.

A boat, individual snorkeling equipment, and laboratory facilities were available to the students.

While collecting specimens in the water, students worked in pairs and had a collecting pan in an inner tube attached to them for safety. Specimens were held in seawater aquariums for study and then released.

mennoscope

Gospel Herald Editor Appointed

The appointment of Daniel Hertzler, Scottdale, Pa., to this important post in church publishing was announced jointly by Ben Cutrell, publisher, and Rufus Jutzi, president of the Mennonite Publication Board. Many readers have become familiar with his stimulating editorial insights through the pages of *Christian Living* magazine, which he has edited since March 1960. Hertzler will take up his new duties as soon as arrangements can be made for editing *Christian Living*. September 1 is the target date. He will continue to administer the periodical

division at the House.

The Honduras Mennonite Church organized the first Mennonite Disaster Service (MDS) unit outside of North America, Apr. 12 and 13. Honduras faces three natural disaster threats every year. Floods hit the northwest area of the country in early spring. Extreme drought in the summer months is a problem for the central and eastern highlands. In the fall hurricanes storm Honduras' east coast. The Honduras Mennonites are familiar with MDS since North American units helped with hurricane recovery in their country in 1961 and 1969.



Arno and Jacqueline Thimm

An international couple presently living in Switzerland were named joint recipients of the seventh "alumnus-of-the-year" award during Eastern Mennonite College's Alumni Association banquet on Apr. 28. Arno and Jacqueline Thimm, 1961 and 1960 EMC graduates respectively, received the award in absentia from Harley A. Showalter of Harrisonburg, Alumni Association president. Thimm, an instructor at the European Mennonite Bible School at Bienenberg, Switzerland, also directs European Mennonite youth ministries, which includes counseling work and coordinating church-sponsored peace projects.

Along with the traditional commencement activities, May 17-20, Hesston College is planning a celebration of its Pennsylvania German heritage. Bob Hostetter is writing a musical drama entitled *Play-Ground*; Randy Zercher is writing the lyrics. Hostetter and Zercher are on the faculty at Hesston College. Jan Gleysteen from Scottdale, Pa., will also lead several Anabaptist seminars, one of them for pastors. There will be a wide variety of activities on the campus May 17-20: arts-crafts, food, music, drama, family, Anabaptist tradition, and graduation. A new film, *Beyond This Land*, directed by Bob Hostetter will also be shown.

Multiplier workshops are being arranged through the office of the Board of Congregational Ministries in Goshen. One will be held at Hesston College, June 8-10; another at Conrad Grebel College, Waterloo, Ont., June 15-17; and still another at Laurelville Church Center, Mount Pleasant, Pa., June 22-24. These seminars are by special invitation through conference leadership. Persons desiring more information may write to Howard J. Zehr, associate secretary, Mennonite Board of Congregational Ministries, Box 513, Goshen, Ind. 46526.

Cry of the Northland, a paperback by Virginia Crider, has just been released by Christian Light Publications, Harrisonburg,

Va. This book, giving part of the personal story of a Mennonite evangelist, is the first in a Northland Series, based on experiences from the life of the same minister.

The Mennonite Mission family in Somalia contributed 855 shillings to the Somali government. The money is for the people in the northeastern part of the country who were severely affected by the cyclone which occurred there late last year.

The Elam K. Stauffers, missionaries on furlough from British Honduras, arrived in Pennsylvania in mid-April. They had spent two months in Oregon after their return from British Honduras on Feb. 17. Their address for the next two months will be 60 Main Street, Salunga, Pa. 17538.

William and Judy Houser left on Apr. 28 for language study in Costa Rica before proceeding to their assignment in British Honduras. The Housers will provide leadership to the VS personnel in British Honduras, as well as have supervisory responsibilities in the Orange Walk Trading Center. In the commissioning service at Stauffer Mennonite Church on Apr. 22, William was given a ministerial permit.

Jason Denlinger, pastor of the Williamsport Mennonite Church, reported recently, "Our Monday night Yokefellow prison ministry group at Allenwood Prison has progressed to a Bible study group. The meeting is announced over the entire prison camp as a Bible study group. Just last night the response was greater than any other recent meeting, even though a movie was being shown elsewhere and it was raining. The Lord has granted my heart's desire after 3 1/2 years. Glory to God."

Kenneth and Miriam Nauman, pastor couple in Homestead, Fla., reported recently, "Our congregation was chosen as 'Church of the Week' for Apr. 17 on TV, Channel 6. Three of us spent many hours developing a ten-minute presentation about our congregation and the Voluntary Service unit. The program was aired live at 8:30 on a Saturday morning."

Dedication services for the new Glade Mennonite Church building, Accident, Md., will be held in the new meetinghouse on May 20, at 2:00 p.m. The dedication sermon will be delivered by Paul Roth, Harrisonburg, Va.

There is a very urgent need for at least ten volunteers in Wilkes-Barre, Pa., to work in flood clean-up activities during the summer months. Mennonite Disaster Service has openings for an electrician, plumber, job foreman, and a leadership couple, plus about five others who can work from June 11 to Aug. 17. If interested, please contact Marge McGinnis,

Box 370, Elkhart, Ind. 46514. Phone: (219) 522-2630.

Ministers and lay delegates from 17 Mennonite churches in South Carolina, Georgia, and Florida met together at Lakewood Retreat, Brooksville, Fla., for the Sixth Annual Meeting of the Southeast Mennonite Convention, Apr. 27-29. A sense of unity and oneness in Christ was very much in evidence as Samuel Janzen, guest speaker, led the inspirational worship experiences. Reports from the congregations indicated significant involvement in Key 73 and that God is very much at work in the Southeast. The convention approved and elected a seven-member executive committee for the district, gave new direction for VS in the Southeast, and approved a gift discernment committee. It accepted a larger proposed budget which included Board of Congregational Ministries askings.

David Augsburg, writer-speaker for Mennonite Broadcasts, has been accepted into a summer internship at St. Elizabeth's Hospital in Washington, D.C. The internship, with a grant for study, runs from June 18 through Aug. 25. The focus is on clinical mental health training for ministers.

The food situation in India has become critical, reports S. Paul Miller, in an Apr. 18 letter to Mennonite Board of Missions, Elkhart, Ind., teacher at Union Biblical Seminary in Yeotmal, Maharashtra State. "Since the government takeover of all purchase grains, grain has simply disappeared from the market. As a result the prices have almost doubled in the past month." In former years the seminary usually bought about 100 bags of wheat and 70 bags of rice, but has been unable to buy any this year, he states.

"Some of us live in big white houses, some of us live in small . . ." the words of the song, "Children One and All" open the 140 slide, 13-minute tape and script visualization of three "top 40" songs of the recent past. The set, called *Lean on Me*, includes "Children One and All" as sung by Mary Travers, "Easy to Be Hard" by Three Dog Night, and "Lean on Me" by Bill Withers. It was prepared by Harold L. Weaver as a chapel presentation at Mennonite Board of Missions. The songs and pictures deal with the variety of needs we experience in our humanness. The set concludes with a prayer to God to help us to be really free, and for a better understanding of His love and compassion. The set might be used as a devotional meditation, as a discussion stimulator, or as a motivation to greater concern to be compassionate Christians. Available for a \$3.00 service charge from Mennonite Audiovisuals, Box 370, Elkhart, Ind. 46514.

The following cablegram was received from Blanche Sell, Dhamtari, India, on Apr. 21: SIM KUSHAL DIED SINGING CRUCIFIXION SONG GOOD FRIDAY CHURCH SERVICE DHAMTARI. (Sim was a deacon in the India Mennonite Church; for many years the head compounder at Dhamtari Christian Hospital; and musically gifted.)

Mrs. Quintus Leatherman returned to the USA from England on Apr. 18. Quintus will return within the next several weeks. Currently the Leathermans may be addressed: 212 Salem Street, Andover, Mass. 01810.

The telecast made by the Lee Heights Community Church, 4612 Lee Road, Cleveland, Ohio, for the WJW TV series called *Hallelujah* is available on film. Churches and other groups may secure it on loan by writing to the church and paying a rental fee of \$10.00. The 30-minute film features the Lee Heights adult and youth choirs with Gerald Hughes and Helen Miller directing and Scriptures on brotherhood read by Vern Miller, minister.

Lola M. Friesen has joined the staff of Mennonite Board of Missions, Elkhart, Ind., as assistant deputation coordinator. Mrs. Friesen is assisting Tim Brenne-man in scheduling visits of missionaries on furlough, Board staff and committee personnel, and fraternal visitors from overseas churches in congregations of the sponsoring Mennonite Church in North America. The visits to congregations and conferences are intended to foster fellowship and mission understanding in the supporting constituency of approximately 1,000 congregations.

Special meetings: William R. Miller, North Liberty, Ind., at East Side Gospel Mission, Grand Island, Neb., May 15-22.

New members by baptism: six at East Union, Kalona, Iowa.

Change of address: Eldon King to Box 417, 316 West Main Street, Dalton, Ohio 44618. Darlene Shirk, 9 Hapoel Street, Nof Yam, Hertzliya, Israel. Ruth and Rhoda Ressler, 615 Walnut, Scottsdale, Pa. 15683 (until July 1).



Lola Friesen

births

"Children are an heritage of the Lord" (Psalm 127:3)

Beyeler, Ivan and Romona (Kreider), Grabill, Ind., second daughter Denise Lanore, Mar. 24, 1973.

Burkholder, Gilbert and Marie (Schulte), Attica, Kan., first child, Chad Dean, Mar. 16, 1973.

Friesen, Ronald and Miriam (Martin), Elkhart,

Ind., third son, Philip Lynn, Apr. 17, 1973.

Goering, James A. and Ida (Heatwole), Dayton, Va., sixth child, second daughter, Regina Marie, Apr. 14, 1973.

Goertzen, John and Dee (Pankratz), Milford, Neb., second child, first daughter, Brenda De, Apr. 20, 1973.

Greene, Dale and Donna (Tyson), Silverdale, Pa., first child, Jeffrey Alan, Apr. 14, 1973.

Hansen, Paul and Irene (Ropp), Walkerton, Ont., third child, first daughter, Sonja Renee, Mar. 2, 1973.

Horst, Dale and Velma (Rupp), sixth child, third daughter, Janna Sue, Apr. 20, 1973.

Hostetler, Wes and Beth (Mast), Harper, Kan., first child, Nicole Marcee, Mar. 15, 1973.

Martin, Douglas and Audrey (Pagett), Baden, Ont., second child, first son, Steven Douglas, Mar. 9, 1973.

Wiens, Henry and Gredel (Goertzen), Portland, Ore., third child, second daughter, Connie Elizabeth, Apr. 20, 1973.

Yutzy, Don and Nancy (Welty), Apple Creek, Ohio, second son, Darren Scott, Apr. 4, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beiskner — Kurtz. — Danny Gene Beiskner, Williamsport, Pa., and Patty Diane Kurtz, Morgantown, Pa., both of the Twin Valley Chapel cong., by Merle G. Stoltzfus, Apr. 22, 1973.

Berkey — Neer. — Carl Berkey, Harrisonburg, Va., Park View cong., and Rose Marie Neer, West Liberty, Ohio, Oak Grove cong., by Harold G. Eshleman, Apr. 21, 1973.

Engle — Hooley. — Rex Allen Engle, Auburn, Ind., Methodist Church and Mary Beth Hooley, Shipshewana, Ind., Shore cong., by O. H. Hooley, Apr. 21, 1973.

Graber — Stutzman. — Herbert Larry Graber, Alburtis, Pa., South Lawrence cong., and Linda Rose Stutzman, Kutztown, Pa., Oley cong., by John Glick and Llewellyn Groff, Dec. 2, 1972.

Leland — Clemens. — Michael W. Leland, Centreville, Mich., Moorepark cong., and Diane Clemens, Deep Run East cong., by Cleon Nyce, Apr. 28, 1973.

Miller — Horst. — Gary Lynn Miller, Red Lake, Ont., Griner cong., and Anna Lois Horst, Dayton, Va., Bank cong., by Lloyd S. Horst, father of the bride, Apr. 14, 1973.

Nyce — Meyers. — Philip R. Nyce, Harleysville, Pa., Spring Mount cong., and Phyllis A. Meyers, Bedminster, Pa., Deep Run East cong., by Cleon Nyce, Apr. 21, 1973.

Ramer — Grainger. — James E. Ramer, Zurich, Ont., Mennonite cong., and Phyllis E. Grainger, Zurich, Ont., United Church, by Bruce Guy, Feb. 24, 1973.

Roth — Eicher. — David A. Roth, Milford, Neb., East Fairview cong., and Susan Marie Eicher, Milford, Neb., Beth-El cong., by Cloy Roth and John Willems, Feb. 17, 1973.

Shetler — Zook. — George L. Shetler, Kalkaska, Mich., Cold Springs cong., and Sally Ann Zook, Fairview, Mich., Fairview cong., by O. H. Hooley, Mar. 31, 1973.

Stutzman — Rowe. — Marion Stutzman, Millersburg, Ohio, Martin's Creek cong., and Lillie Rowe, Millersburg, Ohio, Presbyterian Church, by Roman Stutzman, Apr. 6, 1973.

Unruh — Swanson. — Gerald Unruh and Rachel Swanson, both of Santa Ana, Calif., by Michael Samvick and Merle Unruh, father of the groom, Apr. 5, 1973.

Yoder — Sommers. — Gerald Yoder and Ruthanna Sommers, both of Sarasota, Fla., Tuttle

Ave. cong., by John H. Shenk, Mar. 31, 1973.

Yoder — Yoder. — David P. Yoder, Jr., Plain City, Ohio, and Ruth Anne Yoder, Sarasota Fla., Tuttle Ave. cong., by John H. Shenk, Jan. 6, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Gehman, Aaron F., son of Isaac L. and Sarah (Frederick) Gehman, was born in Montgomery Co., Pa., Aug. 24, 1891; died of a cerebral hemorrhage at the Grand View Hospital, Sellersville, Pa., Apr. 18, 1973; aged 81 y. 7 m. 25 d. Surviving is one brother (Isaac F. Gehman). He was a member of the Franconia Mennonite Church, where funeral services were held on Apr. 21, in charge of Leroy Godshall, Floyd Hackman, and Curtis Bergey; interment in the adjoining cemetery.

Graber, Homer E., son of John C. and Catherine (Krabill) Graber, was born at Canton, Ohio, Nov. 14, 1898; died at the Molly Stark Hospital, Louisville, Ohio, Apr. 17, 1973; aged 74 y. 5 m. 3 d. On Nov. 12, 1918, he was married to Ada V. Conrad, who survives. Also surviving are one son (Donald Leroy) and 2 sisters (Mrs. Esther Krall and Helen — Mrs. Lewis Lesh). He was a member of the Beech Mennonite Church. Funeral services were held at the Lewis-Karlo & Sons Funeral Home in charge of O. N. Johns and Wayne North; interment in the Forest Hill Cemetery.

Hallman, Russell Y., son of William and Sallie (Yeager) Hallman, was born Nov. 5, 1899; died in the Doylestown, Pa., Manor Nursing Home, Apr. 14, 1973; aged 73 y. 5 m. 9 d. He was married to Florence Moyer, who preceded him in death in January 1968. Surviving are 4 daughters (Catherine — Mrs. Norman Heebner, Eva, Ruth — Mrs. Walter Hart, and Sara — Mrs. Lester Heacock), and 9 grandchildren. He was a member of the Doylestown Mennonite Church, where funeral services were held on Apr. 18, in charge of Roy Bucher, J. Silas Graybill, and Joseph Gross; interment in the adjoining cemetery.

Henley, Arrel C., son of John and Cora (Herrick) Henley, was born at Hillsville, Pa., Dec. 11, 1895; died of arteriosclerosis at his home at North Lima, Ohio, Apr. 21, 1973; aged 77 y. 4 m. 10 d. He was married to Cleo Taylor, who preceded him in death in 1940. In 1941 he was married to Vera Shank, who survives. Also surviving are one son (John), one daughter (Mrs. Allen Ausell), 7 grandchildren, 3 great-grandchildren, and one sister (Mrs. Roy Mays). He was a member of the North Lima Mennonite Church, where funeral services were held on Apr. 25, in charge of David C. Steiner and Richard Bartholomew; interment in Lake Park Cemetery, Youngstown, Ohio.

Kaufman, Norman, son of Noah and Catherine (Kaufman) Kaufman, was born in Somerset County, Pa., Mar. 2, 1887; died at the Goodwill Mennonite Home, Grantsville, Md., Mar. 19, 1973; aged 86 y. 17 d. He was married to Ruth Agnes Kelly, who preceded him in death. He was later married to Della Hershberger, who survives. Also surviving are 5 sons (Dorsey A., Clyde J., Samuel W., Dwight E., and Charles E.), 19 grandchildren, 24 great-grandchildren, one brother (Harrison), and one sister (Elda — Mrs. Ammon Yoder). One son (Norman), one daughter (Clara), one sister, and one brother preceded him in death. He was a member of the Kaufman Mennonite Church, where funeral services were held on Mar. 22, in charge of Harry Y. Shetler and Melvin Nussbaum; interment in the Kaufman Cemetery.

Lambright, Todd Devon, son of Wayne and Lois (Swedberg) Lambright, was born in Aibon-

ito, P.R., July 9, 1963; died at Indianapolis, Ind., Apr. 20, 1973; aged 9 y. 9 m. 11 d. Surviving are one brother (Trent) and his paternal and maternal grandparents. Funeral services were held at the College Mennonite Church, Goshen, Ind., Apr. 23, in charge of J. Robert Detweiler and John H. Mosemann; interment in the Violet Cemetery.

Michael, S. Vernon, son of Samuel and Mary (Westfall) Michael, was born Nov. 23, 1911; died while at work near Scottdale, Pa., Apr. 29, 1973; aged 61 y. 5 m. 6 d. On Feb. 20, 1940, he was married to Anna Bender, who survives. Also surviving are 2 daughters (Sandra — Mrs. Daniel Johnson and Grace — Mrs. George J. M. Hill), one grandson, 2 brothers (Oliver and Patrick), and one sister (Alberta — Mrs. John Lindner). He was preceded in death by 3 brothers (Fred, George, and Wesley) and one sister (Delphi Parker). Funeral services were held at the Murphy Funeral Home, Scottdale, Pa., May 2, in charge of Gerald C. Studer; interment in the Scottdale Cemetery.

Ramer, Eva Mae, daughter of John and Fanny (Snively) Shellenberger, was born at Osborne, Kan., May 30, 1883; died at her home, Apr. 21, 1973; aged 89 y. 10 m. 22 d. On Sept. 27, 1914, she was married to Ammon Ramer, who preceded her in death on Mar. 29, 1956. Surviving are 4 daughters (Esther — Mrs. Irvn Unruh, Mildred — Mrs. Freddie Miller, Helen — Mrs. Wilmer Mast, and Florence — Mrs. Loren Gerber), 2 sons (Titus and Elmer), 21 grandchildren, and 18 great-grandchildren. One son (Merlin) preceded her in death. She was a member of the Pleasant Valley Mennonite Church, where funeral services were held on Apr. 23, in charge of Robert O. Zehr; interment in the Pleasant Valley Cemetery.

Shaub, Mildred R., daughter of John B. and Adeline (Rice) Hershey, was born at Manheim, Pa., Mar. 5, 1915; died at Mt. Joy, Pa., Apr. 8, 1973; aged 58 y. 1 m. 3 d. On Aug. 14, 1935, she was married to B. Clayton Shaub, who survives. Also surviving are 2 sons (David L. and John B.), 2 daughters (Adeline Sue and Amelia

Lue), 4 sisters (Kathryn, Mary — Mrs. Noah Kreider, Florence — Mrs. Floyd Risser, and Cora — Mrs. Harold Book), and one brother (Jacob R.). She was a member of Stauffer Mennonite Church, where funeral services were held on Apr. 12, in charge of J. Frank Zeager and Russell J. Baer; interment in Stauffer Mennonite Cemetery.

Showalter, Elwood Dean, son of Kenneth and Joan (Weaver) Showalter, was born at Millersburg, Ohio, July 19, 1957; died at Dunlap Hospital, Orrville, Ohio, of injuries received in an automobile accident, Feb. 4, 1973; aged 15 y. 6 m. 15 d. He is survived by his parents, one sister (Eileen Fay), one brother (Eli Jay), his maternal grandmother (Mrs. Eli Weaver), and paternal grandparents (Mr. and Mrs. Luke Showalter). He was a member of the Longenecker Mennonite Church, where funeral services were held on Feb. 7, in charge of Albert Slabach and Marion Bontrager; interment in the church cemetery.

Showalter, Eugene Wade, son of Kenneth and Joan (Weaver) Showalter, was born at Millersburg, Ohio, Feb. 25, 1956; died at Dunlap Hospital, Orrville, Ohio, as a result of an automobile accident, Feb. 4, 1973; aged 16 y. 11 m. 10 d. Surviving are his parents, one sister (Eileen Fay), one brother (Eli Jay), his maternal grandmother (Mrs. Eli Weaver), and his paternal grandparents (Mr. and Mrs. Luke Showalter). He was a member of the Longenecker Mennonite Church, where funeral services were held on Feb. 7, in charge of Albert Slabach and Marion Bontrager; interment in the church cemetery.

Steckle, Dennis Jason, infant son of David and Carol (Schwartzentruber) Steckle, was born in the South Huron Hospital, Exeter, Ont., Mar. 30, 1973; died in the War Memorial Hospital, London, Ont., Apr. 16, 1973; aged 17 d. Surviving are one brother (Kevin), one sister (Karen), his paternal grandparents (Mr. and Mrs. Josiah Steckle), and his maternal grandparents (Mr. and Mrs. Serenus Schwartzentruber). Funeral services were held at the Westlake Funeral home, Zurich, Ont., Apr. 18, in charge of

Clayton Kuepfer; interment in the Zurich Mennonite Cemetery.

Stutzman, Fanny, daughter of Andrew and Dorothy Troyer, was born in Kalona, Iowa, Sept. 30, 1874; died at the Pkyiet Manor Rest Home, Harper, Kan., Apr. 16, 1973; aged 98 y. 6 m. 17 d. On Dec. 16, 1900, she was married to Andrew J. Stutzman, who preceded her in death in 1954. Surviving are 5 daughters (Edna, Maude — Mrs. David Yoder, Dorothy — Mrs. Francis Yoder, Ruth — Mrs. Norman Miller, and Almeda — Mrs. Clarence Kauffman), one son (Ralph), 22 grandchildren, 49 great-grandchildren, 10 great-great-grandchildren, and one sister (Kate Yoder). One daughter (Lucretia — Mrs. D. D. Miller) preceded her in death. She was a member of the Crystal Springs Mennonite Church, where funeral services were held on Apr. 19, in charge of Robert O. Zehr; interment in the Crystal Springs Cemetery.

Thomas, Harry C., son of William A. and Susan (Stevens) Thomas, was born Feb. 10, 1903; died in Memorial Hospital, Johnstown, Pa., Apr. 13, 1973; aged 70 y. 2 m. 3 d. On May 12, 1925, he was married to Carrie Mishler, who survives. Also surviving are one daughter (Nellie Mae — Mrs. John Cochran) and 3 brothers (David, Elmer, and Mahlon). He was preceded in death by one sister and one brother. He was a member of the Mennonite Church. Funeral services were held at the Blough Mennonite Church on Apr. 16, in charge of Harry C. Blough, Elvin Holsopple, and Donald Speigle; interment in the adjoining cemetery.

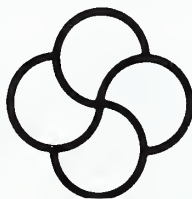
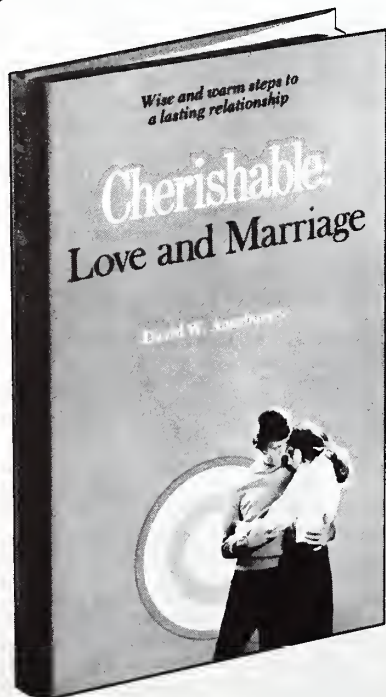
Wingard, Arthur Galen, son of Ralph and Emma (Hostetler) Wingard, was born in Richland Twp., Pa., Aug. 13, 1911; died of a heart attack at Pittsburgh, Pa., Jan. 11, 1973; aged 61 y. 4 m. 29 d. On Sept. 15, 1937, he was married to Martha Kline, who survives. Also surviving are one son (Ronald), one daughter (Sandra), 3 sisters (Ruth — Mrs. Landis Beckley, Wilma — Mrs. Robert Hostetler, and Shirley — Mrs. Paul Shumaker). One brother (Marlin) preceded him in death in 1970. He was a member of the Weaver Mennonite Church. Funeral services were held at the Lloyd G. Shenk Funeral Home on Jan. 13, in charge of Harold E. Thomas and Harry Y. Shetler; interment in Richland Cemetery.

Younker, Leah, daughter of Harry and Lavina (Blough) Weaver, was born in Somerset Co., Pa., Apr. 29, 1883; died at the Scalp Level Church of the Brethren Home on Mar. 29, 1973; aged 89 y. 11 m. She was married to Valentine Younker, who preceded her in death. She is survived by one daughter (Florence — Mrs. Elzie Roger), 4 stepchildren (Harvey, Leon, Mrs. Carrie Roth, and Mrs. Bertha Hutton), 3 grandchildren, 2 great-grandchildren, and 2 sisters (Mrs. Polly Dick and Mrs. Clara Sala). She was preceded in death by 6 stepchildren, 2 brothers, and 2 sisters. She was a member of the Weaver Mennonite Church. Funeral services were held at the Shank Funeral Home, Windber, Pa., Apr. 2, in charge of Harry Y. Shetler; interment in the Ogleton Cemetery.

Cover photo by Peter Keegan

calendar

Mennonite Camping Association Conference: Deer Creek Christian Camp, Pine, Colo., May 25-28.
North Central Conference, annual meeting, Lakeview Mennonite Church, Wolford, N.D., June 7-10.
Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.
Nationwide Bible Fellowship Meeting, Missionary Campgrounds, 7 1/2 miles south of Elkhart, Ind. (on Co. Rd. 9), Aug. 15-17.
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.



CHERISHABLE: LOVE AND MARRIAGE David Augsburger

LOVING
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Mormons Urged to Speak Out

Mormons around the world were urged to intensify their determination to live up to the high moral standards of the gospel and vigorously speak out against the "current evils" of society.

"As watchmen on the tower of Zion, it is our obligation as church people to speak out against current evils—evils that strike at the very foundation of all we hold dear," said Ezra Taft Benson, member of the Council of 12 Apostles of the Church of Jesus Christ of Latter-day Saints (Mormon) and former U.S. Secretary of Agriculture.

He told the 143rd General Conference of the Mormon Church that "we do not surrender our standards regardless of current trends or pressures. . . . As American citizens we need to arouse ourselves to the problems which confront us as a great Christian nation. . . ."

Offering Credits on Teaching "About" Religion

A workshop on "Religion Studies in the Curriculum" will be held from June 18 to 29 at Wright State University, Dayton, Ohio, offering college credit and designed for those interested in teaching about religion in public schools.

Specifically, the workshop will offer a general introduction to major issues and trends in the academic study of and teaching about religion in the public schools and provide participants an opportunity to specialize in one of three major areas of study—literature, social studies, or world religions, according to a spokesman.

Up to four quarter hours of graduate or undergraduate credit may be earned in English, religion, or education. A limited number of tuition scholarships are available for non-Ohio residents on a competitive basis.

"Canon Press" Founded by *Christianity Today*

Christianity Today, the evangelical fortnightly published in Washington, D.C., has announced the establishment of a publishing ministry called Canon Press.

An announcement in the magazine's Apr. 13 issue by its editor, Dr. Harold Lindsell, said that the publishing venture "will do at length what *Christianity Today* can do only in brief."

He explained that manuscripts "will be selected for publication primarily on the basis of their incisive presentation of

evangelical thought and their relevance to modern living."

Two volumes have already been chosen for publication by Canon Press—*The New Testament in Four Versions* and *The Best of C. S. Lewis*.

An upcoming book will be *The World, the Flesh and the Devil*, a study of Christian ethics written by Dr. Lindsell.

Suggests Churches Follow Mysticism

Pollster George Gallup suggested that Western churches might do well to follow the lead of Eastern religions by introducing more mysticism into worship.

Mysticism might provide a needed dimension in daily living, he said in an address before the Religious Public Relations Council.

Mr. Gallup also advocated closer attention to the trend toward leisure time and the willingness of Americans to do volunteer work. He felt religious groups could benefit by taking advantage of voluntarism.

Mr. Gallup announced that his organization, based at Princeton, N.J., is currently conducting a national survey to determine how religious persons differ from non-religious in attitudes and behavior.

In a typical 1972 week, he said, 40 percent of U.S. adults attended church or synagogue.

Family Central to Curbing of Juvenile Crime

Until the family again becomes the "center" of American life, juvenile crime is not likely to be curbed in this country, where it is more widespread than anywhere else in the world, according to Rep. John B. Conlan (R.-Ariz.).

In remarks delivered in Globe, Ariz., and made available, the freshman Congressman, who has identified himself with evangelical Protestant causes, said:

"It is time to stop merely analyzing and discussing the family crisis. It is time for the family to be defended in real terms by all citizens."

The defense of the family, he said, begins with individual decision.

"Parents must mentally cut through what may appear to be a general tide of opposition to their family's survival—the distractions of television, the fidgetiness of a society that would keep everyone stirring up and dashing off from place to place."

A member of the Scottsdale Bible Church, Mr. Conlan praised women who "affirm their right to spend full time at the role of mother and wife," and fathers who "devote time to family projects and are willing to risk stepping off the

promotion treadmill to remain in communities their families enjoy and which have preserved a healthy environment for family living."

Levy Tax on Church

A bill that would levy property taxes on churches, charitable organizations, literary societies, scientific institutions, and fraternal organizations has been introduced in the Oregon Legislature.

The measure would tax property at 10 percent of the levy for other property in 1974 and raise the figure to 25 percent in 1976. The taxes would go toward the financing of municipal services.

Leading sponsor of the bill is Rep. Vera Katz, Portland Democrat, who said tax exemptions for churches are "a large concealed subsidy."

Similar bills have been introduced at past sessions of the legislature; all were rejected.

Pay Dad to Stay Home

Fathers should be paid to stay at home when their children are young, a university official has suggested to a Unitarian congregation in Toronto, Ontario.

Walter Pitman, dean of arts and sciences at Trent University, Peterborough, Ont., says young working parents are "destructive" of family life. He is the father of four.

Mr. Pitman said pay for the stay-at-home fathers could come from the transfer of money from unemployment insurance and savings such a program could achieve in the social costs involving juvenile delinquency, jails, and other problems resulting from the breakup of family life.

He acknowledged that his proposal would require controlling the birthrate.

South Africa Endorses Black-White Sports

The white-ruled government of South Africa has made what some observers feel is a significant move away from its rigid apartheid (racial separation) stance.

During the first part of April the government sponsored its very first experiment with body contact sports involving whites and nonwhites. And the reactions in South Africa appear to have been favorable.

The occasion was the South African Games, attended by more than 300 athletes from 28 countries.

Apartheid-created barriers, previously unsurmountable, simply crumbled as restaurants, hospitals, parks, and playing fields formerly reserved for the exclusive use of whites were opened to black sportsmen attending the games.

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Private and Public Morality

The Watergate affair is now dominating our news. It is a dark spot on our whole system. It is a credit to our system, however, that such high government officials can be taken to task for misconduct. It is amusing how an administration that cried "law and order" so loudly could have so little respect for the law itself. The biblical writer was right, "The heart is deceitful above all things, and desperately corrupt; who can understand it?"

There is another strange twist to the whole affair, however. Granted the Watergate affair was illegal and wrong, yet it had little if any effect on the elections. It did not seem to have any major consequences on our national life until now. It appears senseless but also largely useless to those involved. It seems strange, then, to see the extraordinary diligence to get down to the facts. Why so much united effort over purging Watergate? In terms of the transgression of law, decency, and human consequences,

Watergate is almost nothing compared to Vietnam. How is it that we could be so united in prosecuting Watergate and so divided over Vietnam? Could it be that our zealous action now to bring justice to Watergate is simply overcompensation for our real guilt in another corner of the world? After Vietnam, Watergate should come as no surprise at all!

Perhaps what we see here is another illustration of the distorted sense of morality in so much of Protestantism today—great concern over the private, inner, personal morality (burglary) and often so little or no concern over public morality (conduct of a war). Real guilt cannot be taken care of by concentrating on the one to the exclusion of the other. If credibility is ever to be restored to this administration or our nation, purging ourselves at Watergate while blessing Vietnam atrocities will be an exercise in self-deception. — Donald D. Nofziger.

Bad and Best in Prison

Though it may seem strange at first glance yet really it isn't. The worst people and the best people down through history were in prison. Both those who had little or no conscience and those who had a sharp, sensitive conscience were in conflict with popular opinion and were persecuted. Both those who had little concern for society and those who had great concern for society were thought to be subversive.

Why? Because both the very bad threaten life and the very good prick the conscience of the regular run. Because both the persons with little conscience and those with sensitive conscience reveal our worst and what we too ought to be. Because those with little or much concern for people prod our own frustration and failure. And the easiest way to salve the conscience is to pen up those out of line on either side, to persecute those who are not like us, or to label those who differ and in this manner we feel the problem is dealt with.

So the worst offender of the day hung on the cross with Christ. So Paul and Silas were penned in prison with the worst outlaws. So Bunyan was in jail with the worst persons of his age. The Anabaptists were persecuted and killed with the most dangerous persons of their time.

Society does not know what to do with the real bad or the real good. Both prick the conscience and threaten the status quo. As Christianity becomes more of the real thing, as the government is less inclined to respect religion, and as Christians will live in a way that people catch on what the Christ way is all about, Christians will again find themselves persecuted, penned up in prison, and ridiculed along with the worst of mankind.

This fear of persecution, prison, and personal ridicule will cause many, who call themselves Christian today, to deny the Lord who bought them. Others, however, will rise with new courage and daring. Of such is the kingdom.

— D.



GOSPEL HERALD

May 22, 1973



"Since He Ascended . . ."

by Gerald Good

Christ's ascension was His coronation day. His earthly redemptive work was finished. His heavenly reign began at the right hand of God.

It was a moment of drama! Suddenly, Jesus began to leave the ground, slipped behind a cloud, and left the disciples staring after Him.

Since Jesus ascended . . . things *have* changed. Just as His coming forever changed the world, so His leaving changed the world.

Since He ascended . . .

He Sent the Comforter (John 16:5-15)

Jesus' usefulness and availability were limited by His human body. Now His ministry is expanded and His availability is unlimited.

The Holy Spirit or Comforter, Jesus' replacement, guides the believer into the path of truth. John 16:13. He also will bring to Jesus praise and glory. John 16:14.

Just as Jesus was under the authority of the Father, so the Holy Spirit is under the authority of the Son and the Father. John 16:13-15.

For those early disciples the coming of the Holy Spirit brought the power "to pull it off." After a period of prayer and waiting, they experienced the installation of a much larger "engine." We see the sudden change. Boldness in place of fear, understanding in place of bewilderment, power in place of weakness. We observe the "greater things," that Jesus predicted, happening. These resources are often ignored by Christians. Instead of being powered by the "larger engine"

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we often live a kiddie car type of life.

Since Jesus Ascended . . .

He Intercedes for Us

In a real sense humanity is in heaven. Christ returned to heaven to represent us. He took with Him His humanity as well as His divinity. Now He is able to feel along with us as we face temptations.

Since Christ has experienced our human predicament and found His way through it victoriously, He is able to be a merciful and faithful High Priest.

Jesus Christ has bridged the gulf and broken down the barrier which kept man from the Father. Now we can boldly enter into the very holy presence of the Father.

Let us make use of our "go-between"! After all, that is one of the reasons for which He ascended.


Since Jesus Ascended . . .

He Will Come Again

The dramatic promise, "This Jesus . . . will come in the same way as you saw him go into heaven" is still with us. Jesus Himself said, "If I go to my Father, I will come again."

If Christ's ascension was His coronation, His descending will be His marriage. He will descend in power and authority. Every knee will bow to Him.

In amount, in the time it takes to wink, reality will break through. Jesus will personally appear to each of us either as Bridegroom or Judge. What a day of rejoicing for the prepared bride. What a day of anguish and sorrow for the unprepared!

Jesus ascended to give to each of us power, forgiveness, and hope. Let us each allow Him to reign in every area of our life. 

ican standards. They had five children, all reasonably well-established on their own.


I then presented a number of possible church causes for their consideration. I also suggested they think in terms of percentages rather than dollar amounts or about specific pieces of property. "This is an opportunity," I repeated, "to give evidence of our gratitude to God for all the comforts we have enjoyed and, above all, for Jesus Christ who has meant much in our lives through His church and its program."

In an effort to be more specific, I suggested that 10 percent should be the minimum to give to church causes by way of the will. This would be in keeping with the giving-while-living principle or the tithe.

"Another alternative, when there are a number of children and the holdings are modest, as in your case, would be to adopt a church cause as an additional 'child,'" I further suggested. "As I mentioned during the meeting, this could include causes such as missions, relief, educational institutions, hospitals, homes for the aging, and so on."

Although I always hope that a few in the audience will take up the idea of adopting a church 'child,' I was not prepared for this couple's reaction.

"Actually," said the husband, "we want to adopt *three* church 'children' to share equally with our own five children."

These people, I feel, are living by this paraphrase of Luke 12:20, 21: "As you lay up treasures for yourself, be sure you also are rich toward God." 

Gerald Good, Elmira, Ont., is pastor of the Floradale Mennonite congregation.

Adopting a Church "Child"

by Harry E. Martens,

I had just finished presenting the need for estate planning and proper will making to the congregation. As usual at such meetings, people came up to me after the formal session to ask questions, seek additional counsel, or ask for a private interview.

An older couple approached. Their opening question was, "We now are convinced that our old wills need to be reviewed and revised. Will you give us some guidance?"

Before I had time to respond, they asked their second question, "How much would you recommend that we designate for church causes, for the Lord's work?"

Because this was our first acquaintance, I needed to ask how many children they had and to get some idea of their assets. Their holdings were about average by North Amer-

Ruler of Conscience

Do not usurp the judgment and kingdom of Christ, for He alone is the Ruler of the conscience, and besides Him there is none other. Let Him be your Emperor in this matter and His Holy Word your edict, and you will soon have enough of storming and slaying. You must hearken to God above the emperor, and obey God's Word more than that of the emperor. — Menno Simons.

GOSPEL HERALD

Volume 66 Number 21

John M. Drescher, Editor

David E. Hostetler, News Editor

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Do We Believe in Sharing Our Decisions?

by John H. Yoder

Recently it was my privilege to observe a brotherly conversation about the meaning of discipleship for Mennonites, which was a significant landmark for me. It was the kind of event I would wish to see happen more often.

First of all, what happened was that a number of Mennonite brothers and sisters sharing the life of an urban congregation, persons capable of earning their living and finding their place in middle-class society in a comfortable way, met together to see how to be more faithful.

Instead of being satisfied with the pattern of accommodating themselves to the models of comfort and dignity set before us by the media and the neighbors and the examples of many other urban Mennonites, they have been studying together for a considerable length of time searching for more adequate and more contemporary ways of being disciples of Jesus Christ in the modern world.

These persons sought this faithfulness within the brotherhood and within the interpretation of the meaning of discipleship which they derived from the New Testament and Anabaptist history, rather than assuming that they would find better guidance from some other source, some faddish movement, or some new slogan. Yet they followed the vision of costly nonconformed discipleship to new conclusions, derived from a new reading of where our society is going. The particular conclusion to which they came was that as nonresistant Christians in a society dominated by the Vietnam war they should not willingly pay all of the taxes being levied by the American government for the prosecution of that war.

The war tax issue has been passed around inconclusively by Mennonite committees ever since the 1967 General Conference. The concern of a committed circle of people within one congregation can perhaps get definite when churchwide specialists cannot.

My concern at this point is, however, not to deal with that issue for its own sake, but only to recognize gratefully the commitment and concern which lay behind the process of search which led to such an independent and potentially costly conclusion.

The second thing for which I am deeply grateful is that this group of brothers and sisters did not take their new sense of leading off into a new church or a separate movement. They rather shared it with a wider circle of their brothers and sisters: first of all in the local congregation and then in the district conference. They did not revel in their nonconformity or in their lonely heroism. They rather asked whether the wider brotherhood could support

what they were doing or could correct them. They sought to make their witness a brotherhood witness and opened themselves to brotherhood counsel.

Third, I was gratefully impressed by the fact that the district conference, when it received this request for comment, took it seriously. It was not simply negated without a hearing, although certainly a great majority of the people in conference disagreed with it. It was not simply set aside through procedural artifices on the grounds that it had been raised too late in the conference or that other things were more pressing. Nor was some dishonest superficial affirmation passed without testing the matter critically. Instead the conference chose to call a special session to be devoted specifically to the study of this matter as soon as the program could be prepared. It was this special session that I was privileged to attend.

Fourth, I am grateful that in the preparation and implementation of this planned special session the primary desire was to be open to the guidance of God through His Spirit and the Word and the brethren, rather than to bargain out some compromise or to battle toward a one-sided conclusion. There was no cheap balancing of "faithfulness" against "relevance" or of the old against the new. There was an effort to listen both to the voice of Scripture and to "the voice of [our] brother's blood" (Gen. 4:10). Those who feel they should withhold a portion of tax monies were not self-righteous about having found a convincing way to do this. Those who are not sure there is such a thing as an identifiable "war tax" did not for that reason refuse conversation. There was a readiness on all sides to admit that the problem is bigger than any solutions we have ready for it.

Fifth, I was gratified by the number of people who, without being convinced at all of the rightness of this proposal or even its urgency as an issue, were willing for the sake of the brotherhood to give an extra day and to stretch their imaginations and their charity to hear their concerned brothers. They gave evidence to a commitment in principle to listen, and of openness to take risks if convinced, which made the search together more than an intellectual game and much more than a counting of votes for and against established positions.

That meeting did not finish dealing with the question. More will still need to be done. Perhaps this first session could have done better if there had been other kinds of preparation or other kinds of process: this is not for me to say. It certainly could have done worse.



Christ's Works -- Devil's Counterfeits

by Dean Hochstetler

"Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy" (Lk. 10:19).

The Apostle Peter in Acts 3:22 quotes Moses from Deuteronomy 18 and emphasizes the necessity of hearing all that Jesus has to say. Jesus stated in Luke 4:18 that part of His ministry would be that of "deliverance for the captives."

The Apostle John in 1 John 3:8 says that Christ came expressly to "destroy the works of the devil."

John 14:12 states that the followers of Jesus would do the works He did. One of the signs following believers (found in Mark 16) is that of dealing with the demonic.

One of the things that is obvious in the Gospels is the head-on collision Jesus had with the powers of darkness. Nearly one third of His recorded ministry dealt with releasing the captives whom "Satan had bound."

An examination of Matthew 4:23, 24 delineates the work of Christ. He preached the gospel of forgiveness of sin, healed the sick, and cast out the devils.

As we near the close of the age, there is a marked increase of demonic activity, much of which is a counterfeit parallel to Christ's work and the Holy Spirit's gifts to the church.

I notice in the Mennonite churches of various branches in a larger circle that there are several such counterfeits. I shall point out a few. Involvements in these things I mention come under condemnation of God and the Bible. (See Deuteronomy 18) as they are a form of sorcery.

Revelation 21:8 and 22:15 both inform us that all sorcerers will be found in the lake of fire. Sorcery destroys faith for salvation in Jesus Christ.

Participation in seances, table lifting, fortune telling, water witching, Ouija boards, and horoscope reading are some devilish practices forbidden by Deuteronomy 18,

Isaiah 47, 1 Samuel 28, Acts 8, Acts 16, and Acts 19 as well as other Scriptures.

The Ouija board is used as a party game or to find out facts past, present, and future. It often gives accurate information yet often refuses to work in the presence of genuine Christians and always refuses to work when they pray against it in Jesus' name. Sometimes it refuses to answer biblical questions.

I am acquainted with those who used such a board after conversion and immediately lost assurance of salvation. They did not regain it until they recognized their sin, repented thereof, and renounced it. A Mennonite pastor recently told me of dealing with two women who could not come to salvation though they wished to. Their Ouija board stood in the way. They repented of their involvement and found the Lord.

On one occasion in dealing with a person possessed of four evil spirits, two of them declared, when questioned by us, that they had gained entrance the time the person played with the Ouija board.

I once called the local water witch to "Mt. Carmel" to see if his ability to find water with sticks or wires was of God or the devil. (See the account of Elijah and the false prophets in 1 Kings 18 for a parallel.) He had been informed of my belief that it was of the devil.

Though he strongly denied it and claimed the power to be a "gift of God," he suddenly had pressing business elsewhere! Such practice when prayed against in the name of Jesus by a genuine Christian, in the presence of the act, will cause it not to work!

Newspapers carry a horoscope. People who read and order their daily lives by it come into bondage in their faith. Many people in this community utilize horoscopes to determine what days to plant their crops.

A local pastor related to me how that recently a person came to him for counsel with problems of no longer having faith. After a lengthy session, it was discovered that several

Dean Hochstetler, Nappanee, Ind., has done much study on the subject of demonology and witchcraft.

months prior, this person had begun to read the horoscope in the local paper. Upon repentance and renunciation of this sin, assurance returned!

The practice of "powwow" is a great evil. It has, and presently is, destroying the salvation of many. The word is an Indian term and is the equivalent of the German *Broucha* or the Spanish *Brujo*. In Jamaica, the Obia Man is correct. All these are terms for white magic healing.

Immediately there are those who say there is no biblical evidence that the devil can heal. Such people are usually not informed of the power of sorcery and witchcraft.

Let us consider who heals the Beast of Revelation 13:3. What do the miracles of Matthew 24:24 or 2 Thessalonians 2:9 consist of?

The devil being a liar and a counterfeiter, is it not possible for him to do so as concerns the provisions of the atonement?

May I voice a few of his counterfeits of this important work of Jesus?

1. Salvation by faith and works.
2. Future hope of getting salvation.
3. Trust that good will outweigh the bad.
4. We cannot have assurance of salvation in this life.
5. Declaring that the Great Commission applies to the apostles only.

Now I do not consider healing in the atonement in the same force as is salvation from sin, which makes healing even an easier work for Satan to counterfeit.

These kinds of healings are usually performed in secret. The name of Father, Son, and Holy Spirit are used, number sequences, Bible verses, eggs, strings, locks of hair, etc. play a part. The former things are used as formulas and the latter are used as fetishes. Sometimes combinations are used. Such practices, though sorcery, are often but not always done by "preachers." There are at least six such practitioners within the confines of the Goshen community. Is there any wonder there is spiritual darkness here?

A child is sick, for example. Its foot is measured with a piece of string. Then multiply this distance by seven. The string is then wrapped around an egg. Some formula of words described above are used over it. Both the string and the egg are then placed in the stove onto hot coals. The egg is burned up and the string is not burned at all! It is then taken out and buried. The child recovers shortly.

I heard Don Jacobs, a Mennonite missionary in East Africa, say a year or so ago that "there is more witchcraft in eastern Pennsylvania than there is in East Africa! The difference is that the African Christian knows how to deal with it and the United States Christian doesn't."

Let us note some of the effects. These observations are not idle conjectures, but are the result of some years of investigations. Such healings are sometimes permanent although they are usually not. I have known leukemia to be

permanently healed. This is not contrary to Luke 11:17, 18. There is a difference of character between divine and demonic healing. Divine healing is generally permanent for life and boosts the spiritual life of the recipient in relationship to God. Sin is dealt with and assurance is strengthened. See James 5:14-16 or Mark 16.

Demonic healings are a shift of symptoms into another realm. Physical healings are shifted to where the ailment is now transferred into the psychic level of man and the spiritual life is damaged. Assurance of salvation is lost or cannot be obtained. Often the sickness returns and more powwow is needed. Let us notice some of the results of magic healings:

1. I know of no instance where the occult (powwow) practitioner will admit to assurance of salvation. In fact they teach against it or say that one cannot know in this life (a denial of 1 John 5 passage). Incidentally, Jeanie Dickson is quoted by Hal Lindsay in *Satan Is Alive and Well on Planet Earth* as saying the same thing!

2. Those upon whom such things are practiced cannot come to salvation in many cases, even though they want to. When such persons have been prayed with and sometimes for a length of time, some are able to repent and renounce their sin and come through to saving faith.

3. Constant sickness is often in the household.

4. There are unexplainable accidents.

5. There are far more cripples and mentally deficient children in such homes than in the average family.

6. There are tendencies toward immorality.

7. There is the tendency to fall asleep as soon as a Christian pastor begins to preach on the blood, salvation, the atonement, and related subjects.

8. There is strong legalism on extra-doctrinal matters as well as doctrinal ones — tendencies toward heresies.

9. There may be thoughts and acts of suicide. I have yet to find an occurrence of suicide in Amish and Mennonite affiliations that did not have a background of *Broucha*.

10. There are violent deathbed scenes.

Again, one who is a genuine Christian and prays in Jesus' name against and near to such practices taking place, finds the practitioner saying that he "can do nothing today."

Many examples of the above practices and their results come to my mind from experience but are too lengthy to document here.

The question is perhaps raised: How are these things perpetuated?

1. One way is by laws of heredity. (Man, you recall, inherited Adam's sinful nature.) One who has such occult powers begets them up to four generations. (See Exodus 20:5.) If one discovers such "burdens" in his life as a result of the sins of the ancestors, a prayer of renunciation by faith to Jesus Christ for their removal will find it done for them.

2. Another way is transference in the case of one who practices magic healings. As he or she nears death, there is usually an overwhelming desire to bequeath these powers to another by physical contact or spoken word to a willing recipient. A person who "wishes to learn" and holds the arms of one "witching for water" will also begin to develop the ability.

3. Experimentation with or reading of occult things will develop such horrible gifts.

Many today are being taken in by popular healers. Some ask you to touch your radio or TV cabinet. They may ask you to put a glass of water on them. After they have prayed, you are to drink it. One such popular healer, when pressed as to when and where he received the ability to heal, replied that it was shortly after he was healed of TB by an old Indian powwow doctor. May I ask, "Are 'spiritual gifts' given at conversion or as a boy?" The above is a case of occult transference.

Many Mennonites were taken in by the late William Branham. Those healed by him invariably came into bondage as far as sound Christian faith is concerned. Even David Duplissis pleaded with Mr. Branham to forsake his dark powers but he refused.

An article in the *Herald of Truth*, 1867 issue, by one of the leaders of the Mennonite Church at that time, declares with finality that the day of miracles is past. It may well be that such an attitude has been a contributing factor to the present conditions.

The church needs those with the express gift of healing. We need to practice James 5:14-16. We need to claim the promises. We need those who have the "gift of discernment of spirits" and can bind the "strong man."

The Bible opens with a miracle and closes asking for another. Christianity is a miracle relationship with almighty God.

Many who are said to be mentally ill are not, but are in need of deliverance as was the Gadarene of Luke 8 and Mark 5.

Some are in bondage today because of their own acts. Others are so because of the "sins of the fathers."

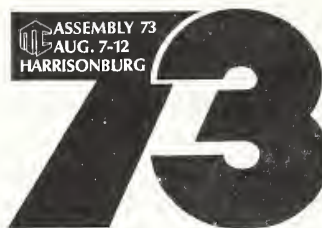
Perhaps our Mennonite Medical Association could begin to give heed to Jesus' differentiation and along with healing balms also administer healing deliverance. (See Luke 13:11-16.) They are in a favorable position to do so because of medical training. Nonetheless, Christ commissioned all the believers to do His work.

As we move into the next years, one of the pressing needs as far as the Mennonite Church is concerned is for those who can discern the spirits whether they be of God. 1 John 4:1.

The Lord Jesus has invited us to ask for the best gifts. Let's ask for them to defeat the devil, deliver the oppressed, and show a sign of power so that the lost may repent and seek the Lord Jesus Christ whom we seek to glorify.



ASSEMBLY 73
AUG. 7-12
HARRISONBURG



Assembly 73 for Children

Assembly 73 is for the whole family. A full program is being planned for everyone, including the children, from Wednesday through Sunday, August 8-12, 1973, at the churchwide meeting to be held on the Eastern Mennonite College campus at Harrisonburg, Virginia.

The Children's Activities Committee is planning educational and recreational activities for children from age 3 1/2 through the eighth grade. All of the children in this age-group will be registered upon arrival and will pay the \$3.00 registration fee. This will cover all of the activities except some small charges for some special activities.

The committee has activities planned each morning and afternoon, Wednesday through Sunday. There are no children's activities planned in the evenings. Children will accompany their parents to the general meetings in the evenings.

Tentative plans include all types of sports and recreational games including swimming, hiking, and tennis. There will also be crafts including ceramics, field trips to local points of interest, Bible study, music and drama groups, films, and other educational activities.

The committee feels that this week will be as instructive and inspiring to the children who come as it will be for their parents.

Persons from the Harrisonburg area who are serving on the Children's Activities Committee are: Herbert and Beverly Steffy, Allen and Madonna Yoder, Hulda Hershey, and James and Leanna Rhodes. They are making plans to accommodate more than 600 children. — *Ivan Kauffmann.*

Wit and Wisdom

Little Johnny was second in his class and the top place was held by a girl.

"Surely, son," said his father, "you are not going to let yourself be beaten by a mere girl."

"Well, you see, daddy," Johnny explained soberly, "girls aren't nearly as mere as they used to be."

• • •

The new employee limped up to the foreman at the end of a long day of backbreaking work.

"Boss, are you sure you got my name right?" he asked.

"It's right here — you're Joe Simpson, aren't you?" the foreman replied.

"Yeah, that's it," moaned the fellow. "I was just checking — I thought maybe you had me down as Samson."

Dear MMA:

I see you include people in congregational groups who couldn't get insurance otherwise. Isn't this simply helping people be irresponsible? They should have bought health insurance years ago.

I resent having my assessment go up just because there are people who are careless about their own needs!

Upset

Who Cares?

We Do!

PS Reader, if you would like to become involved in this conversation, please write to MMA or to Letters to the Editor, GOSPEL HERALD.

Mennonite Mutual Aid

1110 NO. MAIN ST.

GOSHEN, INDIANA 46526

(219) 533-9511

A Committee of the Mennonite Conference



Dear Upset:

It seems to us that a commitment to Christian community is a commitment to all our Christian brothers, even in their limitations. This could mean that it will, sometimes, cost us because of their unwise decisions.

On the other hand, as repentant Christians we recognize the unwise conditions in our own lives. We give thanks for a God and a community that does not give up when we make a mistake. In fact, we thank God because He was willing to pay for our mistakes.

We feel that Mennonite Mutual Aid must include this dimension, also, even if it may mean higher assessments for all of us.

Perhaps you have further comments concerning this approach. We will be glad to hear from you again.

Mennonite Mutual Aid

RESPONSIBLE FOR
MENNONITE RETIREMENT TRUST
MENNONITE LIFE INSURANCE CO., INC.
THE MENNONITE SOCIETY, INC.
MENNONITE CHURCH BUILDINGS, INC.
MENNONITE MUTUAL AID AND ASSOCIATION

Viewpoint

by Atlee Beechy

"I think I'll keep you," smirks the persuader on the TV screen. The product may be okay but I cringe every time I hear the commercial. There is something depersonalizing about it. It sounds a little like deciding to keep a cow as long as she looks good and produces. In this case it is the husband who assumes the property-holding role. There are times when the wife assumes this role and at other times both parents assume it in their relationship to their children. In all cases I think it binds those who are put into the boxes as well as those who put them there.

Historically men have tended either to place woman on a pedestal and almost worship her or place her in a secondary secluded position. Western civilization had done the former and parts of the Eastern culture the latter. In either case the property-owning flavor seems present and the woman is limited in her participation in full human partnership. Besides, the pedestal image makes a good rationalization for the double standard in social relations which men often try to justify.

Today more and more individuals and groups are becoming aware of the ways in which they have been oppressed, exploited, discriminated against. These include native Americans, blacks, Spanish Americans, the elderly, sharecroppers, and other groups of women and men. The kind and degree of acceptance-rejection discrimination varies. This imprisoning power may be economic, social, military, political, religious, or psychological. In this country and across the globe individuals and groups are asking to be freed from injustices and restrictions and to be accepted fully as human.

In the deepest sense for the Christian to be liberated means to be freed from sin, from selfish preoccupation, and from the power of destructive molds imposed by society. In this sense all of us need liberation and we should be concerned for the liberation of all people.

How do I view women's liberation? The same way I view the struggle of individuals and groups everywhere to achieve greater freedom from oppression and discrimination. As a Christian I recognize that full freedom will come only as the kingdom comes, fully and eternally. In the meantime I try to identify, understand, and relate to the freeing process, utilizing those means which are consistent with the immediate and longer range goals. There are some who use means and approaches that I believe are extreme and self-defeating, but this should not keep me from looking at the issues.

Where do I get my guidelines in this complex matter? The creation account in Genesis 2 is often used to prove the inferiority of woman but the Genesis 1 account does not support such a position. I turn to the overall attitude of Jesus toward women. He accepted them fully as persons and He emphasized again and again that God is no respecter of race, class, or any other category. Paul makes it clear in Galatians that "there is neither Jew nor Greek, male nor female, bond nor free" in the kingdom. And the fruits of the Spirit have no sex designations. The basic teachings I take from the New Testament are that the individual is God's highest and most respected creation, that Jesus died for the individual, that in the sight of God each person has equal worth, and that the two sexes are one human family. This demands of me the most sensitive respect for the gifts of each individual and sincere concern for the fullest expression and development of the gifts of all people. God's creative and redemptive action is manifested in the lives of others as well as in our own lives.

What about roles? Obviously some are defined by physiology, for example, the bearing of children. I believe the birth of a child has great potential spiritual and emotional meaning for mothers. But this does not mean that all women sense this fully or are effective mothers. The birth of a child also has great potential spiritual and emotional meaning for the father but not all men respond accordingly

Atlee Beechy, Goshen, Ind., is Coordinator of Counseling Services at Goshen College.

or are good fathers. Differences in body build, muscles, and hormones may influence role choice. But the ultimate purpose of existence is related to building God's kingdom, for this task the gifts God has given individuals should be the determining factors in role definition. Cooperation, complementation, love, respect, and mutual subjection to each other are the implementing concepts. I believe, however, that most of our male/female role definitions have come through society's conditioning rather than the above factors. In Western society males are generally described as being strong, aggressive, organized, unemotional, active and females as passive, weak, emotional, tender, sensitive. The gifts and abilities of the individual are then developed within the context of these male/female characteristics. Women make good teachers and mothers while men make good engineers. I believe the range of gifts, including emotional traits, is greater within either male and female categories than between the two sex categories and that the potential commonality of traits is much greater for the two sexes than their differences.

Today some women feel these culturally defined roles are too confining and discriminatory. They want freedom to choose either the traditional roles or to move in varying degrees into other roles where their gifts can be more fully used. Traditional roles vary greatly in different cultures. Some men also are reacting against their roles. Men and women are first of all humans and we should begin to think of love and tenderness as desirable human characteristics rather than feminine characteristics. Both sexes seek a climate of acceptance and respect which not only permits but encourages the fullest possible development of contributing gifts.

Any change in role definitions looks threatening, particularly if a change appears to mean a shift in power or control over others. Changing ways of doing things is usually uncomfortable. But if the shift can actually mean more effective utilization of gifts of all people to achieve our common goal we should at least consider such moves. My thesis is that if we move toward greater acceptance and respect of individual gifts irrespective of sex, we minimize the competitive struggle and sense of threat and release additional energy and creativity for the work that needs doing. Second, only as we acknowledge and gratefully accept God's creative and redemptive actions and begin to respect all we are and can be as persons in Christ, can we fully begin to respect what God is doing in others and accept them fully.

This means that I need to examine my basic attitudes toward those I have boxed in, including women. I can "put down" others in many ways. This includes the words I use, the jokes I tell, the silent approvals, the innuendoes, the expectations, the worth of others I reflect, and the

acceptance I demonstrate. Acceptance and respect I must extend — not only so that others may grow and develop but also for my own sake. I can not be a full disciple unless my concern for others' development is open and real, for we are "to love our neighbor as ourselves."

All this has many implications for family life, social relations, the educational system, the work world, our church structures. For example, when do we move beyond tokenism in the case of minority persons and women serving on major church committees? We seem to be moving but I believe far too slowly. As men we need to be careful we do not try to play God and assume that we have authority to give "rights" to those whose rights come from God. Women want to be, need to be, accepted for the contribution they make as persons not simply as representatives of women's groups. The church needs their abilities and help. Women also need to enlarge their own sense of worth and, in one sense, they alone can do this. But as a participating member of the human race I would like to cheer them on and to help them in the process. Only when everyone has achieved this larger freedom in Christ can we be truly "members one of another."



How Should One Overcome The Habit of Worrying?

A doctor once replied to this question as follows:

"Forget all the slander you have heard. Forget the temptations. Forget the faultfinding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends and remember the good points which make you fond of them. Forget all personal quarrels or stories which you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Obliterate everything disagreeable from yesterday. Write on today's clean sheet those things lovely and lovable."

• • •

Children learn more by any number of precepts and admonitions. They learn the meaning of faith when they see that it produces a serenity of mind and freedom from worry on the part of their parents. They learn the meaning of goodwill when they see their parents living in harmony with their neighbors and their associates. They learn honesty when they see their parents refusing to become a part of anything that is dishonest. They learn reverence in the quiet of family worship when their parents demonstrate their religious faith and indicate the importance of their religion in the conduct of their lives.

How Much Should I Give?

by Milo Kauffman

To the Corinthians Paul wrote, "Yet each person must make up his own mind what he will give. He must not be pushed or compelled to give. God loves the man that is happy when he gives. But do not let fear of the future prevent you from being generous" (2 Cor. 9:7, 8, Laubach). Fine! Then it is left to me, but how do I make up my mind? Do I give what is left over after I have met all my wants? Do I decide on the whim of the moment? Or, do I gauge my giving by what others give? Maybe it would be fair if I gave my share of the suggested quotas of my congregation.

Suppose that I am a man with an income of around \$10,000 a year, four in the family. As stewards of God our primary interest is in promoting God's purpose in the world. I believe that the money I have, as well as my talents, are a trust from God to be used wisely. Of the \$10,000 how much should be given outright for kingdom purposes? Does divine revelation have the answer for me?

The Old Testament Answer

We have noticed that Abraham and Jacob gave the tithe. The law of Moses demanded that the Hebrews give tithes of the herds and of the fields. There is evidence that the Jews gave two tithes annually, and a third tithe every third year. Josephus says, "Besides the two tenths, which I have already said you are to pay every year, the one for the Levites, the other for the festivals; you are to bring every third year a third tithe to be distributed to those that want; to women also who are widows; and to children that are orphans."^o This would mean giving 20-25 percent. On special occasions they were also asked for offerings, to which they responded generously.

How could Israel afford it? The fact is, Israel could not afford not to. Eight tenths with the blessings of God was far more than ten tenths without God's blessing. It does not make good sense to the man of the world, but it does make good stewardship sense. When God told Israel to give a tithe of all, He said, "That the Lord thy God may bless thee in all the work of thine hand which thou doest"

(Deut. 14:29). We see in Malachi the result of unfaithfulness. God accused Israel of robbing Him by not rendering tithes and offerings. He challenged them to again bring the tithes and offerings and see if things would not be different.

The New Testament Answer

Jesus warned against serving mammon and against laying up treasures on the earth. He told the rich young ruler to sell all he had and give it away, if he wanted eternal life. He commended the widow for giving her all. Seemingly, He was delighted when Zacchaeus told him that he would give half his goods to feed the poor. Jesus Himself gave His all.

Paul instructs the churches that "every one" should give. They should do it regularly "the first day of the week." They were to give proportionately "as God prospered." Their giving was to be in proportion to God's gifts to them. Could this furnish a standard for us? "Give as God prospers." Would it affect our giving if we knew that God would give us in proportion to what we give? What would our income be if God gave us ten times what we give to Him? Would we have more? Or, would we starve? But isn't this what the New Testament teaches us? Give in proportion to God's gifts to us.

Perhaps we cannot establish a definite percent from the New Testament, and it is no doubt good that we cannot. Some, however, believe strongly that the Scriptures do set the standard—tithes and offerings. Personally, I have come to believe that while the tithe may have been a good standard under the law and may serve today as minimum standard, it is not adequate for the Christian in an affluent society. We give according as God has given us. The amount will not be a fixed amount; it may have a floor but not a ceiling. When we give according to God's gifts to us the amount we give will be determined by the measure of our gratitude, our love, our compassion, and our commitment. The amount we give will be determined by the warmth of our love and appreciation, and not by a percent of cold cash we receive.

So we each make up our own mind. As stewards of God

Milo Kauffman, Hesston, Kan., is author of *The Challenge of Christian Stewardship*.

what are some factors to reckon with as we make up our minds? I cannot answer that for you, but I can answer it for myself. My faith would tell me that "he who wills to do His will shall know" applies here. Other considerations:

1. Jesus and New Testament writers lowered no moral or spiritual standards. Grace stands high above law in every way. No way, therefore, could I accept a standard lower than the law — the tithe would be absolute bottom. Love in fulfilling the law would never sink below the law. One man stated it something as follows: "When it comes to the tithe I am not under the law, but if I accept a standard lower than the law, neither am I under grace; I am under disgrace."

2. I try to remember the grace of the Lord Jesus who was rich but became poor for my sake that I might be rich. As I am grateful for what He has done for me and appreciate His riches, and as I sense His concern for a lost and needy world, I must become generous in giving, even willing to become poor that others may share the Lord's riches. When I consider His gifts to me and the pressing needs of His cause, I would feel quite uncomfortable giving only the tithe in this time of American affluence. I feel a great deal of agreement with a pastor who wrote me recently. He said we must stop preaching the tithe. In these days most of our churches could and should give an average of 20 percent per member. He is practicing what he is preaching, and an increasing number of Christians are beginning to share the conviction, and being blessed for it. Personally, I will have an uneasy conscience if in my 1973 income tax report my contributions to the church and Christ's kingdom are below 20 percent.

3. Some startling statistics should help us make up our minds to give generously. About 10,000 persons died today because of inadequate food. One billion, almost a third of the world's population, are physically or mentally retarded because of poor diet. The average income of a person in India is \$60 per year; in the U.S. it is about \$3,500. America with 6 percent of the world's population consumes nearly 50 percent of the commodities and is responsible for about 50 percent of the world's pollution.

In 84 countries of the world people exist on less than \$200 a year. In 37 of these countries the per capita income is less than \$100 per year. The average American consumes 1,455 pounds of food per year (and we pay millions of dollars for pills to fight obesity). If the food available in India was distributed at the rate Americans eat, 153 million Indians would starve.

Somewhere I read that the increase of the National Gross Product of America exceeds the total NGP of Africa. These are some cruel facts that should give us real concern, if not from the viewpoint of compassion, then from the viewpoint of our own welfare.

How long will 90 percent of the people permit less than

10 percent to splurge in luxury, exploit and consume 50 percent of the world's resources, and possess half the capital of the world? There is abundance of evidence that people, and nations, are getting pretty well impatient about it. There are many rumblings to "share the wealth" and the few with the wealth will not stand much chance when the underprivileged decide to take things in hands.

A church bulletin recently carried this insert: "If the rich keep considering their wealth as a right, the poor will consider their vengeance as justice." It is my strong conviction that selfishly hanging on to our wealth, in the long run, will spell our doom.

If the Christians of America would give 20 to 30 percent of their income to meet church and world needs it would be the best investment they could make. It could even prove to be a good investment economically. In the light of this, how could one justify giving only the tithe?



*Complete works of Josephus, page 111.

For Those with Money Problems

Father

*Your Son told us to consider
the lilies of the field.*

*But it's hard not to worry
when the rent comes due
just at income tax time.*

*The antics of an eight-year-old
adds to the doctor bills
and a teenager breaks a tooth.*

*The old car is falling apart
and how will the kids get to school
without another one?*

Teach me to use my income responsibly.

*Show me how to share
what has been given me
with those who have a lot less.*

*Drive home to me what Jesus meant
when He said to lay up treasures
where neither rust nor moth consume.*

Amen.

— Christopher News Notes

Compassion Is Not Selective

by Paul S. Rees

In his *No Longer Strangers* Bruce Larson quotes from a letter he received from the wife of a leading elder in a very conservative West Coast church:

"My husband is a much-beloved church leader, praised and admired. Doctors tell me he is psychotic, a very sick man. When you see the one you love so much turning bitterly hostile, drawing further and further away in a shell of loneliness, yet still teaching all the truth, there is a continuing grief that cannot be expressed.

"Every attempt to help is blocked. Every expression of love is interpreted in the wrong way. And all the while his Christian friends admire and praise him and force him further and further into his prison of loneliness, where any admission of fault or failure becomes so threatening that it seems to mean destruction.

"This is the tragedy of the Christian community. We fawn and flatter and drown out the silent pleas for help from people until they cease to cry and lean on the praise for survival."

If this man is suffering from mental illness, allowance must be considerably made for his withdrawn and self-protective behavior. At the same time this kind of behavior-pattern differs only in degree from the curiously detached, unsympathetic, and often sharply judgmental, mood of too many of us in the camp of Christ.

There is a holiness that is at bottom deeply un-Christ-like: self-conscious, inaccessible, unsoiled, sterile. There is also a holiness that is profoundly Christian: unself-conscious, open, vulnerable, outgoing, smarting not with one's own hurts but with the hurts of others. I see it in Jesus even when I am unable to see it in myself. I see it in the costly sensitiveness with which Jesus identifies with the outsider, the outcast, the people whom society and the church have regarded as easily labeled types, almost as nonpersons: the woman caught in unallowed sex, the leper who was a social castaway, the mix-blooded Samaritan showing civility to a Jew, the Syrophenician woman from an alien race and culture, the freshly healed blind man tossed out of the temple because he could not pass a doctrinal examination.

Here we see the boundlessness and beauty that shone from the heart of the compassionate Savior. We may be selective in our *judgments*, even in our *emotions* of

liking and disliking, but we have no permission from Jesus to be selective in our *compassion*.

Something less than Christian is the compassion that pours itself upon the people in Israel and withholds itself from the people in Egypt, or Lebanon, or Iraq . . .

that is active toward the South Vietnamese and inert toward the North Vietnamese . . .

that waxes fervent in prayer for President Nixon or Prime Minister Heath and never prays for Chairman Mao;

that shouts "support your local police," with never a care about the defenseless of a ghetto who may have been victims of corrupt policemen, as has been shown again and again in America's biggest cities;

that cultivates warm feelings toward fiercely hostile evangelicals whose stock in trade is denouncing the "ecumenicals," while showing scant mercy to millions of believers who are in churches with a World Council affiliation;

that expends huge sums of emotional energy on the plight of those who are without money or status and no comparable concern for those who are without the knowledge of Christ.

Though others may have their doubts about it, many of us are convinced that a wide-ranging, nonselective compassion is one of our most acute needs. It is costly but if it is to count, it cannot be costless.

Let a contemporary, Michael Quoist, pinpoint it:

Lord, why did You tell me to love all men, my brothers?

I have tried, but I come back to You frightened.

Lord, I was so peaceful at home, so comfortably settled.

It was well furnished, and I felt cozy.

I was alone — I was at peace.

Sheltered from the wind and the rain, kept clean.

Then let an unknown older poet of an earlier day put it positively:

Love has a hem to her garment

That trails in the very dust;

It can reach the stains of the streets and lanes,

And because it can, it *must*.

From *World Vision*, March 1973. Used by permission.

There Is Life in the Blood

One of our well-known magazines carried an interesting story a few years ago. An eight-year-old boy was hit by an automobile. He was rushed to the hospital for surgery. Because of the quantity of blood lost, an emergency transfusion was necessary.

Since the hospital did not have in storage his type of blood, a bloodmobile was sent out to receive blood donations from those whose blood was similar. Their search was in vain. They could not find enough people with the same blood. The boy died.

Blood is essential to physical life. And major loss of blood will cause death. The Bible declares, "For the life of the flesh is the blood" (Lev. 17: 11).

Some charge the Bible with being a bloody book. It is not that. Yet from cover to cover, from Genesis to Revelation, the importance of blood to life is underlined. Of course, the real lesson is not the simple physical truth mentioned above. It is rather the wonderful truth that men and women can find spiritual life through the blood of Christ.

Indeed, as "the life of the flesh, is in the blood," so is eternal life ours to enjoy because Jesus' blood was shed for our sin. Even the Jewish Passover and Day of Atonement foreshadowed the one supreme sacrifice of Jesus Christ upon the cross for our sin. John the Baptist proclaimed from the stormy banks of the Jordan River, these words: "Behold the Lamb of God, which taketh away the sin of the world" (Jn. 1: 29).

There at Calvary, with all of sinful humanity looking on, the great blood donor Himself—Jesus Christ—provided an eternal fountain of blood for hopeless and helpless men. And although His blood was shed nearly two thousand years ago, it still continues to flow throughout all time—cleansing, converting, and conquering lost mankind.

There are three things the blood of Christ does for us.

It redeems us from our sin. Paul writes: "In whom we

have redemption through his blood" (Eph. 1:7). John says: "Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1: 5). Man is a slave in chains. He is enslaved to lust, to self, to pride, to all forms of evil. He is in such a hopeless and horrible predicament that no amount of morality, no amount of education, no amount of human accomplishment can deliver his soul from eternal hell. Only through Christ can he be rescued from this terrible plight. Those who go through life uncleansed by the precious blood of Christ will perish forever.

The blood of Christ releases us from our guilt. Paul speaks of this in these words: "Much more then, being now justified by his blood we shall be saved from wrath through him" (Rom. 5: 9). The blood of Christ makes it possible for us to be righteous, innocent, free from the guilt that would condemn us.

A governor may release a man from prison, but only God can release a man from his guilt and declare him to be perfectly righteous.

The blood of Christ reconciles us to God. It brings us back into friendship with Him. Paul writes: "But now in Christ Jesus ye who sometimes were far off are made nigh [brought near to God] by the blood of Christ" (Eph. 2: 13). Through the outpouring of His blood upon Calvary we who were once separated from all of God's benefits and blessings are now brought near enough to experience His love and forgiveness.

Listen, my friend. Sin has separated you from God's love. But you need not remain in that situation. You can be restored to complete fellowship with God. Your life can be changed now. "The blood of Jesus Christ his Son cleanseth us from all sin" (1 Jn. 1: 7). Christ wants to take away your guilt and cleanse you from your sin. Will you let Him? The choice is up to you. — Evangelist Reg Dunlap, director, Evangelism for Christ Association



Can be ordered in tract form from Herald Press, Scottdale, Pa. 15683.

Church Becoming a "Multi-Ethnic Brotherhood"

"We have observed in this consultation that theological differences among us are not ethnically conditioned."

This statement concluded the "findings of the summary panel" which were read at the close of the Cross-Cultural Theological Consultation held Apr. 27 and 28 in Des Plaines, Ill.

Representation

This consultation was the first of its kind ever held in the Mennonite Church. Approximately 50 invited persons attended part or all the sessions, conducted in the Yorktown Room of the O'Hare Concord Motor Inn in Des Plaines. Racial representation was about 25 black and Spanish-speaking persons and 25 white persons.



Prayers seeking direction and unity are offered at the beginning of the consultation.

The meeting was cosponsored by the Minority Ministries Council of the Mennonite Church, offices in Elkhart, Ind., and the Mennonite General Board, offices in Rosemont, Ill. All costs of the consultation were covered by a Fraternal Funds grant from Mennonite Mutual Aid Association, offices in Goshen, Ind.

Symbolically, perhaps, the first session began with furniture rearrangement. By consensus, the chairs and tables which had been placed in rows were moved to form one large circle. In his introductory remarks, Paul N. Kraybill, Park Ridge, Ill., general secretary of the General Board,

commented that "we have come here to discover who we are in Christ. Is our theology divided by culture or enriched by it?" he asked. A few moments later, John Powell, Elkhart, Ind., executive secretary of Minority Ministries Council, said, "Let us ask God to bless us in our unity as He blesses us in our diversity — for there is beauty in differences." Everyone then stood and placed hands and arms upon each other's shoulders. A number of prayers were offered, petitioning that God would guide in a special way during the two days ahead.

Program Format

The consultation was structured as follows: Nine papers had been prepared be-

forehand by representatives of each of the three major cultural strands in the Mennonite Church — Spanish-speaking, black, and white. Dealing with "The Nature of the Church" were Samuel Hernandez, Woodburn, Ore.; Ross T. Bender, Goshen, Ind.; and Ed Riddick, Chicago, Ill.

Addressing themselves to "The Role of the Church in Social Issues" were Hubert L. Brown, Elkhart, Ind.; John A. Lapp, Goshen; and Chuy Navarro, Premont, Tex. Analyzing "The Gospel and Culture" were Paul M. Miller, Elkhart; John Powell, Elkhart; and Neftali Torres, Elkhart.

Following the 30-minutes-each presenta-

tions of the first three papers, the participants numbered off and formed eight transcultural small groups. Here the three papers just read were discussed. After an hour, a spokesman for each small group reported to the large group. This pattern was followed for all three sets of papers, with persons meeting each time with the same small group.

As the meeting progressed, it became apparent that theology was being dealt with in a general way, while cultural practices and economic realities were being studied more specifically.

Laughter Punctuation

The sharing that took place after the small-group sessions was a significant feature of the consultation. Nearly everyone participated in these large-group exchanges, which were richly varied in content, and punctuated with laughter. This "cultural airing" was spontaneously supported by the group — even though little of it could be considered "theological."

Several comments from these sessions follow:

"Man without his own culture is a noodle" (consensus).

"Polygamy is wrong, because the Bible says that no man can serve two masters" (Manuela Garcia, Belleville, Pa. — said with a smile).

"Minorities don't have a monopoly on problems. No, I am *not* comfortable with 'white culture!'" (Paul M. Miller, Elkhart).

I cannot return to all of my blackness because I'm a Mennonite. Neither can I be comfortable in white worship experiences" (Raymond Jackson, Philadelphia, Pa.).

"There is love in this place. The brothers and sisters here have the freedom to express who they are and what they are — stuff that's been bottled up for years — and know that what they say will be received in love" (Juan Ventura, Denver, Colo.).

Specific Program Suggestions

During one of these open-ended sharing periods on Friday afternoon, Al Valtierra, Chicago, Ill., expressed the conviction that the Mennonite Church should produce Sunday school literature in Spanish. This touched off discussion on Valtierra's concern and other programmatic suggestions.

The question was raised: Is program discussion our agenda? The people responded that it was. Whereupon ten specific suggestions regarding church programs and priorities were raised from the floor — and written on the blackboard at the front of the room. The understanding emerged that these recommendations would be sent to the appropriate church agencies,



A lighter moment at the Cross-Cultural Theological Consultation.

then be placed in the agenda for Assembly 73 to be held Aug. 7-12 in Harrisonburg, Va.

The list:

1. Spanish literature (writers and translators).
2. Cross-cultural education.
3. Minority representation on a larger scale in church administration, on Boards and committees.
4. Utilization should be made of wealthy persons for economic development in minority communities.
5. Leadership development.
6. Strategy for church extension and development.
7. Recruitment and housing of minority students (High-Aim).

8. Support for those in sensitive church leadership positions.
9. Financial support for pastors.
10. Options and alternatives must be kept open.

"Unity a Mile Deep"

As the meeting approached conclusion on Saturday evening, there appeared to be some feeling that certain theological differences which might have been articulated had not been. Paul Miller felt that "by and large the papers didn't deal with the nitty-gritty differences, those which are uncomfortable. Yet," he continued, "there's unity here a mile deep to the person of Jesus Christ."

The summary panel was comprised of

Juan Ventura (chairman); Richard C. Detweiler, Souderton, Pa.; Gerald Hughes, Cleveland Heights, Ohio; and Wilbert R. Shenk, Elkhart, Ind. The findings of the panel and the nine papers will likely appear soon in booklet form. Steering committee for the consultation was made up of John Powell (chairman); Lupe De Leon, Jr., associate executive secretary of Minority Ministries Council; and Paul N. Kraybill.

"Praise God for Differences"

Post-consultation comments reflected the feelings of those who attended:

Lupe De Leon, Jr.: "I'm very happy that we finally got together. It's something that should have happened many moons ago."

Raymond Jackson: "I'm glad we didn't have to curtail what we said for white ears."

J. Lawrence Burkholder: "The main theological cleavage in the Mennonite Church was not represented here. The real cleavage is between popular American religion and Anabaptist theology."

Burnell Fuller, St. Louis, Mo.: "This kind of conference can be a catalyst, an avenue for keeping lines of communication open."

Ross T. Bender: "I'm feeling too comfortable about what's been happening here. I had anticipated a vigorous clash on the theological differences, but this has not evolved."

Samuel Hernandez: "It's not necessarily wrong to have differences—that's just the way it is. Praise God for our differences!"

Al Valtierra: "Conferences like this and other church meetings should be scheduled at times when people like teachers and factory workers can be present."

Helen Robinson, St. Louis, Mo.: "Just airing things out was one of the best things that happened here. We learned so much about each other."

Chester Wenger, Lancaster, Pa.: "I shudder to think what the church would be like if we hadn't had these exposures to different ethnic groups the past 50 years. I feel that the church would be dead." — *Dan Shenk*

Committee to Advise on Communication

An advisory committee to the information services office of Mennonite Board of Missions, Elkhart, Ind., met in its first session May 2 and 3.

Formed to give direction to the board's communication efforts, the committee will bring recommendations to the Mission Board on communication policies and administration.

Findings of Summary Panel Cross-Cultural Theological Consultation

A. Remarks to General Assembly 73:

1. We have observed, with new appreciation, that through the grace of God the Mennonite Church in North America is becoming a multi-ethnic brotherhood and we need to more fully appropriate the richness of this cultural pluralism within the body of Christ.
2. Churches need to be sensitive in deploying resources and skills, particularly as this affects minority communities (literature, leadership training).
3. We encourage continued working at cross-cultural experiences, utilizing existing channels or creating new ones as needed.
4. We encourage regions and district conferences to provide for representation from all groups within their constituencies on Boards and committees.
5. To be a multi-ethnic church requires developing the ability to be openly honest without condemnation and receive criticism comfortably.

B. Findings:

1. We have viewed the purpose of the consultation as not being intended to decide various specific questions, but to discover processes and settings for developing our identity in Christ.
2. The invitees were chosen on the assumption that they were persons of influence and thus can carry the fruits of the consultation into their circles.
3. There is a need to repeat this type of meeting in order for other persons to have the opportunity of dialogue around important issues that confront our brotherhood.
4. This consultation highlights the increasingly multi-ethnic character of the Mennonite Church in North America with 7 different categories of congregations based on cultural lines; white, black, Puerto Rican, Anglo-Chicano, black-white, Indian, Spanish (Chicano). There are also observable differences based on economic and social factors which cut across the ethnic lines (rural, suburban, inner city, educated, etc.)
5. We have observed in this consultation that theological differences among us are not ethnically conditioned.

The committee includes representation from the board of directors — James Detweiler; administrative secretaries — James Kratz, Ken Weaver; Mennonite General Board — Ivan Kauffmann; members-at-large — Carol Troyer Shank (Mrs. Mike), Roy Umble, both of Goshen, Ind. H. Ernest Bennett, board secretary also meets with the committee.

The committee outlined possible objectives for information services as: (1) to communicate with persons in the congregation; (2) to move persons into involvement in Mennonite missions at home and abroad; (3) to move persons into commitment of financial resources for Mennonite missions at home and abroad; (4) to have informed and sensitive church members.

Two-way communication with congregations, the committee projected, should deal with areas of mutual interest in an up-to-date mission strategy, acquaintance with staff and field personnel, world awareness, current trends (church, society) such as the offender, new minority concerns, college students not returning to rural communities, Mennonite mission programs.

Information Services seeks to interpret

missions to the Mennonite Church and the public through periodicals, promotional materials, missionary education, speakers' bureau, and mission forums.

Organized missions in the Mennonite Church in North America began 90 years ago with the formation of a Mennonite Evangelizing Committee, which evolved through several stages and in 1906 became Mennonite Board of Missions. From first-year contributions of \$26.36, contributions in 1972 to the Board of Missions totaled \$2,387,026.

Support of the Board's work is based on voluntary contributions averaging \$38 per member in its supporting constituency. More than 2,000 workers are related to the Board's divisional programs in overseas missions, home missions, relief and service, health and welfare, and mass communications. The minority ministries and student services divisions do not administer field personnel.

Estimated gross operations of the Board in 1972 — from worker self-support, community-based institutional operations, and public service TV and radio time — totaled \$15,000,000. ●

Trail of the Conestoga Enacted

The Kitchener-Waterloo area was exposed to the best interpretation of Pennsylvania German culture available anywhere during three April evenings when a local cast performed a three-act drama depicting the settling of Waterloo County by Pennsylvania Mennonites. After the first performance at a local high school auditorium, interest gathered momentum and the last two performances were sell-outs.

The Trail of the Conestoga was written by Norma Rudy, who also directed the performance. Based on Mabel Dunham's novel by the same title, the play is an attempt to dramatize the coming of the Mennonite people from Pennsylvania to Waterloo County between the years 1800 and 1814. It also depicts the Mennonite way of life during that period.

The Mennonite Historical Society of Ontario sponsored the production. The play was previously performed in 1969 and 1970.

Enthusiasm in this community is high for minority cultures and particularly in the Mennonites. In recent years a sizable influx of tourists from larger Ontario centers, as well as points in the U.S., make their way to Kitchener and environs. Attention is focusing more and more on outlying rural districts. At Elmira, Vernon Leis, pastor of the Elmira Mennonite

Church, conducts appointed tours through the area in the interests of propagating a true understanding of Mennonitism and of correcting common misconceptions regarding the "plain people."

Information Center to Relocate

On Apr. 9 for the cost of one dollar the Mennonite Information Center Committee was granted a plot of ground from the Lancaster Mennonite Schools Board for the purpose of relocating the Center and of building a full-sized replica of Moses' tabernacle in the wilderness. The Mennonite Information Center, a project of Eastern Mennonite Board of Missions, Salunga, Pa., provides a witness to tourists in the Lancaster, Pa., area.

The plot of ground is 220 feet by 275 feet, approximately 1 1/2 acres in size, and is located directly south of the building and grounds of the Mennonite Historical Society on the Mill Stream Road, off Route 30, east of Lancaster, Pa.

The Mennonite Information Center is presently located on the upper floor of the Mennonite Historical Society building. These quarters have become inadequate for the handling of the Information Center's 35,000 annual guests.

The replica of the Moses' tabernacle is proposed as an alternative to the many secular and highly commercial tourist attractions in the Lancaster area. "This

project is designed as Christian education for both Christians and non-Christians," said Chester Wenger, secretary of the Mennonite Information Center Committee. "We hope it will make clear to Jews, Christians, and tourists of all faiths the common origin and similarities of the Jewish and Christian religions, and teach the basics of God's character and worship.

"We want to portray, from the perspective of the Christian faith, how Christ fulfilled the Old Testament sacrificial system and became the sin-bearer and High Priest for all of us," Wenger added, listing other goals also.

It is planned that Paul Zehr, former guide of the tabernacle when it was in service in St. Petersburg, Fla., will assist the development of the project. A beginning construction date awaits reports of the building engineers and final blueprint plans.

Retreat for Deaf

Paul and Ferne Savanick conducted classes and workshops in signing throughout last winter and this spring at the Scottdale (Pa.) Mennonite Church. They minister to other deaf people, as well as those who have speech and hearing problems, and even to those who are not handicapped with communication problems.

Elvin Stoltzfus, pastor of the deaf and hard of hearing, Lancaster, Pa., and Jim Fricke, speech therapist and director of the Hearing Clinic in Lancaster, Pa., recently led activities for the deaf and friends at the Laurelville Mennonite Church Center, Mt. Pleasant, Pa. This was an informative and helpful time for the deaf, hard of hearing, and hearing persons. The highlight was the moving picture on sign language with hands. Some frustrated parents were eager to learn a better way to communicate with their deaf child. Even the hard of hearing enjoyed the "new methods."

Paul (deaf) and Ferne (hard of hearing) Savanick have taught the sign language to a group of hearing folk (ages 5 to 55) eager to learn to communicate by signing.

A few of their students, all from Scottdale, gave their responses to the retreat:

"My association with deaf people is through a few friends, thus I found the retreat highly enlightening. It gave me an opportunity to learn more about the problems and concerns of the deaf, as well as those closely associated with them, especially parents with deaf children. Perhaps the greatest benefit was to see signs and hear words both at one time. This enabled me to learn several new signs, and also to get an idea of the extent to which the deaf adhere to proper English, and on the other hand, how much they do abbreviate. It reaffirmed

what I have felt for some time — that sign language, as used 'colloquially' by the deaf, is not a literal translation of English into signs, but rather a language all its own. It continues to be a fascinating pursuit for me to learn this 'new' language. The deaf retreat was very helpful in this way." — *Joe Brenneman*.

"At this retreat I learned about the situations deaf persons face in a hearing world. To me they are strong and courageous — with a marvelous sense of humor — wanting pity in no way. Understanding? Yes! I want to interpret to others what I have heard and seen there." — *Barbara Gleysteen*.

"For me, Deaf Retreat gave a new impetus to my desire to develop communication skills. I am growing in appreciation and love for my nonhearing friends. This retreat simply reinforced what sign language class has been doing for me in this area. The get-acquainted session put all of us on a common level. We had to communicate without speech or signs! It is surprising what a collage of pictures and print (cut out of old magazines and pasted on paper to express oneself) can tell about a person's interests and priorities. For a new and exciting eye-opening experience, I'd encourage hearing and nonhearing to try a weekend at next year's Deaf Retreat." — *Alice Hershberger*.

"Let me add heartfelt thanks to the camp staff and their workers who made our stay similar to a 'home away from home.'" — *Ferne Savanick*.

Another retreat for the deaf is being planned for May 24-26, 1974. If you want to be on the mailing list, just write to: Laurelville Mennonite Church Center, R. 5, Mt. Pleasant, Pa. 15666.

Choctaw Recreation: Hinging on Volunteer

The Choctaw Indian Tribal Office in Philadelphia, Miss., has requested that the Voluntary Service program of the Mennonite Church locate and place a volunteer to coordinate a reservation-wide recreation program.

According to tribal planner Bryant Rogers the volunteer should be a mature, single male who could begin the assignment in late June 1973 and work with a reservation-wide committee for planning and implementing a recreation program. In the process, this volunteer would train a Choctaw person to assume leadership when he terminates.

Dave Miller, VS regional director with Mennonite Board of Missions, Elkhart, Ind., notes that this assignment will be difficult, but extremely challenging and useful. Miller, who recently returned from the churchwide American Indian Seminar

in Washington, D.C., says, "The statement which constantly surfaced at the seminar was that recreation is one of the key channels for relating to Indian youth."

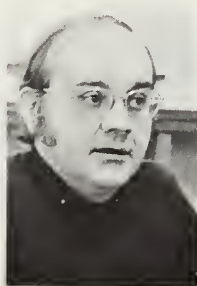
The recreation coordinator, if he can be found, will live with the six members of the VS unit which was established near Philadelphia last August at the invitation of the Choctaw Tribal Council. Volunteers are engaged in such activities as teaching, nursing, agricultural extension, clubs, and youth center work.

Miller also comments that a married couple is being sought to serve as program directors and general adult education teachers with the Philadelphia unit beginning in August. At that time Ora and Alta Keiser, a senior couple from Kalona, Iowa, will be terminating their one-year assignment.

Cultural Series Announced Dutch Festival

The Dutch Family Festival of Lancaster today announced a new and additional feature to their regular summer arts program. The Festival Cultural Series will make its debut Monday evening, July 2, and will offer three subsequent cultural events the evenings of July 16, Aug. 6, and Aug. 27.

"We are delighted to be able to give some of our finest Mennonite artists this sort of exposure and could hardly wait to announce this forum of folk culture and art to our festival patrons," said Mrs. Phyllis Good, chairman of the Cultural Series and wife of the Dutch Family Festival producer, Merle Good. "We see it as an additional opportunity to explore our own Mennonite art and expression, in the presence of outsiders interested in our people and way of life."



Abner Hershberger



Alta Schrock

Opening the Series of July 2 will be sculptor and painter Abner Hershberger, now associate professor of art at Goshen College, Goshen, Ind. He will present "Sculpture and Painting, A Personal Experiment," illustrating, with samples of his work, the influence of his farm roots and North Dakota boyhood experiences on his art. Hershberger's work has been

shown in numerous exhibitions, including the Avanti Galleries of New York City.

July 16, Alta Schrock, founder of Penn Alps, the Appalachian craft outlet, will explain her personal discovery in "Crafts: A Way of Life." As biology professor at Frostburg State College, an avid historian, and craftswoman, Schrock will display a selection of work, done by some of the 1,000 craftsmen who market at Penn Alps, and give a background of the folk culture of the Appalachian mountain people.



LeRoy Kennel



Hiram Hershey

Aug. 6 will feature an evening on "Worship Arts," with LeRoy Kennel. He will demonstrate fresh possibilities of religious celebration and practical worship techniques, aided by Eglia Birmingham, a student at Christian Theological Seminary, Indianapolis, an accomplished actress and choreographer. Kennel, professor of communications at Bethany Theological Seminary in Oak Brook, Ill., is also the editor of the magazine, *Faith and Art*.

Aug. 27 will be a performance evening: "The Many Sides of Music." Participating as singers and instrumentalists in the musical potpourri will be John J. Miller of the Manhattan School of Music, New York City, veteran performer at the Dutch Family Festival; and Sylvia Brunk, a student in Musicethnology at the University of Maryland; a group from the Lancaster and Franconia Choral Singers, directed by well-known conductor, Hiram Hershey, and members of Rebirth, Mennonite folk-rock group, originating from Eastern Mennonite College.

Additional information may be had by writing to: Dutch Family Festival, 2497 Lincoln Highway East, Lancaster, Pa. 17602.

A Communal Strategy for Overcoming the World

Featuring a documentary film and a lecture by John A. Hostetler, the June 4 meeting of the Mennonite Historical Associates will center in "The Hutterites: A Communal Strategy for Overcoming the World." The meeting will be held at 7:30 p.m., in the Lancaster Mennonite High School auditorium and is open to the public.

Living mainly in Northwestern United States and Southern Canada, the Hutterites are one of three branches of the Anabaptists of the Reformation, along with the Mennonites and the Amish. The Hutterites are often called "Mennonites" by their neighbors.

Hostetler, professor of sociology and anthropology at Temple University in Philadelphia, is widely known for his writings on the Plain People of Pennsylvania and for his research among minority groups in the United States and Canada. He directs the Center for the Study of Communal Societies, established at Temple in 1971.

MDS Working in Mississippi Floods

Mennonite Disaster Service is gearing up for a big operation in flooded areas along the Mississippi River and its tributaries. Twenty thousand families have been evacuated from homes stretching from central Iowa and Illinois to the Gulf of Mexico.

"Red Cross is taking care of the temporary food, clothing, and shelter needs of evacuated families," reported Nelson Hostetter, MDS executive coordinator. "A big problem is the millions of acres of inundated farmland. The land will probably not be dry in time for regular crop planting this year. Cotton farmers are hoping to plant a late soybean crop in their fields."

The Mississippi River floods began on Mar. 3 and are continuing in some areas. Flood control officials predict flooding in some areas until mid-June.

The MDS executive committee released \$5,500 from its emergency service funds on May 1 to start the new flood-recovery program. The Church of the Brethren has also granted \$4,000 to rebuild homes of poor black sharecroppers in Wilkinson County, Miss., and Feliciana County, La.

MDS crews are already cleaning up homes in the Northern states. Wilbur Swartzendruber, Wellman, Iowa, is in charge of Iowa and Missouri operations. Nelson Kauffman, Mt. Joy, Pa., former home mission worker at Hannibal, Mo., is returning to Hannibal for at least one month to direct work there. Wilbur Smucker, Tiskilwa, Ill., is supervising Illinois and St. Louis work. Earl Boyts, Harper, Kan., is coordinating efforts in St. Charles, Mo. Ora Yoder, Shipshewana, Ind., is responsible for work in eastern Arkansas, Tennessee, and Kentucky. He is located at Memphis, Tenn.

Field directors in the Southern areas are investigating service possibilities and will direct volunteer crews when they come. Ed Schmidt, Clarksdale, Miss.,

is working in northern Mississippi. Walter Rutt, Gulfport, Miss., is handling southern Mississippi work. Vaughn Marner, directing work in central and western Mississippi and northern Louisiana, is from Meridian, Miss. John Wenger, Des Allemands, La., is the field supervisor for the rest of Louisiana.

Regional directors Chris Graber, Eureka, Ill., Paul Haarer, Shipshewana, Ind., and Marvin Hostetler, McPherson, Kan., predict that recovery and repairs will continue through this summer.

"We will also be going into '74 with

unfinished '72 projects," Nelson Hostetter noted. The MDS executive committee met May 1 and 2 at the 1972 flood recovery projects in Elmira-Corning, N.Y., and Wilkes-Barre, Pa., and approved the continuation of these programs into 1974. Executive committee members at the meeting included Chairman Norman Shenk, Salunga, Pa.; Assistant Chairman Eddie Bearinger, Elmira, Ont.; Secretary Walter Neufeld, Moundridge, Kan.; Paul Longacre for Mennonite Central Committee; Ray Horst, Elkhart, Ind.; and Landis Hershey, Lancaster, Pa., Region V Director.

Denver Churches Dip into Media

Churches in the Denver, Colo., area have begun using media, not only for the placement of radio programs, but to raise the image of the local congregation within the consciousness of the community, according to Pastor Kermit Derstine.

Derstine reports that the Denver churches have just placed the new TV and radio spots produced conjointly by the Mennonite churches. But they have gone beyond placement to the active use of media in other ways.

Choice, a series of 65, three-minute broadcasts on difficult ethical decisions,

is being used to trigger and sustain response on a talk show Sunday from 8:00-9:00 p.m. on KOA Radio.

"It's reaching a very wide audience and generating considerable telephone response," Derstine reports.

"A number of the people cannot believe these spots are produced by the Mennonite Church, so Bill McIntosh, of the local council of churches, is doing a great job reinterpreting the Mennonite Church to the Rocky Mountain area. And we are getting an updated image through this channel."

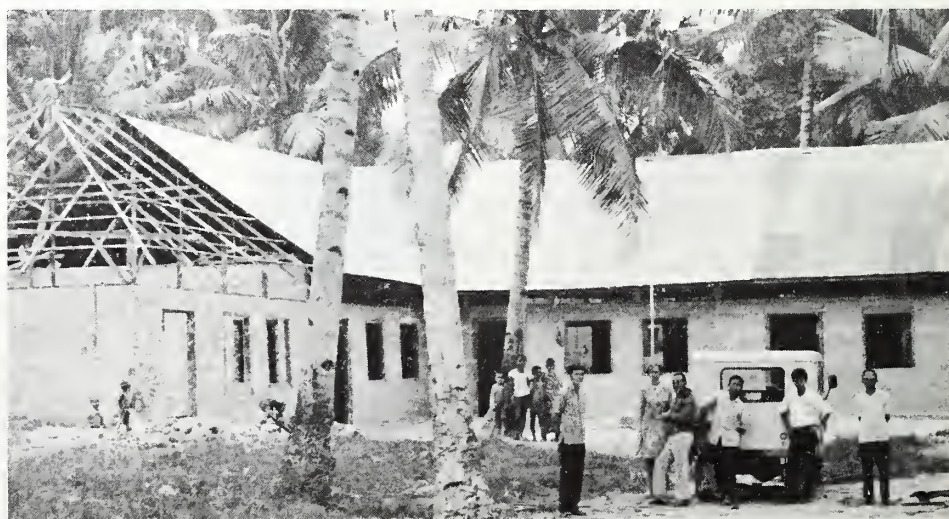
Sumatran Villages Build School

Two North Sumatra Christian villages built an elementary school for their 200 children as a result of recent cooperative efforts by the village people, the Indonesian government, the school children, and Mennonite Central Committee.

The previous school building had dirt floors, deteriorated wooden walls, but a sturdy metal roof, according to Keith O. Waltner, MCC worker in Sumatra. MCC

loaned a Cinva-ram stabilized-earth block press and cement; villagers provided lumber and labor; the government helped with lumber and additional roofing for the expanded floor plan; and 50 enthusiastic fifth- and sixth-graders applied the final whitewash.

"Though they now have an adequate building," said Waltner, "there are few teaching materials."



Willis Sommers, Anne Warkentin (both MCC volunteers), and Sumatran workers in front of new school still under construction.

Summer Courses Offered

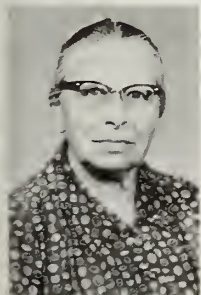
Eastern Mennonite College has scheduled two terms of summer school on campus, as well as seminars in Appalachia, Atlanta, New York City, and Canada. A. Don Augsburg, director of summer school, announced.

First-term offerings, May 28 to June 20, include a team-taught course in Issues and Ethics in Theology and a course in group dynamics offered by the seminary, Augsburg said.

Courses in organic gardening and natural foods, applied environmental studies, feature writing, the Christian faith, and psychology for teaching children round out the first-term offerings, he added.

Second term, which runs from June 21 to August 4, includes a variety of courses in history, math, language, literature, business, education, Bible, and science. Children's literature and general geology will run, and piano and voice lessons can be arranged on request.

EMC Faculty Honors Two Associates



Elizabeth Mosemann



John R. Mumaw

During a banquet on May 1 the faculty of Eastern Mennonite College honored two of their associates for long years of service.

Elizabeth Mosemann, bookkeeper, is retiring after 46 years in the business office at EMC.

John R. Mumaw, EMC president emeritus and currently professor of Christian education in the seminary, was recognized for 45 years of service.

Mumaw joined the faculty in 1927 and served as teacher of English, Bible and practical theology, dean of men, and pastor of students before becoming acting president in 1948 and president in 1950. During his 17 years in office the college underwent its most rapid period of expansion and received accreditation from the Southern Association of Colleges and Schools in December 1959. Mumaw will continue to teach part time in the seminary.

Former EMC dean Ira E. Miller received a certificate for 25 years of service.

Receiving 20-year certificates were Samuel Z. Strong, director of deferred giving; and Samuel E. Miller, chairman of the modern languages department.

Recognized for 15 years of service were Myron Augsburg, Catherine R. Mumaw, professor of home economics; and Grant M. Stoltzfus, professor of church history.

Hesston to Develop Interdisciplinary Humanities

Garner E. Shriver, member of Congress, announced that the National Endowment for the Humanities has approved a \$30,000 grant to Hesston College to support the development of an interdisciplinary humanities based on the present Foundation Studies Program under the direction of Gerald Lichti.

The grant will enable Hesston College to strengthen its interdisciplinary educa-

tion courses by in-depth evaluation and outlining of content by developing teaching materials, and by planning and implementing more effective and efficient use of the library and media center on the Hesston campus.

The funds will cover released faculty time for evaluation and research and for workshops and observation of other humanities programs now operating. It will also make possible the employment of consultants to assist in program development, and the development of specific teaching materials after the course is outlined.

Members of the Hesston faculty who will have additional summer employment and will assist in developing Hesston's interdisciplinary humanities program are: Gerald Lichti, John Lederach, Marion Bontrager, Phil Osborne, J. Randall Zercher, and Paul Friesen.

mennoscope

Paul Landis, secretary of the Lancaster Conference of the Mennonite Church and his wife, Ann, are planning to spend June 10 to August 23 in a teaching mission to Central America. Their visit will include stops in four countries: Jamaica, Honduras, Guatemala, and British Honduras, and will involve participation in various types of church activities such as conferences, retreats, and seminars. Two of their children, Marie (16) and Michael (8), will accompany them. Another son, 17-year-old Steve, will join them in Central America, after participating in a choral tour with the Choraleers. The Landises live in Salunga, Pa.

Annual Christopher Dock Mennonite High School homecoming will be held Saturday, June 9. Performance of *Martyrs Mirror*, directed by Hiram Hershey with original cast, will be presented at 7:30 p.m., in the Christopher Dock Auditorium. Classes of 1972, 1968, 1963, and 1958 will hold their reunions on campus from 3:00-5:00 p.m. Combined supper of the classes at 5:00 p.m.

Students at Lancaster Mennonite High School have passed their \$30,000 goal set for the annual work drive held in April. The drive where students work for local businesses and donate wages and all contributions to the campus development program also included an auction, sub sale, car wash, and a chicken barbecue.

John W. Miller, professor of Bible at Conrad Grebel College at Waterloo University, in Ontario, will be at Goshen College May 24 to June 15 to teach the course, *Life and Teachings of Christ*. Miller, deeply concerned about Christian

obedience, is a former teacher at Goshen Biblical Seminary, Garrett Theological Seminary, North Park Theological Seminary, and Ecumenical Institutes. He is author of *The Christian Way: A Guide to the Christian Life, Based on the Sermon on the Mount*. His interests focus on experimental forms of the church not only in theory, but also in practice. More information is available from Office of Admissions, Goshen College.

Representatives of the American Friends Service Committee (AFSC) delivered \$20,600 in heart surgery equipment for the Viet Duc teaching hospital in Hanoi and for the Vietnamese Red Cross in April. This is another in a series of such AFSC shipments over the past several years to civilian medical centers in North Vietnam. Mennonite Central Committee has supported these civilian relief efforts, providing \$10,000 of contributed funds for a 1972 shipment and \$15,000 for this most recent one.

Bookrack Evangelism is planning a seminar for May 26 at Goshen (Ind.) College under the sponsorship of the Missions Commission of the Indiana-Michigan Conference. The seminar will begin at 2:00 p.m. and adjourn at 9:00 p.m.

A freshman psychology major from Belleville, Pa., Dean Peachey explained that the Mennonite Board of Missions in Elkhart, Ind., is attempting to raise \$6,000 which can be awarded in \$30 scholarships to Mennonite Youth Convention-goers on the basis of financial need. The youth meeting will be held Aug. 19-24 at Calvin College in Grand Rapids, Mich. The benefit concert which Peachey and Vermell

Belton, a senior elementary education major from Waynesboro, Va., organized for Apr. 23, raised \$327.20, \$64 of which took the form of pennies dropped into an old pickle jar. An offering of \$83.15 received from campus church boosted the total EMC contribution to \$410.35. "The bank had a fit over all those pennies," said Peachey, "but money is money."

Leaving Harrison-

burg on July 3, Myron Augsburg will address interdenominational missionary conventions and visit national churches in five Far - Eastern countries. The tour will begin with six days of contacts with the Indonesian Mennonite Church. From



Myron Augsburg

there he will visit Taiwan, meeting with General Conference Mennonite missionaries and serving as principal speaker for an interdenominational missions meeting, July 12-20. July 21-28 will be spent at a missionary conference in Hong Kong, followed by three days of meetings in Seoul, Korea. In Tokyo Aug. 1-5, Augsburg will speak at an evangelical missionary conference. He "hopes to return to Harrisonburg by Aug. 6 in order to attend Assembly 73."

"Camels to Cornfields," a new color and black and white slide set with cassette or reel-to-reel taped narration is now available from MCC and Eastern Mennonite Board of Missions and Charities (EMBMC) offices. The set of 158 slides evolves around MCC volunteer James Merryman, who helped the impoverished people of Garissa District in Kenya start a cooperative organization to provide self-sustaining employment and food. This effort has changed dry land into lush crop-producing fields. Destitute people, who lost their livestock and homes in war or recent years of drought, have been changed into happy working people who now have a better diet, housing, and clothing. These former refugees now have a permanent place to live, and the government is providing needed medical facilities, schools, and roads.

The 1973 Lancaster area Project Timothy class has 78 persons registered, the largest class yet. The 1972 class had 33 members. The 1971 Lancaster area Project Timothy class held its final seminar the weekend of May 5 and 6 in New York City. Paul G. Landis and Dale Stoltzfus acted as resource persons to the group of 21.

The Evangelism Training Institute formerly held in Philadelphia each summer will not be held this year, due to the availability of other training opportunities.

The Institutes have been sponsored by the Home Ministries Department of Eastern Mennonite Board of Missions, Salunga, Pa.

Dean and Bethany Shetler, missionaries in Honduras, have transferred to Apartado 77, La Ceiba, Honduras. Formerly they lived in Tocoa, Honduras.

Sara Catherine Wagner, a nurse, returned to British Honduras on May 2, after spending two months in the United States for a medical leave.

Vernon B. Zehr will be the pastor of the Steinman Mennonite Church as of June 1. His address will be Box 224, New Hamburg, Ont. N0B 2G0.

The Mennonite Nurses' Association Meeting will be held at Spruce Lake Retreat, Canadensis, Pa., Aug. 2-5.

Ten or more volunteers are needed immediately in Wilkes-Barre, Pa., to work in flood clean-up activities during the summer months. Mennonite Disaster Service has openings for an electrician, plumber, job foreman, and leadership couple, plus about five others who can work from June 11 to Aug. 17. If interested, please contact Marge McGinnis, Box 370, Elkhart, Ind., 46514; telephone (219) 522-2630.

From S. N. Solomon, Dhamtari, India, Apr. 27: "You must have come to know by this time that two of our oldest deacons of Dhamtari, Mr. D. B. Peter and Mr. Sim Kushal, passed to their eternal rest one after another on Easter morning and Good Friday respectively. . . ."

A Christian couple is needed for Carmel House Group Home by July 1. This is a Mennonite Central Committee (Sask.) project. We have five boys and the wages are good. Apply to Henry Wiebe, 717 Bedford Road, Saskatoon, Sask. Phone 244-7572.

Milo Kauffman has accepted a call to serve as interim pastor at Morton, (Ill.) Mennonite Church.

LeRoy Kennel, associate professor of communications at Bethany Theological Seminary, Oak Brook, Ill., is to give the commencement address for the Associated Mennonite Biblical Seminaries on May 25, at 10:00 a.m., at the Chapel of the Sermon on the Mount. An alumnus of Goshen Biblical Seminary of 1953, he served for several years as pastor of the Lombard Mennonite Church of Lombard, Ill., and later moved into seminary teaching. On May 24, in the evening, the Associated Seminaries community will gather for a commissioning service in which those leaving the seminaries for service appointments will be recognized and at which time the community will join in the Lord's Supper. Twenty-two seniors anticipate graduation.

Ascension Day service at Maple Grove Mennonite Church, Atglen, Pa., May 31,

7:30 p.m. Glen Sell will be the speaker.

New members by baptism: nine by baptism and two by confession of faith at Lawndale, Chicago, Ill.; one at Christian Street, Lancaster, Pa.; six at Methacton, Pa.; eight at Bethel, Ashley, Mich.; nine at Emanuel, La Junta, Colo.; two at St. Arts Draft, Va.

Change of address: Urie A. Bender from Fresno, Calif., to c/o Bethel College, North Newton, Kan. 67117. Doreen Kauffman from Kingston, Jamaica, to R. 4, Minot, N.D. 58701 (from June 5 until September). Mr. and Mrs. George H. Beare, Mennonite Retirement Home, 5487 S. E. Columbus St., Albany, Ore. 97321. The Beares were missionaries to India (M. P.) 1926-51 with Mennonite Board of Missions, Elkhart, Ind.

Correction: The telephone number for William E. Hallman is listed incorrectly in the 1973 Mennonite Yearbook. The correct number is (312) 277-2968.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Gerber, Elmer L. and Jean (Halteman), Souderton, Pa., third child, second daughter, Kalyn Rayel, Apr. 18, 1973.

Glass, Richard and Frances (Earhart), Rons, Pa., first child, Richard Spencer, Apr. 25, 1973.

Grube, Donald, Jr., and Judy (Gehman), first child, Jonathan Todd, Apr. 28, 1973.

Harris, Larry and Marilyn (Krabill), Canton, Ohio, first child, Mark Alan, Apr. 2, 1973.

Koehler, Samuel L. and Eleanor (Miller), Kouts, Ind., fourth daughter, Danialle Lynn, Mar. 16, 1973.

Lacefield, William and Marsha (Egli), Hope-dale, Ill., third child, second son, Matthew William, Apr. 6, 1973.

Landis, Amos and Sara Ann (Smucker), Lititz, Pa., second child, first daughter, Lisa Marie, Apr. 22, 1972; received for adoption.

Moser, Bruce and Phyllis (Yousey), Castorland, N.Y., first child, Alan David, Jan. 19, 1973.

Myers, David A. and Barbara L. (Dezort), Quakertown, Pa., second child, Jenifer Renee, Dec. 18, 1972.

Williams, Bill and Pat (Conrad), Louisville, Ohio, second daughter, Angela Kay, Apr. 30, 1973.

Pfifle, Norman and Karon (Book), Rockford, Ill., third daughter, Errika Jule, Mar. 2, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Eby — Keyton. — Ivan S. Eby and Catherine Irene Keyton, both of Hagerstown, Md., Mt. Zion cong., by Adam R. Martin, Dec. 15, 1972.

Leichty — Zumbun. — Paul D. Leichty and Nancy J. Zumbun, both of Goshen, Ind., College cong., by Harold E. Bauman, Apr. 21, 1973.

Miller — Miller. — Elroy Miller and Glenda Miller, both of Middlebury, Ind., First Mennonite cong., by Wilbur Yoder, May 5, 1973.

Schrock — Hochstedler. — Dale Schrock and Marlene Hochstedler, both of Kalona, Iowa, Fairview Conservative cong., by John L. Ropp, Apr. 21, 1973.

Showalter — Horst. — Lewis Ray Showalter, Hagerstown, Md., and Rachel Ann Horst, Waynesboro, Pa., both of Salem Ridge cong., by Harold A. Lehman, Apr. 7, 1973.

Stauffer — Reschly. — Ken Stauffer, Hesston, Kan., Gilead cong., and Lois Reschly, Hesston, Kan., Hesston cong., by Richard Yordy, Apr. 21, 1973.

Swartzentruber — Morgan. — Jim Swartzentruber, Holmesville, Ohio, Moorehead cong., and Bonnie Morgan, Wellston, Ohio, Hillside Chapel, Apr. 28, 1973.

Witmer — Landis. — Ken Witmer, Bowmansville, Pa., Bowmansville cong., and Lorraine Landis, Harleysville, Pa., Upper Skippack cong., by Charles A. Ness, Apr. 7, 1973.

Yost — Kauffman. — Wayne C. Yost, New Holland, Pa., Hershey cong., and Linda S. Kauffman, Atglen, Pa., Maple Grove cong., by Clair B. Eby, Apr. 14, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Brubaker, Jacob David, son of William and Sophia (Showalter) Brubaker, was born in Wayne Co., Ohio, Dec. 3, 1908; died at Harrisonburg, Va., Apr. 22, 1973; aged 64 y. 4 m. 19 d. On Nov. 24, 1932, he was married to Reba Showalter, who preceded him in death on Feb. 8, 1965. On June 12, 1966, he was married to Mary C. Deputy, who survives. Also surviving are 2 sons (Howard and James), 4 daughters (Helen — Mrs. Ed Kurtz, Doris — Mrs. Charles Heatwole, Sophia — Mrs. Gerald Martin, and Lois — Mrs. Milford Lahman), one brother (Daniel Brubaker), and 3 sisters (Margaret — Mrs. Boyd Shank, Mary and Anna Brubaker). On May 18, 1952, he was ordained to the office of deacon. He served the Gospel Hill, Broad Street, Pike, and Mt. Hermon churches. He was a member

of the Pike Mennonite Church, where funeral services were held on Apr. 25, in charge of Lloyd Horst, Lester Heatwole, Alvin Gascho, Menno Brunk, and John Risser; interment in the church cemetery.

Gehman, Sarah L., daughter of Samuel and Mary (Leinbach) Musser, died at the Ephrata (Pa.) Hospital, April 24, 1973; aged 86 y. 2 m. 25 d. She was married to Moses G. Gehman, who preceded her in death. Surviving are one daughter (Esther — Mrs. Elmer Nolt), 4 grandchildren, 4 great-grandchildren, and one sister (Hettie Musser). She was a member of the Bowmansville Mennonite Church, where funeral services were held on Apr. 27, in charge of Luke L. Horst, Ben Weaver, and Wilmer Leaman; interment in adjoining cemetery.

Good, Julie Elizabeth, daughter of Robert and Sandra (Hoerle) Good, was born at Baden, Ont., Feb. 6, 1971; died as a result of a pedestrian-car accident at Baden, Ont., Apr. 20, 1973; aged 2 y. 1 m. 13 d. Surviving besides her parents are her paternal grandparents (Mr. and Mrs. Le Roy Good) and her maternal grandparents (Mr. and Mrs. Weyburn Hoerle). Funeral services were held at the Shantz Mennonite Church on Apr. 23, in charge of J. Lester Kehl; interment in the Shantz Mennonite Cemetery.

Hostetter, Asa, son of Emanuel and Mary (Weaver) Hostetter, was born at Berlin, Ohio, Feb. 9, 1898; died of a heart attack at Timken-Mercy Hospital, Canton, Ohio, Apr. 21, 1973; aged 75 y. 2 m. 12 d. On June 10, 1920, he was married to Ida Miller, who survives. Also surviving are 5 sons (Marvin, David, Leon, Elmo, and Glenn), 3 daughters (Herma — Mrs. Paul Blosser, Edith — Mrs. Robert Stoltzfus, and Nellie — Mrs. Elvin Sommers), 29 grandchildren, 5 great-grandchildren, one brother (Perry), and 4 sisters (Anna — Mrs. Jonathan Miller, Maude — Mrs. Jep Smucker, Verna — Mrs. Calvin Troyer, and Ada — Mrs. Jacob Chupp). He was preceded in death by 3 grandchildren. He was a member of the Beech Mennonite Church, where funeral services were held on Apr. 24, in charge of Wayne North and O. N. Johns; inter-

ment in the Beech Cemetery.

Martin, Edward F., son of John O. and Elizabeth (Brenneman) Martin, was born in Elkhart Co., Ind., Oct. 12, 1881; died at the Americana Nursing Home, Elkhart, Ind., Apr. 29, 1973; aged 91 y. 6 m. 17 d. On Dec. 9, 1905, he was married to Martha Yoder, who preceded him in death on Aug. 27, 1956. Surviving are one daughter (Mary — Mrs. Delmar Hershberger), 3 sons (Ellis M., Owen P., Robert E.), 12 grandchildren, 21 great-grandchildren, and 2 sisters (Myra — Mrs. Martin Horein and Nora Martin). He was a member of the Olive Mennonite Church, where funeral services were held on May 2, in charge of J. C. Wenger and Richard Hostetter; interment in the Olive Cemetery.

Stahl, Gertrude L., daughter of Simon and Adeline (Roush) Heffebower, was born in Barry Co., Mich., Feb. 19, 1889; died at the Extencare Home, Sarasota, Fla., Feb. 23, 1973; aged 84 y. 4 d. On May 10, 1913, she was married to John H. Stahl, who preceded her in death on Apr. 15, 1963. She is survived by one son (Melvin J.), 2 daughters (Mary — Mrs. Melvin Martin and Adeline — Mrs. Merle Schloneger), 13 grandchildren, 3 foster grandchildren, 20 great-grandchildren, 2 foster great-grandchildren, one sister (Mrs. Mary Cousins), and one brother (Lewis Heffebower). She was preceded in death by one son (Marvin H.) and one great-granddaughter. She was a member of the Bowne Mennonite Church, where funeral services were held on Feb. 26, in charge of T. E. Schrock; interment in the adjoining cemetery.

Suter, Eugene C., son of Emanuel and Elizabeth (Swope) Suter, was born in Harrisonburg, Va., Apr. 6, 1877; died at his home on Mar. 17, 1973; aged 95 y. 11 m. 13 d. On Aug. 28, 1900, he was married to Nellie Heatwole, who preceded him in death on June 5, 1952. Surviving are 2 sons (C. Justus and James H.), 3 daughters (Blanche — Mrs. Amos Rhodes, Grace — Mrs. Earl Grove, and Mary E. Suter), 5 grandchildren, and 9 great-grandchildren. He was a member of the Mt. Clinton Mennonite Church. Funeral services were held at Weavers Mennonite Church, Mar. 20 in charge of Samuel E. Miller, Chester K. Lehman, and Mahlon L. Blosser; interment in Weavers Mennonite Cemetery.

Zehr, Louisa, daughter of Christian and Fanny (Stalter) Sutter, was born in Tazewell Co., Ill., Feb. 15, 1882; died at her home at Morton, Ill., Apr. 16, 1973; aged 91 y. 2 m. 1 d. On Jan. 5, 1908, she was married to Peter Zehr, who preceded her in death on Nov. 27, 1956. Surviving are 3 sons (Orrie, Roy, and Milton), 4 daughters (Velma, Fannie, Mary, and Doris — Mrs. Robert Yoder), 15 grandchildren, 21 great-grandchildren, and 3 brothers (Lee, Elmer, and Harvey). Six brothers and 3 sisters preceded her in death. She was a member of the First Mennonite Church, where funeral services were held on Apr. 18, in charge of Robert Harnish and James Detweiler; interment in the Pleasant Grove Cemetery.

Cover photo by Florence Sharp

calendar

Mennonite Camping Association Conference: Deer Creek Christian Camp, Pine, Colo., May 25-28.
North Central Conference, annual meeting, Lakeview Mennonite Church, Wolford, N.D., June 7-10.
Virginia Conference Sessions, Harrisonburg, Va., July 19-22.
Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.
Nationwide Bible Fellowship Meeting, Missionary Campgrounds, 7 1/2 miles south of Elkhart, Ind. (on Co. Rd. 9), Aug. 15-17.
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.



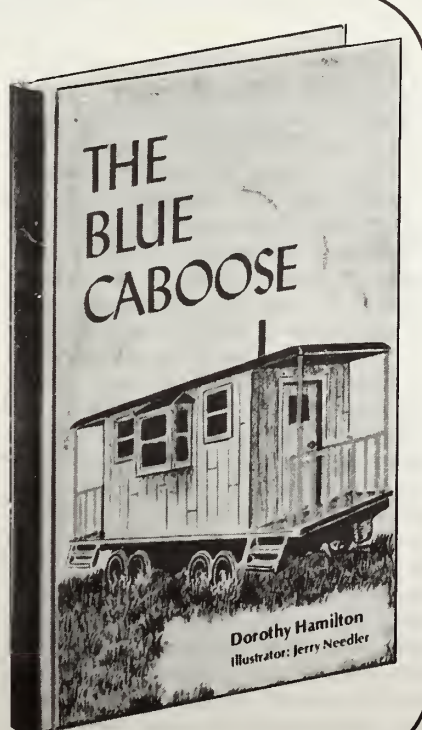
THE BLUE CABOOSE
Dorothy Hamilton

Jody Bryant has sharp eyes and a good imagination. After Father leaves home, Jody and his mother have to find a place to live where rent will not be too high. Once when exploring with a friend, they discovered an old caboose. Then the fun begins. Jody and his mother with the help of the church and friends are able to make a home in the blue caboose.

For 8-to-12-year-olds. This is a realistic story involving incidents that actually happened.

144 pages. Softcover — 1695-X: \$2.50; Hardcover — 1696-8: \$3.50

PROVIDENT BOOKSTORE



Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Mail Order Service; 40 East King St., Lancaster, Pa. 17602

Discipling the Brother, by Marlin Jeschke. Herald Press. 1972. 200 pp. \$2.95 paper.

This is an appropriate time to produce a book on church discipline. The current mood of searching for authentic faith and brotherhood makes this a welcome contribution to our conversations about the church. There are many books being published on "renewal" but there is little mention of the disciplinary aspects of renewal. This book speaks directly to that point and opens up a biblical challenge for Christians to be the church as conceived in the mind of Christ. The author stresses the call to "make disciples" and includes the process of Christian growth in the Great Commission. At times it appears that this particular word "disciple" is made to carry too much weight. Turning the word "discipline" to "discipling" does not quite resolve his problem. The author's thesis that "evangelism and church discipline are both acts of discipling" is carried along consistently throughout the book. Whether or not the reader agrees with this conclusion the basic call to discipline is still valid. To see "discipline at the center of Christian faith" and to be exposed to a "constructive model" in which the entire congregation is involved creates a sense of confidence in the church of the future. The reader may not agree on all points (such as Judas' presence at the communion table) but he will profit from a careful study of each chapter. The explanation of binding and loosing is particularly helpful. Should be available in church libraries — John R. Mumaw, Harrisonburg, Va.

Jim Musco, by Dorothy Hamilton. Herald Press. 1972. 94 pp. Cloth, \$2.95; paper, \$1.95.

This is a story based on fact. The Indian family involved lived in what is now Indiana. Their tribe was preparing to move farther west because the white men were taking over this territory. Jake Musco, Jim's father, was an outcast because he followed his conscience by not approving the tribe's action when several Indians had stolen a white settler's calf. The Musco family tried to live by the Christian principles they had learned from the Moravian Brethren.

Jake Musco was not allowed to go west with the tribe. Since they needed strong young men, they wanted to take Jim with them. Jim preferred to stay with his

mother in a cabin on Mr. Lewis Reese's farm, working for him and following the better way of Christian practice.

The story is well told with adventure and suspense. The picturesque language makes for good reading aloud. Excellent for church libraries. — Mrs. Jocene Meyer.

. . .

Arguing with God, by Hugh Silvester. Inter-Varsity Press. 1972. 128 pp. Paper, \$1.50.

The nature of God, the problem of evil, and the consequence of man's free will and choice are difficult theological considerations. How to reconcile a loving God with a hard, often unjust world has been a universal problem. Through a reasoned analysis this booklet tackles some of the problems of social and individual evil, of moral transgression, and natural calamity. It examines what the Bible says and what the Bible does not say about the issues.

For those who like to analytically probe the tough questions of life this discussion will be a challenge. It's well worth the struggle, because it raises not only the questions but also helps the reader test his answers by the Word of God. Not for "easy readers." — Harold D. Lehman.

. . .

Children's Prayers for Today, by Audrey McKim and Dorothy E. Logan. Association Press. 1972. 64 pp. \$3.95.

This collection of fifty children's prayers shows boys and girls on good terms with a loving God. The prayers are informal, clothed in the everyday language and thoughts of today's children, not stiff nor stuffy. They are grouped under eight headings; Morning and Evening, God and Myself, With My Family, Special Days, At School and Play, Glad and Sad, People Everywhere, and Wonderful World and Things. There is a prayer for moving, for a sister who is too pretty, on coming home to an empty house, about the boy everyone bullies.

Each group of prayers has a different type of printing than the previous group. There is an appropriate black and white drawing at the beginning of each group. This book could be a welcome aid to family worship, Sunday School or children's church. Fine for a church library. A nice serious gift for a child. — Hope Lind.

. . .

Jerusalem, by Frederick Owen. Baker Publishing House. 1972. 180 pp. 95¢.

Jerusalem, the golden city, is getting a lot of attention these days. Sacred alike to Jew, Christian, and Muslim it symbolizes much to many. There are three recent books entitled, "Jerusalem" by each of the following authors: M. Avi-Yonah, Kathleen Kenyon, and M. J. J. Lambert, all of whom present Jerusalem as the great city in its historical background, through the centuries.

Jerusalem by Owen has only one chapter on the history of Jerusalem. In vivid and attractive style Owen leads us about pointing out the valley of Jerusalem, the famous hills, the walls, the city gates and streets, and other historic sites about the city. All of these are related to the relevant biblical references. Over twenty photos help you to see what you are reading. This is more than a guidebook; it serves also as a reliable reference work. An excellent selection for the church library. — G. Irvin Lehman.

A Woman's Search for Serenity, by Martha Nelson. Broadman. 1972. 140 pp. \$3.95.

The Christian woman should be a serene person because she can daily receive strength from God. Yet, as a Christian woman, I confess that more times than not I am anything but serene. Martha Nelson, the author and a minister's wife, writes in an encouraging way pointing the Christian woman on the way to serenity by applying the truths she already knows. This is a good, practical how-to-do-it book. Most of the commonsense answers are taken from the Bible and are not preachy.

How should the Christian handle discontent, discouragement, anxiety, loneliness, uncertainty, a too-full schedule, and other frustrations? Today's complex society involves making a multitude of decisions about how to spend one's time and energy.

Mrs. Nelson says the individual will not grow until he realizes that Christian growth involves the will to follow God. She says, too, that the Christian life is a becoming process rather than a doing of good acts. It is not attained immediately but continues and grows stronger throughout life. A thoughtful reading of this book should challenge any Christian to renewed commitment. Excellent for church libraries. — Mrs. Jocene Meyer.

Rules Teachers Right to Refuse "Pledge"

The U.S. Supreme Court let stand a lower court decision that a high school teacher had the constitutional right to remain silent during a required Pledge of Allegiance to the flag in her classroom.

In upholding the decision of the U.S. Court of Appeals for the Second Circuit, the Court rejected arguments by the Henrietta, N.Y., school board that the teacher had refused to perform a legitimate educational task—preferring to express her personal political views.

Mrs. Susan Russo, a high school art teacher in Henrietta, told school officials she refused to give the pledge as a matter of conscience because she felt the pledge's assurance of liberty and justice to all was "hypocritical." She was dismissed when authorities discovered she was remaining silent during the pledge, which was broadcast over the school's public address system each morning.

The teacher's bid for reinstatement was denied by a Federal District Court, but the decision was reversed by the appeals court. The Court of Appeals held that her discharge had been an unconstitutional violation of her freedom of speech.

Less Visible Social Activism

Dr. Martin Marty sees no likelihood that Christian social activism will fade away in the 1970s, although he feels it may be less visible and will be carried out with fewer pronouncements than in the 1960s.

The noted church historian, who teaches at the University of Chicago, was interviewed on the present and immediate future state of U.S. Christianity by *The Texas Methodist*, a weekly newspaper.

On Christian responsibility in dealing with problems and issues facing the world, Dr. Marty said, "I can't shake the conviction that Christianity is in the world to make a difference.

"I do all I can to remind myself of the personal dimensions of the faith, but I can't just sit around and wait for Jesus to come, even if I can mainly depend on God's grace and initiatives for much of what happens in my history."

He sees erosion of civil liberties, abortion, women's rights, the aged, drugs and "genetic tampering" as examples of social issues the churches must address in the 1970s.

Dr. Marty, a clergyman of the Lutheran Church-Missouri Synod, was asked why the social activism of the 60s is less prominent today.

One reason for the reduced visibility, he said, is that church activists incorrectly assumed they had the loyalty of the people.

"It's not like the Middle Ages when the threat of hell kept everyone in line," he said. "Today you have to build your patterns of belonging along much different lines. People just plain aren't scared. The permanent bonds between people aren't there. This has been an expensive lesson for the church, but we've learned a lot."

Suicide No. 2 Cause of Death for American Young People

In the past 25 years, suicide has risen to what is now considered the second leading cause of death among young people (next to accidents), according to some researchers.

Dr. Michael Peck, clinical psychologist and director of youth studies at the Suicide Prevention Center and Institute for Studies of Self-Destructive Behavior in Los Angeles holds that any large city not showing a marked increase in young suicides is probably not recording accurately.

A *New York Times* report revealed that some researchers estimate that between 70,000 and 80,000 young people between the ages of 15 and 24 will attempt suicide within the next year and that of these, between 3,500 and 4,000 are likely to succeed.

Dr. Peck attributed the inability to communicate and a feeling of isolation and loneliness as the major factors for suicides. He said less than 30 percent of them leave notes.

Los Angeles County, one of the few areas of the nation where suicide statistics are recorded in detail, finds that the suicide rate for youth, based on population, has more than doubled in the last 10 years.

Historian Sees a "New Pietism"

A historian told a conference on Christianity and politics that although evangelicals may be becoming more socially aware than they have been in the past, a "new pietism" that rejects social involvement is also developing in America.

Dr. Richard Pierard, professor of history at Indiana State University and author of the book *The Unequal Yoke*, whose title referred to "the unquestioning attachment of evangelical Christians to the social status quo," addressed an overflow audience of 350 persons at Calvin College, a

Christian Reformed institution in Grand Rapids, Mich.

In his keynote address, Dr. Pierard declared that evangelicals were in the forefront of social reform in the 18th and 19th centuries.

At that time, he said, evangelicals were "leading lights" in the struggle against the slave trade, for prison reform, and for labor legislation in England. In America, evangelicals working in the slums were "the most important single force in the nation's first war on poverty."

But around the turn of the century, the historian related, "A profound change in attitude took place," and pietism, individualism, and conservatism led to the demise of social concern among evangelical Christians.

During the 1960s, the professor suggested, evangelicals began to awaken from their "social slumber."

As evidence he cited Billy Graham's racially integrated crusades in Birmingham and other deep South cities; Sen. Mark Hatfield's (R-Ore.) antiwar statements from a Christian perspective; and Rep. John B. Anderson's (R-Ill.) crucial vote for the 1968 Civil Rights Act, which he said had been based on his Christian beliefs.

In the 1970s, however, "a new pietism is sweeping the land," Dr. Pierard said, "which is interested only in a personal, emotional, and experiential faith and rejects any responsibility for the world and the needs of others."

This pietism is based on "a cop-out eschatology," which believes that there is no need for social involvement since the return of Christ is at hand, he commented.

"An escape theology of the *Late Great Planet Earth* (the best-selling book by Hal Lindsey) variety leaves no place for courageous and costly service to mankind," he asserted. As another example of the new pietism, Dr. Pierard mentioned Explo 72, sponsored by Campus Crusade for Christ last year, which he said implied "a support of the (political) status quo."

He charged that President Nixon is "presiding as priest of the national religion" and that he, therefore, no longer has to "worry about prophets. Instead of being stoned, they are now invited to dinner, prayer breakfasts, and to preach in the nation's most prestigious house church, the White House."

In conclusion, Dr. Pierard quoted a statement from Sen. Hatfield, "Those who follow Christ will more often find themselves not with comfortable majorities but with miserable minorities."

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Repentance for Real

Repentance refers to the turning from all known sin and not the mere turning from several selected sins. It is finding freedom and forgiveness from every false way and not merely finding freedom from a few frustrating and more embarrassing problems. And one will never experience joyful victory over one sinful habit as long as another sinful habit is cherished. It was when David said, "I hate every false way," that he could turn with confidence to the true way.

Sometimes we desire deliverance from a certain sin which has caused us difficulty or disparagement while still holding on to other sins which we delight in. But a small sin unturned from is like the leak in a ship. It finally will sink us as surely as many holes.

Different times in trying to assist persons spiritually I've met those who want to be delivered from the control of strong drink. Their drunkenness has caused embarrassment to themselves and their families time and again. At the same time such may have the habit of using tobacco. Although they are convicted of the evil of tobacco yet they really do not repent of this and do not desire deliverance.

The result: I have yet to meet one who finds deliverance from alcohol who does not desire to know deliverance from tobacco also. As long as such continues to cling to one, deliverance from the other seems impossible.

Perhaps my experience is limited. Others may know otherwise. But the more I have studied the nature of biblical repentance, the more it means to turn from the old life to a new life. It means to turn from all known sin before there is real victory over any sin.

Perhaps the above illustration is not the best. But it is concrete and can be illustrative of many other situations. Repentance is not real, nor is victory possible in other areas of our lives, if we want to cling to certain things which we know to be out of the will of God.

Regardless how large or small, rebellion is rebellion; and rebellion against the known will of God in anything means that repentance is a sham. To ask God to save us in one area while rebelling in another is trying to manipulate God who knows that we really don't mean business. But when we want God's will in all of life, then it is that we find deliverance. And not until! — D.

Preach the Gospel

Martin Luther wrote: "If you preach the gospel in all its aspects, with the exception of the issues which deal specifically with your time, you are not preaching the gospel at all."

One of our difficult problems today is to define what the gospel is. This is not a new problem. But it is so difficult because the gospel is diluted not only by added religious trappings but also with a secularism, materialism, nationalism, and such like which use what is called the gospel to bless the nation's battles, baptize its bigotries, and bow before its beauty queens.

So the gospel is identified with the cultural, political, and economic system which surrounds us to the point it really no longer resembles the good news of the New Testament.

What do people mean when they say, "Stick to the gospel!" or "Preach the gospel and don't meddle," or "Our job is to preach the gospel and other things will take care of themselves"? What does the gospel mean in this context? What do those who say this, preach?

What is the gospel? Certainly it includes the good news of what God has done in providing forgiveness and new life. Central to the good news is that Christ has come and through His death and resurrection a

whole new humanity has begun. The gospel is that war has ceased and we can proclaim the good news of peace and reconciliation in Christ. The good news is that we are part of a new nation which crosses all national boundaries. We are a new people whose lives cross every line of position, power, and prestige. We are a new people whose lives cross every creed, color, and country.

But the gospel must be concrete. Jesus never left His teaching in the abstract. Because He dealt specifically with the sins of His day He got into a great deal of trouble. If He had spoken only about the sins of Adam and Eve, Saul and Solomon, He probably could have remained above criticism. But to Him the good news meant repentance. And repentance in its real meaning involves a whole change of being, a move from a sordid, sinful, and selfish existence to new freedom, faithfulness, and fullness of obedience to God in every detail.

So we do not preach the gospel until we relate the message of Christ to definite situations, to issues which deal specifically with our time and the people of today. But, put it down, that is where the trouble starts. Yet, the servant is not above his Lord. It's also where redemption becomes real. — D.

GOSPEL HERALD

May 29, 1973



Haphazard Giving

by Menno B. Hurd

It is my understanding that Mennonite Sunday school teachers long ago preceded the lesson by a token sacrifice rite known as "The Surrender of Our Possessions." At the beginning of the lesson said leader would hold out his quarterly as an offering plate to the pupils. And said pupils would magnanimously place loose coins from their pockets on the quarterly. The act was pleasing to themselves, perhaps a bit displeasing to God. I would suppose that pennies and nickels dominated among the coins. After all, a nickel went a long way in those days. It would buy a Baby Ruth candy bar that was triple the size of the present one.

If the quarterly was passed today in a continuation of that ancient rite, I believe that dimes and quarters would predominate. Mennonite giving has increased per member, so undoubtedly we would up the ante. But I suppose it would still be a coin thing, dependent upon the loose change in our pocket. It would still be haphazard giving.

And haphazard giving is illogical giving. I thought of calling it "crazy giving," but I decided to refrain. I thought of calling it "unhealthy giving," but I also reluctantly discarded that word. I do not want to offend with adjectives that turn people off so that they throw the *Gospel Herald* across the room and scream, "I'm sick and tired of articles on tithing! Why can't they get off my back?" My own experience has been that the more insecure I am, the louder I wail when tender nerves are exposed. There may be a direct relationship, a positive correlation, between the distance a *Gospel Herald* is thrown and the guilt a person feels from

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reading an article in it.

Perhaps early in this article a confession should be made. I am a tither. And tithers are addicts, perhaps even pushers. There is a monkey on our backs, the satisfaction that comes from tithing, and we seek to involve others with our habit. Tithers love nontithers, but we worry about you. You skate on such thin ice.

I am amazed at the verbal reasons given for not tithing. There are those who loudly denounce it as an Old Testament teaching. Such proclaimers piously point out that they no longer live under the law, but under grace. And they see the tither as victim of a ritualistic system of giving, caught in the legalism of separating out 10 percent of their income for the church.

And yet such people seemingly ignore the fact that Jesus, the very personification of the grace under which they profess to live, went beyond the letter of the law. He was not a destroyer of the law, but a supporter of the law, a fulfiller of the law. He did not condemn the giving of 10 percent, but instead gently commended a woman who gave 100 percent of what she had. He suggested to a certain young man who sought to follow Him the necessity of giving up everything, not just 10 percent.

A nontither cannot hide behind the skirts of grace, unless he is willing to discard such New Testament Scriptures as 1 Corinthians 16:1 and 2; Matthew 22:21; 5:17-48, where our Jesus calls us to a level of living that surely exceeds that prescribed by Moses.

A good nontithing friend of mine righteously proclaimed that he gave what he felt like giving. He did not mention Spirit-led giving, but instead referred to the "need," "the cause at hand." Evidently if his sympathy gland was touched, he gave. If not, he didn't. It was that simple.

Of course, the world is full of people who know how to stimulate a Christian's sympathy gland, how to present needs with all the skill of the old medicine show huckster. I still remember watching such entertainment when I was a boy. There was entertainment for a while, and someone usually won an Indian blanket. Then came the pitch. Wow! Those were Depression days, yet dollar bills emerged from closely guarded wallets and were hypnotically exchanged for half-pint bottles of genuine snake oil medicine that had been mixed according to an "ancient" formula only "recently" rediscovered at "tremendous" expense. The buyers bought for one dollar some ten cents' worth of liquid that was guaranteed to dissolve gallstones and grow hair on billiard balls. It was sold by a jaundiced, baldheaded fast talker made up to look like a full-blooded Cherokee Indian. This fast talker moved rapidly to the next town after he had relieved our local yokels of every hard-earned dollar that he could extract from them.

Frankly, my good friend who gives because of the way he "feels" is little different from the snake-oil buyers of 40 to 50 years ago. He gives as he is psyched out to give. I know personally that his mailbox is full of requests from radio preachers who have gotten his name off sucker lists

that make the rounds. He gives as he is touched, influenced, manipulated, used. The extent of his giving is based on how he "felt." And his feeling was dependent upon the skill of the modern medicine man.

A tither sees the Lord's money as a trust, separate from his own money. He handles it with care, he is the administrator of it, called by God to account for it. Believe me, as a tither, I do not dash off a check to every fly-by-night cause that asks for a ten-dollar contribution to support the widow of the unknown soldier. It's the Lord's money, and I handle it with care. To tithe is to be businesslike.

Another brother of mine, one whom I questioned on tithing, said with a certain self-righteous flair, "I do not keep an account of what I give to the church. My right hand doesn't know what my left is doing. I would not doubt that I give far more, percentage-wise, by this method than you do by your pharisaic tithing of every mint, anise, and cummin." Of course, I do not tithe the mint tea that grows by our house. The only point that I would make to that brother is that we have a tithe book, to support us concerning the claim to how much we gave. And several years ago when we received one of those dreadful letters from the Internal Revenue Office that requested our presence at a meeting to specifically discuss our deduction claims for giving to religious and charitable causes, I appreciated the Lord's Account Book no end.

In the above case, my wife xeroxed off our tithe book pages and they were accepted along with our canceled checks as adequate proof of our giving. Since that time we have gone one step further and made sure that our major giving, which is through our local church, is documented by the church treasurer. I'm not sure what evidence my friend has for his off-the-cuff giving that "amounts to more than actual tithing." I only know that I have a record to substantiate mine so that I do not have to talk off the top of my head.

I am saddened by hearing of people who would like to tithe but "can't afford to." With rising food prices, building a house, children in school, remodeling, and car buying, they cannot spare a full 10 percent from their gross in-

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John M. Drescher, Editor

David E. Hostetler, News Editor

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come. It's really sad. Such people made a mistake and it's a hard one to correct. They should have done as my wife and I did. Over twenty-five years ago, just prior to our marriage, my wife-to-be asked that we begin our marriage with tithing. I reluctantly agreed. I have never regretted it. We have learned to get along very well without that top 10 percent. We have never had it, so it was no loss. We have tithed regardless of circumstances, making no exceptions. We tithed when I had to mortgage our car to pay the hospital bill so my wife could come home with our first baby. We tithed when I took a year off to go to school, when we borrowed money to build, when our medical expense for one year was over a thousand dollars. Tithing has become a way of life with us. The only thing I can say to the couple who never started is to jump in now even if it is a bit late. There will be an initial shock over a few years as you cut down your standard of living, but you will find the tithing water is fine after that first plunge.

Tithing makes for relaxed giving. When our Mennonite Church, on either a local or national level, comes out with a need, we don't get uptight. I have never thrown a *Gospel Herald* across the room or even threatened to use it as a liner for the bottom of the parrakeet's bird cage. When the need is presented through the church, we feel it is legitimate. Heads that are screwed on better than ours have worked on it. So we write a check.

And what if our tithing account gets overdrawn? That's all right; we will catch up later. There are more income checks on the way and the Lord gets His cut off the top. The tithe book keeps our records straight. We often end up the year with the tithe book in the red. We spent more than the 10 percent we had allotted to the Lord's work! Praise His name! We have never sent the Lord a bill asking Him for a refund because of overpayment.

Haphazard giving is rather ridiculous. Pardon the word "ridiculous," but it just slipped from my nontithing pen. A nontithing pen is undisciplined. But haphazard giving to the Lord does sound rather strange, to say the least. When the electric company sends me their notice of kilowatt hours used, I don't stuff a couple of dollars in an envelope with the expectation that such a casual donation will satisfy them. They want the whole thing, payment for every drop of juice they supplied. When I fill up my gas tank at the service station, I do not toss the attendant my loose change and blithely drive away. My license number would be at the police station in 10 minutes. When I check out with my groceries at the supermarket, I don't walk past the cashier and say, "I didn't plan to pay today since I'm a little short. I'll catch up next week." No way at either Krogers or A & P. I can't expect to get by with such sloppy giving . . . payment. Pardon the word "sloppy"; it's that pen again.


What do you owe the Lord? Well, how has He been treating you? Has He been keeping His part of the cov-

enant with you. I don't know; you'll have to talk it over with Him. If you're getting a bad deal from Him, cut Him off.

I belong to a local professional organization which collects \$5.00 per year from each member for gifts and services to the members. One year they gave a gift of liquor to a departing member. The next year when the person designated to collect the dues came to me, I refused to give. And I said why. It was my right to hold back the assessment.

If what God is doing, doesn't meet with your approval, then hold back the biblical assessment of 10 percent. But if God has been coming through with His share of the bargain, if you are receiving the benefits of His grace and organization in your life, if His Spirit is working in that life of yours and the blessings are there, if you want to lose your habit of throwing the *Gospel Herald* across the room because it talks about giving, try tithing.

Give tithing a spin for a year or so. I doubt if the Lord will double your income. I doubt if you will solve your spiritual problems. I doubt if the church will suddenly become perfect, that you will agree with all the editorials in this paper. But I know that you will know that you did the right thing. And that's better than a boat at the lake, a camper beside the garage, a color TV in the basement. Few titheers ever kick the habit. And that says something.

I am not trying to dechristianize someone because he does not tithe. I do think it rather odd for the Christian not to tithe. It's like not putting tires on your car wheels. Of course, the car will run, but isn't it rather uncomfortable riding in such a vehicle? 

Where Do I Live?

One of life's most valuable tests is in the questions we ask. The answers are important, but questions precede answers.

The Bible's characters have asked big questions. Some of them are these: "Where did I come from?" "Where do I live?" and "Where am I going?" These inquiries underlie the quest of philosophy, morals, and religion.

"Where do I live?" It's a mistake to live on "Easy Street." So many of us are trying to get by in life by looking for the easy jobs.

It's wonderful to live on the "Straight and Narrow Way," about which Jesus taught so helpfully.

Wise people learn to dwell on "Thanksgiving Avenue," and daily give God their hearty thanks for life's blessings.

Thinking persons will avoid spending much time near "Grumble Corner." It brings pessimism and despondency.

I want to live in the "House by the Side of the Road," where I can be a help to passing humanity.

To live triumphantly one must live, not near a church building, but *in* the fellowship of the church. It is here that one will most likely discover what life is all about. — Wilson O. Weldon

Whirlpools and Fountains

by Milo Kauffman

The Path to Wealth is the title of a book written years ago by a blacksmith. The introduction was written by Bishop J. R. Vincent. The introduction points out the difference between whirlpools and fountains. It states that there are individuals, and groups of individuals, who are like whirlpools. But, fortunately, there are also those who are like fountains.

In the whirlpool the circling waters all tend toward the central vortex, and everything within their grasp is caught, and finally swallowed into the deep from which they never return. Everything centers in the central self which greedily engulfs all unwary victims that come within its clutches, feasting but never satisfying the measureless maw of the insatiate sea.

Whirlpools in Society

While there are few such maelstroms in the seas which God made, the sea of society is full of them. They have perverted a moral self-hood and a true self-love into selfishness that become the center of their lives. They live neither for God's glory nor for the good of men, but live only for self. Everything is measured by the personal advantage which they hope to secure. They live for gold, for place, for power, for prominence, for ease and luxury. Their center of the universe is the ego. They sacrifice the glory of God and the interests of others at the shrine of selfish interests. They are for poverty areas to remain poverty areas, the dwellers of ghettos to continue in the ghettos, for the hungry to remain hungry, as long as they continue to grow rich and have their selfish desires satisfied. They are content to build their princely fortunes on a pitiable mass of society living in poverty and misery. It may be individuals, or it may be organized commercial, political, or even religious groups that constitute this whirlpool, sucking their victims to dark despair.

This type of person asks but one question, "What will I get?" Judas belonged to this class. "What will you give me?" — to betray the Son of God. The guards at Jesus'

tomb also belonged — "And they took the money." Took the money to rob the world of the resurrection story! Men of whirlpool character ask, "What will you give me," and "they take the money." Take the money and promote prostitution, drugs, alcoholism, war, gangsterism, anything that means money in their pockets, regardless of the suffering, poverty, damnation, and death it may mean to others. All that matters to them is what they can attach to themselves, unmindful of the judgment and damnation that will shortly be theirs.

It is these whirlpools that the prophets cry out against. Micah says: "Woe to you who lie awake at night, plotting wickedness; you rise at dawn to carry out your schemes; because you can, you do. You want a certain piece of land, or someone else's house (though it is all he has); you take it by fraud and threats of violence" (2:1, 2).° Amos cries out against Israel: "For they perverted justice by accepting bribes, and sold into slavery the poor who can't repay their debts; they trade them for a pair of shoes. They trample the poor in the dust and kick aside the meek" (2:6, 7).°

Or, listen to Zephaniah: "Her leaders are like roaring lions hunting for their victims — out for everything they can get. Her judges are like ravening wolves at evening time, who by dawn have left no trace of their prey. Her 'prophets' are liars seeking their own gain" (3:3, 4).° Jesus saw the Pharisees as self-centered whirlpools, and pronounced a woe upon them for "devouring widows' houses."

But, thank God, there are also in our world fountains and springs of fresh waters. Instead of selfishly grasping for what they can get, they are freely giving out. They fill the air with freshness, impart new life to grass, plants, and trees. These fountains quench the thirst of men, of beast and of birds. They bring gladness, joy, and singing.


Fountains of Life in Our Society

In our society there are also refreshing fountains, although far too few. They are the men and women who

have themselves drunk from the Fountain of Living Waters, and have within themselves living streams. They have received freely, and in turn are giving freely. They live for others, and for God. For they are not whirlpools, they are fountains. Their big question is not "What will I get?" but rather, "How much can I give? How can I help others?"

Jesus was the true Fountain. He came not to be ministered unto but to minister. He came that men might have life, and have it more abundantly, even though it meant His own death. The Apostle Paul was another spring of water, giving, giving, and giving, and not asking what he would receive. He was willing to spend and be spent that others might live. He was ready to be offered up, willing to be accursed for his people. Barnabas was a fountain, selling his property and giving to the church at Jerusalem that others might not lack.

After meeting Jesus, Zacchaeus was a fountain, giving half his goods to feed the poor. The Christians at Macedonia were fountains, first giving themselves, then out of their poverty giving "beyond their power" to their needy brethren at Jerusalem. Thank God for the fountains today that make possible an active mission outreach, a program of relief and service, a stewardship of the gospel.

Selfish, stingy persons become whirlpools of destruction. Generous, giving persons are fountains of life. 

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"The Parable of the One-Armed Parent"

by Robert Hartzler


Four and one-half centuries ago a baby was born. It was born in a time of intense religious and social ferment — a stepchild. Parents on both sides abused the baby unmercifully. Somehow, in the providence of God, the child survived. From childhood it learned to put its arms around other suffering children. It grew to adolescence. By depending upon God and working very hard the once-abused, suffering stepchild became an adult.

The young adult moved to a new continent, a new country, and a new and more favorable situation. It prospered and became independently wealthy. It no longer needed to extend its arms to embrace and be embraced by mutually suffering children. It built impressive houses of worship in sincere gratitude to God. One arm, the right one, became skinny and atrophied through neglect and disuse. The left arm grew hale and strong by caring for the evidences of the new prosperity. It serviced such things as deeds and abstracts, insurance policies, govern-

ment bonds, and mutual funds growing ever stronger as the riches multiplied.

The children of the once-abused, now wealthy, one-armed adult had other ideas about what was important in life. They resented the baggage of the left arm and longed for the security and warmth of the right arm. But it was of no use. The arm was gone, hopelessly crippled through disuse and neglect. The children refused to worship in the beautiful sanctuaries provided by the parents' left arm. Instead, they gathered in their homes to sing and pray as their grandparents had done many years before. The children hoped and prayed that their parents would extend their arms in love to provide for their children's real needs.

The world stood back and watched to see if the one-armed parents would give up the material baggage for the sake of their own children. Some observers predicted that the riches would go. Others said that the children will become stepchildren again.

What do you say? 

Wit and Wisdom

Two freshmen legislators from rural environs had arrived at the State Capital for the first session of the assembly.

A girl walked by. She was the finished product — high-piled hairdo, tinted eyelids, gaudy lipstick, and silvered fingernails.

One of the rural boys stared at her for a while and then said, "All I got to say is, it must be mighty poor soil that takes so much top dressin'."

. . .

They have discovered a village in Ecuador's Vilcabama Valley where nine of the 819 people are more than 100 years old. The oldest, Jose David, was born in 1832, and he chums around with black-haired Miguel Carpio, a youngster born in 1850. Scientists, noting this and other instances of longevity, say the puzzling thing is that such pockets of longevity are remote from modern medicine and modern civilization. That may not be a puzzle. It could be the explanation.

. . .

Political economy are two words that should be divorced on the grounds of incompatibility.

. . .

The U.S. uses 400 billion gallons of water a day for all uses. That's about 2,000 gallons per person per day. Little boys of America can help the situation by avoiding baths and saving as much as ten gallons a day.

. . .

People are more comfortable with old problems than with new solutions.

. . .

Warmth outsells dignity every time.



Assembly 73 Congregations

Assembly 73 will include a variety of items which are representative of Mennonite Church life. One of these will be a learning experience which is entitled "Assembly 73 Congregations." This learning experience is being planned by the new Mennonite Board of Congregational Ministries. Following is the planning for the Assembly 73 Congregations:

Goals for Assembly 73 Congregations

1. To involve all participants at Assembly 73 in a congregational experience. This will include:
 - a) developing relationships with persons
 - b) organizing and developing leadership
 - c) reflecting on the nature and function of the congregation
2. To provide for cross-fertilization of ideas among persons from varying congregations.
3. To enable participants to consider together issues important to them emerging from Assembly meetings.
4. To increase understanding of the new church structures and enabling resources available.
5. To provide for transfer of learnings from the Assembly to congregations back home.

Assumptions for Assembly 73 Congregations

1. Assembly 73 Congregations will be composed of about 30 persons per congregation. Delegates to the Assembly will be scattered throughout the congregations, and will have the same duties in the congregation as other members.
2. Assembly 73 Congregations will maintain the same membership from Tuesday evening through Sunday afternoon.
3. Leadership in Congregations:
 - a) multiple, not single — using all gifts available
 - b) dynamic, not static — focusing on task, not office
 - c) to serve the people, not to dominate or master
4. Assembly 73 Congregations will function within this format:

Tuesday evening — Get acquainted as persons

Wednesday, 2:00 p.m. — Share from home congregations; build a covenant

Thursday, 2:00 p.m. — Live in Assembly 73 Congregations

Friday, 2:00 p.m. — Live in Assembly 73 Congregations

Saturday, 10:30 a.m. — Live in Assembly 73 Congregations

Saturday, 2:00 p.m. — Reflect together on: What have we done?

How do I feel about what we have done?

Sunday, 11:00 a.m. — Make personal affirmations and commitments: How will I be different?

Sunday, 2:00 p.m. — Make commitments to the home congregation: When I get home, I will . . .

5. Assembly 73 Congregations may use as content for their meetings:
 - a) items from the worship periods and the talks at Assembly
 - b) items from Assembly business of the delegates
 - c) items from the reports of Boards and agencies
 - d) items from the personal relationships of members
6. Assembly 73 Congregations will each be provided with a facilitator trained by MBCM. Other leadership will emerge from the congregation. The training sessions of the facilitators will follow the format of the Assembly 73 congregational experiences.

Congregational Tasks for Assembly 73 Congregations

1. Develop relationships with persons.
2. Develop a covenant for the people to facilitate congregational life.
3. Discern gifts persons are to the congregation.
4. Call and develop leaders.
5. Discover concerns of persons and build an agenda.
6. Develop structures to work with the agenda.
7. Make decisions.
8. Implement decisions.

Priorities and resources for such tasks come when the congregation:

1. Relates to God, expecting to receive life and direction.
2. Relates to each member, with each expecting to experience life in the Spirit in Christ's body.
3. Relates to the world, seeking to share life from God as men are called to faith and commitment.

Any questions about Assembly 73 Congregations may be directed to Arnold Roth, c/o Mennonite Board of Congregational Ministries, Box 513, Goshen, Indiana 46526.
— Ivan Kauffmann, Assembly 73 coordinator

'Experiences we've had money couldn't buy.'



"We've been asked: 'Doesn't it give you an insecure feeling to go into service?' And we say 'no' because we know God is leading us."

—Clifford and Velma Hartzler, Hydro, Okla.
(serving in Amarillo, Tex.)



"The Lord has blessed us with such things as we've needed when we needed them."

—Frank and Sue Keller, Forksville, Pa.
(serving their fourth VS term, in Richmond, Va.)



"When our youngest child entered college several years ago, we felt that the time had finally come. We decided to enter VS."

—Lloyd and Mary Lind, Salem, Ore.
(serving in Harman, W. Va.)



"We don't have that much financial security, but experiences we've had in service money couldn't buy."

—Orlin and Ina Eigsti, Elkhart, Ind.
(served in Richmond, Va.)

experiences money can't buy

It's never easy to get away. Especially when there are children to raise.

But the time comes when children leave home. What then? To what is God calling you?

No, it's never easy to get away. But more and more middle-aged and retired couples are doing just that.

They're selling farms and businesses, quitting good jobs. Letting go, and letting God.

They're entering service. And bringing a special quality of leadership, maturity and vocational skills to their new homes — the VS units.

Think about it. Pray about it. Is God calling you to service?

voluntary service
A CHANNEL FOR PUTTING FAITH INTO ACTION

Mennonite Board of Missions • Elkhart, Indiana

Community Lost or Found?

Conferences on Christian community used to connect the word "preserve" with "community"; now the word is "search," said John A. Lapp, in summarizing the Mennonite Conference on Christian Community, May 3-5, at the St. Jacobs (Ont.) Mennonite Church.

The conference, the first since 1965, was sponsored by the Mennonite Community Association, an ad hoc group which grew out of the Mennonite Church in the 1940s. Whatever kind of Christian community had been discussed in the twenty years of conferences previous to that—perhaps the community based on common ancestry or rural geography—was gone now, conference participants said.

The basis for Christian community had to be "reformulated," but no one could agree exactly what form the new Mennonite community should take. A few representatives of intentional communities were present, but not everyone was ready to embrace that form of community. House churches and local congregations as vehicles for community were examined less cautiously.

The lack of agreement on what constituted the new Mennonite community was exposed by the discussion, which focused on community lost rather than on testimonies of community found.

Barriers to Community

The barrier to community most discussed was ethnicism.

Several black, Mexican-American, and (less visibly and audibly) Anglo-American Mennonites pointed out that Mennonites of German-Swiss-Dutch background need to include minorities in decision-making if real community is to exist.

"You are responsible to meet the needs of the minority community with which you have said you have the good news to share," said John Ventura, Denver.

Economic inequities between whites and minority groups are a barrier to community, several people pointed out.

Hubert Brown commented that the inclusion of black Mennonites "can help white brethren to acquire soul in the new Mennonite community."

Menno Wiebe, Winnipeg, said Mennonites of German background are suffering from a case of ethnic shame. "The question of Mennonites is not to forsake an ethnic identity in favor of a supposed nonethnic body of neutral Christians. All



Discussing economic barriers to community are, from left: Hubert Brown, Calvin Redekop, Ralph Hernley, Keith Harder, Lupe De Leon, and John Rudy. The panelists participated in the Mennonite Conference on Christian Community, May 3-5, in St. Jacobs, Ont.

authentic Christian expression must take into consideration the roots out of which its people grow." But he added that a reformulation of Mennonite peoplehood will take into account new people.

"Menno and Hubert came on different ships, but they're in the same boat now," someone commented from the floor.

Calvin Redekop, Goshen, Ind., pointed out the paradox of reconciling community with racial pluralism. "Communion creates ethnicism, and ethnicism is the basis out of which community can come."

The program committee had planned to spend at least a whole afternoon on ethnicism, but the evening's discussion of sexism as a barrier to community was an unplanned addition to the program.

Emma La Roque, Goshen College student, who had been invited to appear on a panel but could not come because of illness, sent a letter to the conference expressing her concern that true community could not exist when women were relegated to subservient roles. Joanna Wiebe, Wichita, appealed for more participation of women in decision-making in the church. Other women pointed out the predominantly male character of the conference itself.

Speakers, Discussion, and Business

Other speakers included Willard Swartley, Harrisonburg, Va., on the biblical basis for Christian community; members of the Conrad Grebel College faculty on "Searching for Christian Community: Satan's Seductions"; and Ralph Lebold, London, Ont., on "The Local Congregation."

Group discussion on Saturday morning concerned the house church, intentional

communities, Mennonites in urban communities, the Mennonite Church and the roles of women, and "Mennonite Community: Political Involvement and Social Change."

During the conference, the Mennonite Community Association held its first business meeting in twelve years, elected three new members to the board of directors (including a woman, Catharine Mumaw, and a General Conference representative, J. Winfield Fretz), and decided to hold another conference in a year. Conferencegoers instructed the association to keep free from bureaucratic ties, while still cooperating with conference agencies, and to keep the association inter-Mennonite. Members of the General Conference Mennonite Church and Mennonite Brethren Church participated in the conference in significant numbers for the first time.

Funds for future conferences will evidently not be a problem. The Mennonite Community Association, for many years the publisher of *Mennonite Community Cookbook*, has more than \$24,000 in assets. The yearly interest, about \$1,500, would pay for conferences such as the one this year, which had no registration fee and covered the travel expenses of speakers.

Future conferences on community will probably focus more carefully on one issue or perhaps on the definition of Christian community.

Part of the tension of this conference, said Lapp in his wrap-up, was that all the groups with different reasons for coming to the conference were not sorted out. Some, he said, had a personal longing to belong to something. Some came to find out how to build or enrich a community. Some already had a strong sense of community and wanted to share this, test it, and reformulate. Others wanted to develop communities for the 1980s. —Lois Barrett Janzen

Toward a Theology of Life and Human Values

"It requires little documentation to assert that the abortion rate in North America is increasing," said Vern Ratzlaff, of Winnipeg, Man.; in a seminar sponsored by Mennonite Medical Association, May 4 and 5, in Chicago. The topic was "A Theology of Life and Human Values," but the problem—abortion.

The meeting was unusual, as John Howard Yoder, of Elkhart, Ind., pointed out, in that medical practitioners invited counsel and support from outside their profession. "I doubt," said Yoder, "that there would be many denominations in which this kind of meeting would take place."

Major speeches were given by theological scholars. Medical doctors responded.

The atmosphere was informal. Discussion arose.

Paul Lederach, of Scottdale, Pa., gave a biblical perspective on the "Origin of Human Life." His outline included the concept of life in the context of creation, the beginning of life in procreation, and a theology of humanness. By his own evaluation, Lederach's position was conservative.

The response by Loren Zehr, MD, was even more so, in that Zehr would make only one exception for abortion, a tubal pregnancy.

John H. Yoder presented a paper on "The Biblical Valuation of Human Life." His study examined Old and New Testament regulations and principles related to abortion, life under God, and Anabaptist understandings of biblical teaching. Perhaps the key to Yoder's speech had to do with defining rights. "The biblical view of man is not centered upon the individual as the only bearer of rights." In Western legal tradition, it is the individual who has the rights. Yoder would have the community look at what happens to it when abortion is practiced. What does it do to the "viability of the community to hold a cheap view of the life of the child"?

Clarence Rutt, MD, responded to Yoder's speech. Rutt is from Lancaster, Pa. He highlighted the problem of overpopulation and alluded to natural and human controls—disease, floods, earthquakes, and the like. War was also mentioned. In some countries, he said, birthrates have not increased, but natural causes of death have been brought under control.

Vern Ratzlaff's address was a tightly structured argument against abortion of any kind and its legalization. He dealt with the subject in such a way that abortion could be considered murder.

Floyd Weaver, MD, of Pontiac, Mich., responded.

In "God's Will for the Conduct of Human Life," John R. Mumaw, of Harrisonburg, Va., covered a wide range of ideas from the meaning of personhood to improving human life.

"Ed Mininger, MD, of Elkhart, Ind., responded.

A. J. Klassen, of Fresno, Calif., was not present to give his paper. Thus, Leroy Lapp, MD, of Morgantown, W. Va., was left to conduct a discussion without the planned input. Questions he opened were: (1) Should the Christian conscience govern non-Christian behavior regarding abortion? (2) Does a fetus have a right to be born? (3) Does Supreme Court decision have any bearing on the Christian conscience?

The overall impression left with an observer was that both theologians and medics were opposed to abortion in principle.

There was some latitude evident in practice regarding exceptions.

Sowing and Reaping in Italy

Elio Milazzo, speaker and director of Parole di Vita, recently filed the following report with Mennonite Broadcasts, Harrisonburg, Va., of how the radio ministry is supporting church growth in Italy.

On July 25, 1961, I received a letter from a listener living near Lucca, a town 60 kilometers from Florence, Italy. The listener, Nella Gemignani, was the mother of ten grown children. She had a deep respect for God and a real concern for spiritual things.

But she was perplexed. For eight years she had not attended mass, confession, and communion.



Guido and Elio after the baptismal service

She wrote, "In spite of this I feel very much God's presence and I know He is helping me all the time. But sometimes I wonder if I am living in a wrong way. I feel insecure, confused, and very uncertain. Will you please help me?"

Throughout the next six years of contact with *Parole di Vita*, she listened regularly to the broadcast, wrote 26 letters, and received pastoral services.

On Dec. 20, 1967, she wrote her last letter saying, "I thank you very much with all my heart for the happiness you have given me. Your instructions have been very precious to me. Now I send all my best wishes to you and your dear wife. Your sister in Christ, Nella Gemignani." A few months later she passed away in the peace of the Lord.

She had a great concern for her children. She prayed for them and sent their addresses to me in order that I would write to them and send them copies of the New Testament and other Christian literature.

Recently God answered the prayers of this faithful mother. After this time of sowing, there has come a joyful time of reaping. Sunday, March 25, a son of Nella's, Guido, was baptized along with

two grandchildren, Patricia and Giuliana Gemignani. Guido came to Florence the week before to invite me to be present for the service. He firmly believed that all this blessed adventure of his family started through the radio ministry of *Parole di Vita*.

That baptismal service has been a real encouraging experience. I gave the testimony of their mother, Nella, through excerpts of her letters. They were really surprised to see the file with all the letters of their mother.

Afterward, the two granddaughters gave their enthusiastic personal testimonies. I preached on Rom. 10:8-10, and later the pastor of the Church of the Assemblies of God administered the baptism and communion.

The church is a newly established evangelical center in Lucca.

I was invited to Guido's house for lunch, where we spent the afternoon in counseling and fellowship activity.

From Barn-Raising to House Rehabilitation

America's urban, technological, rat-race life has robbed the nation of qualities that were precious in the past. One of these qualities was embodied, and still is, in some Mennonite communities—the practice of barn-raising. A need was expressed—someone needed a barn. The need was met—his friends and neighbors raised it for him.

Today, residents of southwest Denver don't need barns. But they do need the old barn-raising practice to help them with their critical need for adequate and decent housing. Many of them are poor, elderly, or members of racial or ethnic minorities.

Fulfilling that need is precisely the objective of Brothers Redevelopment, Inc. (BRI). It's a nonprofit, ecumenical, interracial corporation interested in rehabilitating houses. It's in the business of adapting the barn-raising practice to urban needs by helping low-income homeowners keep their houses livable.

The operation is simple: A homeowner who can supply materials but can't meet labor costs to repair his home applies to the BRI housing selection committee. If this house is chosen, the repair is done at no cost. In turn, the homeowner offers his services to the labor pool which will help others in the future.

The impetus for the formation of BRI came from a number of directions, with one of the primary ones being Denver's inter-Mennonite urban ministry programs, deeply involved in the needs of the west side community.

Because Dick Magnus, urban minister for the Lutheran Church of America in

Denver, was involved in early discussions, BRI was able to involve members of eight Denver Lutheran churches, who have volunteered time on weekends and evenings to work on "barn-raising" projects. Mennonites of Denver and members of the southwest Denver area also have been involved as volunteers. MDS in Denver has tried to be involved at least once a month in a project. One MDS project was the remodeling of the Santa Fe Hotel for use as the West Side Action Center and emergency housing location.

In its first year, 45 homes were repaired or remodeled to some extent, with \$48,000 worth of volunteer time and at an administrative cost of \$14,000. In the first four months of 1973, more than \$24,000 of volunteer time has been contributed.

It became obvious at the start that if the "barn-raising" idea was to succeed, BRI needed a person with specific carpentry skills to work full time and that this individual would also need to be able to adjust to the community and be able to communicate well with people. He would also have to be able to work with and under Hispano leadership, because what needed to be done had to be done through a well-coordinated people effort.

Last spring, Mr. and Mrs. Elmer Brandt of Goessel, Kan., came to Denver for a three-month Voluntary Service term.

"In Elmer we had found the individual who could help put it all together," said one of the organizers. The Brandts returned in September for a full year. Mrs. Brandt has been active as a volunteer in the Inner City Parish preschool. Efforts have now begun to find a successor to the Brandts after he and his wife leave on September 1.

"Elmer's role has been invaluable, and in a sense he cannot be replaced. . . . His Christian sincerity and love of people, and his skills as a carpenter have been greatly appreciated. People are accustomed to shoddy, insensitive work by general contractors," one leader said. "Elmer's insistence upon quality work is constantly being discussed and admired by those he and the volunteers have helped."

BRI is looking for a Voluntary Service candidate with good carpentry and home-remodeling skills, according to Brice Balmer, now the Mennonite urban minister. The individual also will need supervisory skill, in that there are four I-W men serving with the BRI program, working alternate weeks in a carpentry apprentice program for a construction company and for BRI. The candidate also needs skill in estimating job costs and choosing materials.

Just as important, Balmer said, is the qualification that the candidate be able to relate well with other people on an individual basis.

Individuals interested in applying for the Voluntary Service position are asked to write either to Manuel Martinez, 861 Galapago St., Denver, Colo. 80204, or Brice Balmer, urban minister, First Mennonite Church, 430 W. 9th Ave., Denver, Colo. 80204. The position includes a living allowance for a married couple. •

Weaver to Direct Camp Hebron



Weaver family

William Weaver, 347 South Seventh Street, Reading, Pa., pastor of the South Seventh Street Mennonite Church in Reading, has accepted appointment as director of Camp Hebron, a Mennonite camp in Halifax, Pa.

He will take up his new duties on June 12, when he will move from Reading to Camp Hebron to serve as program director.

Weaver was pastor of the South Seventh Street Church from 1956 until 1973, with a year's absence for study at Eastern Mennonite College. Jacob Good, 415 South Seventh Street, Reading, Pa., has been ordained to serve as the new pastor at South Seventh Street.

Weaver and his wife, Viola, are the parents of five children: Aldine Mae, Priscilla Ann, Karen Joyce, Lucinda Grace, and Curtis Benjamin.

Church Music, the Communicative Art

"Every Christian is a musician; everyone has a voice with which to praise God," said James R. Sydnor, professor of church music at Union Theological Seminary, Richmond, in opening a Church Music Conference at Eastern Mennonite College on May 4.

He then surveyed church music from the hymns Jesus sang with His disciples through Ambrose, Luther, Watts, and the Wesleys.

Throughout the two-day conference,

pastors, song leaders, and musicians grappled with problems and challenges in the church music field.

"Everyone should be able to read music as well as he can read English," Dr. Sydnor asserted. Discussions included such questions as: "How do I teach a new song to my congregation?" and "Why don't we revive our singing schools and sight-reading classes?"

"We're expecting our young people to learn to sing parts by osmosis," said one song leader. "And it isn't working!"

Another added, "Our primary classes are focusing too much on cookies and lemonade and not enough on singing."

Sydnor stated that music is the favorite art for communicating the Christian message. "Without words it is able to arouse feelings which transcend words," he said. "When combined with words it gives added emotional force and color."

All agreed that the ideal in worship is for everyone to sing, and, someone suggested, perhaps the Mennonite tradition of four-part a cappella singing has been especially hard on males who can't sing tenor or bass.

In an address on "The Role of the Pastor in Music," J. Mark Stauffer, assistant professor of music at EMC, challenged pastors to take real music leadership in their congregations.

"The pastor is chairman of the worship team," he said. "And music is a very vital part of worship—uniting the congregation in a dynamic witness to the joy and victory of the Christian faith."

During workshop periods Dr. Sydnor introduced the group to choral anthems and gave suggestions for appropriate wedding, funeral, and contemporary music.

Conference planner Roy D. Roth, associate professor of church music at EMC, expressed disappointment that more persons did not attend the sessions.

"If the conference didn't pull crowds of song leaders and pastors here this year, we believe it at least sparked interest in those 50 who did attend," Mr. Roth said.

"The New Dawn" Tours

"The New Dawn," a ten-member Eastern Mennonite College extension team, will spend ten weeks this summer working with congregations and groups across Eastern United States.

Activities will include Mennonite Disaster Service work, camp counseling, coffeehouse ministries, and programs presented in a variety of settings. Drama, singing, creative games, and Bible studies will be employed to communicate to all age-groups.

According to J. David Yoder, director of admissions, and Norman Derstine, director



Members of The New Dawn are (front row seated, l. to r.): Gloria Sherk, Richmond, Va.; Jim Musser, East Earl, Pa.; Mary Becker, McMinnville, Ore.; Ross Collingwood, New Zealand. (Standing): Luke Roth, Harrisonburg, Va.; Lee Zook, Harrisonburg; Marla Hochstetler, Oxford, Iowa; Allison Collingwood, New Zealand; Candace Handrich, Germfask, Mich.; and Mark Fly, Schwenksville, Pa.

of church relations, who assembled the team and arranged itineraries, the team wants to "meet spiritual and physical needs of people" and to "strengthen college-constituency relationships."

Prospective team members, recommended by faculty department heads and resident assistants, were subsequently interviewed. "We wanted to find people with a variety of interests and backgrounds," Yoder said. He noted that each team member has "shown creativity in campus relationships," in addition to having "musical and speaking ability."

Career Disciples -- An Exciting New Plan

"We want to help scattered Mennonites be the church in mission where they are," said Chester Wenger, secretary of Home Ministries for Eastern Mennonite Board of Missions, Salunga, Pa. Wenger was discussing the Career Disciples plan, the latest effort of Home Ministries to prod more Mennonites into beginning Christian fellowships in communities all over Eastern United States.

"Career Disciples are scattered Christians who are serious about the business of discipleship," said Wenger. "We can disciple others best when we are not a clan of ethnic Mennonites. We learned this in foreign missions, where the very small ethnic Mennonite minority had to depend on the new believers to carry out leadership and evangelism responsibilities. This proved to be an effective way of discipling.

"In America where Mennonites are bunched together more," Wenger continued, "They tend to ignore the potential of persons of other background for ministering. The pattern of Career Disciples, where a few Christians in many places share their life and faith with broader American cultures, makes use of what we learned abroad. I believe the Career Disciples plan offers real hope for growth

As an evangelistic outreach, the team has qualified for some financial support from the Mennonite Board of Missions, Elkhart, Ind. Participating churches will also help cover expenses, while EMC pays travel costs.

Following orientation held May 19-24 at EMC and a three-week break, the team will begin an itinerary on June 16 that will take them to Pennsylvania, New York, Maryland, Ohio, and Michigan.

Persons wanting the team's complete schedule may contact Norman Derstine at EMC.

in evangelism and church building."

Wenger listed the fellowship groups in Albany, Ga., and Mobile, Ala., as examples of efforts where this concept has been used and found to be fruitful. "Larry and Judy O'Dell are an outstanding leadership couple, who have come into the Mennonite brotherhood in Albany, Ga., through this kind of witnessing," Wenger stated.

Home Ministries will aid those persons interested in becoming Career Disciples by suggesting locations, helping them to move if a move is involved, providing contacts in the location, making available literature and Home Bible Studies, sponsoring attendance to evangelism workshops, and providing encouragement.

Festival Stresses Unity in the Spirit

The three-day Festival of the Holy Spirit, May 11-13, at Goshen College, Goshen, Ind., stressed the importance of the work of the Spirit in the context of the congregation.

J. Lawrence Burkholder, president of Goshen College and chairman of the festival committee said, "Although one of the major works of the Spirit is to bring unity, sometimes disunity and conflict result — in

congregations, in families, between fellow church members. We want unity on a deeper and better level. The festival was an opportunity to study, as well as celebrate unity in the Spirit."

Theme Is "Led by the Spirit"

David Shank, minister of the Genval congregation in suburban Brussels, Belgium, delivered three major addresses on the festival theme, "Led by the Spirit."

He called on the church to be "the watchdog, critic, and judge of society." He noted that modern technology, propaganda, and fear of the future are among the spirits of the times crushing and frightening persons today.

Only the Holy Spirit working in congregations offers hope, he said. Believers should accept His life-style of "openness, freedom, and access before God and man."

According to Shank, the job to be done under Spirit guidance is: you must be a servant as well as a saint. You must have a certain toughness and hardness, yet extreme tenderness and love. You must be available when someone needs you.

Spirit's Action Is Neglected

In other addresses, J. Rodman Williams, Anaheim, Calif., delivered a clear, penetrating opener Friday evening on the topic, "The Domain of the Spirit."

Williams, who has observed or taken part in international conferences on the charismatic movement in Belgium, Germany, and Italy, said, "The action and influence of the Holy Spirit is a neglected area in the Western tradition."

He isolated 1965 as the year when stirrings in the church around the world began. Since then there have been signs and evidences of many persons empowered and filled by the Spirit.

From personal experience Williams, who described himself as a "proper, straight-line Presbyterian minister," spoke on his own "anointing" of the Spirit, and that afterward he had "a new openness, a new unity with others regardless of denomination, a new love, a new joy, and a new boldness."

Pentecostalism Among Catholics

In a Sunday afternoon report Josephine M. Ford, associate professor of New Testament at the University of Notre Dame, reported on the rapid movement toward Pentecostalism in the Roman Catholic Church.

J. Lawrence Burkholder, in the Saturday afternoon address, discussed the need for congregations to be basic decision-makers for its members.

Jerry Barker, consultant and teacher on the renewal of the church, described how

congregations have experienced and put to use spiritual gifts.

Attendance Over 2,200

Registrants for the festival numbered 1,711, but attendance was higher than 2,200 at one of the major sessions. The Union Auditorium was filled to capacity for the major addresses, with the overflow crowd Saturday evening accommodated in the church-chapel where closed-circuit TV was set up.

Registrants came from 24 states, District of Columbia, Puerto Rico, three Canadian provinces, and five overseas countries.

mennoscope

John Howard Yoder was ordained as "teacher of the Word," on May 6, at Oak Grove Mennonite Church, Smithville, Ohio. Unusual about this ordination was the specification, "teacher of the Word." Virgil Gerig spoke on "Gifts to the Church," and J. C. Wenger addressed the congregation on "Teacher of the Word." In a vespers service, Yoder shared "My Pilgrimage of Faith and New Frontiers."



Geraldine Page

A special ten-day preview of the new 35mm film version of *Happy as the Grass Was Green* has been announced by associate producer Merle Good. The film will premiere at the Fulton Opera House, Lancaster, Pa., on Friday, June 15, at 8:00 p.m., and will be shown 30 additional times during the next nine days, closing on Sunday, June 24. This reserved-seat engagement was arranged by California producer, Burt Martin, as a special gesture to the hundreds of Lancasterians who helped make the film possible. *Happy as the Grass Was Green* stars Geraldine Page (above), Pat Hingle, and Graham Beckel, in addition to several Mennonite actors. The story is set in Lancaster and is based on Merle Good's novel.

Copies of the 1973 edition of the *Festival of the Holy Spirit Song Book* are available from Festival Office, Goshen College, Goshen, Ind. 46526, at \$1.50 a

Sponsors Named

This year's festival was again sponsored by Goshen College and the Associated Mennonite Biblical Seminaries in cooperation with the Central District Conference of the General Conference Mennonites and the Illinois, Indiana-Michigan, and Ohio and Eastern conferences of the Mennonite Church.

There was no registration fee and the \$8,000 budget was nearly covered by free-will offerings. A special gift has been made to defray some special festival costs not included in the budget. ●

copy. The set of six new songs included in the 1973 edition but not in the 1972 edition is available at ten cents a set for those who wish to bring their 1972 copies up-to-date. Copies of *The Mennonite Hymnal*, retailing at \$4.25 but used at the Festival, are available at \$3.50 a copy. Handling and postage charges are in addition to the prices and can be avoided if customers can arrange to pick up their orders at Goshen College.

At the invitation of Christian churches in Ghana, A. J., and Alta Metzler are going to Ghana, Africa, for a period of six months to help in the area of literature development. They see this as a "faith trip," since it comes during retirement and puts a greater demand on their personal resources. "A. J.," as he is known, has a long history of experience in publishing, which includes service as the publisher of Mennonite Publishing House and adviser to a number of overseas literature projects in Asia, Africa, and Latin America.

West Liberty Church, Inman, Kan., is planning an all-day 90th anniversary program for July 15. The 90th Anniversary Committee would like to hear from all former members and friends who can come. Charter members of the church came from Lagrange County, Ind., and were organized as a congregation in the home of S. C. Miller by Bishop Daniel Brundage in 1883. Interested persons should write Mrs. Harold L. Ely, Hesston, Kan. 67062.

Beginning Apr. 1, Newport News, Va., had a new interchurch counseling service whose ministry was to be peninsula-wide. Six groups are backing the Peninsula Pastoral Counseling Center, Inc., at 524 South Armistead Ave., Hampton—Catholic, Mennonite, Methodist, Baptist, Presbyterian, and Episcopal. James Forrester, a Presbyterian minister with special training in counseling, will serve as the first director.

Blanche Sell, missionary nurse on furlough from India, arrived in New York City on May 6. Address: c/o Stanley Shenk, 1406 S. 12th St., Goshen, Ind. 46526.



Menno-Haven, a home for the aged in Chambersburg, Pa., has recently acquired the services of Mr. and Mrs. Warren Grasse. Grasse began work as assistant administrator on Feb. 26. He comes to his job with VS experience in West Germany, Liberia, Morocco, and Indonesia.

Howard and Miriam Charles have accepted a special one-year assignment with Mennonite Board of Missions in West Africa. They will live in Accra, Ghana, and carry out assignments in Ghana and Nigeria. Howard will be teaching in various Bible schools and institutes and conduct a series of weekend retreats. The Charles family expects to leave for Ghana about July 15. Howard is a teacher at Associated Mennonite Biblical Seminaries, Elkhart, Ind.

James Stauffer, missionary in Vietnam, reported recently that a seminar led by Don Larson was conducted for all the Christian workers in the Saigon area on Apr. 4, 5. Larson, an evangelical anthropological-linguist, who teaches at Bethel College, Minnesota, and also works with the Bible Societies, is on sabbatical leave for a year and is working in Thailand. "We received a lot of fresh, stimulating information on how to be effective in cross-cultural situations," wrote Stauffer.

The Eastern Mennonite High School Touring Chorus, under the direction of Marvin Miller, has just received a record album entitled "Come, Join Us in Singing." The album contains both a cappella singing and instrumental accompaniment. The master recording for the record was made by Alive Recordings, the custom-recording service of Mennonite Broadcasts. The new record is available from Eastern Mennonite High School, Harrisonburg, Va. 22801.

Work has begun on the writing of a history of the Mennonite Board of Missions, Elkhart, Ind. Theron F. Schlabach, professor of history at Goshen College, is directing the project. During this first year he has been assisted by John Stan-

ley Miller, who has been engaged in recording oral history from various persons who have had long association with the work of the Mennonite Church. The intention is not to write an institutional history of a particular agency, but to more broadly interpret the missionary movement within the Mennonite Church during the past century. An advisory group has been formed to assist Schlabach in the work, including John S. Oyer, Melvin Gingerich, John A. Lapp, J. C. Wenger, and Wilbert R. Shenk.

Silas Smucker, Rensselaer, Ind. 47978, reports that he has a complete file of *Mennonite Community* magazine (1947-52) and the early issues of *Christian Living* which he will make available to a library or a researcher having need for them. Anyone interested may contact Silas at the given address.

The Iowa-Nebraska Conference will be meeting at Beemer, Neb., July 31 to Aug. 2.

The Christian School Institute is scheduled for Oct. 25, 26, at the Locust Grove School, Smoketown, Pa. Sanford Shetler and Charles Neff are the speakers.

The fifth anniversary of "The Voice of Hope" is being observed by "Echo Weeks," May 13 to June 17. The 30-minute weekly program is produced by Herolds of Hope, Inc., Lancaster, Pa. J. Otis Yoder is founder and speaker.

All mail for the Leetonia (Ohio) Mennonite Church should be addressed: Leetonia Mennonite Church Office, 764 Columbia St., Leetonia, Ohio 44431. Allen Ebersole has retired from all church responsibilities and will be moving to Greencroft, Goshen, Ind.

James Metzlers, missionaries in the Philippines, attended the eighth Annual Bible Conference of Missions Now, held at the Pantabangan Bible Church, Apr. 25-29. The conference was the largest for the group, with over one hundred persons registered. Missions Now is an independent missions group in the Philippines to which Mennonites relate. Theme of the conference was the responsibility to society, particularly their relation to the government's New Society.

Camp Hebron presents Sylvan View Retreat Center. This new facility provides lodging and hospitality for conferences, retreats, and seminars. It has rooms with private baths, family-style meals, lounge and craft rooms, with the chapel, lake, and trails close by. Open House for Sylvan View will be June 30 and July 1. The summer schedule for Sylvan View includes senior citizens' weeks, family weeks, spiritual life conferences, and business and professional weeks. Camp Hebron, Inc., Route 2, Halifax, Pa. 17032, is a Mennonite-owned camp, north of Harrisburg,

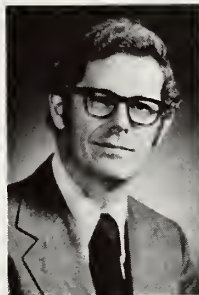
Pa., and a member of Christian Camping International Association. Marlin Seitz is camp manager and William Weaver is program director.

A biography of the late George R. Brunk (1871-1938) is in process, with J. C. Wenger as writer. This notice is a request for readers to send to Wenger their own recollections of "George R.'s" sermons, his role as a churchman, and personal recollections of his life and times. In addition it will help if persons who have letters from him will make them available. These letters, if requested, will be returned to the sender. Address all communication to J. C. Wenger, 1410 S. Eighth St., Goshen, Ind. 46526.

Sixty - nine graduates of Christopher Dock Mennonite High School, Lansdale, Pa., will receive their diplomas in the school's 18th Annual Commencement Program, June 7. The addition of the class of 1973 to the Christopher Dock Alumni Association will bring the total number of alumni to 1,030. Vernon H. Kratz, MD, will address the graduates in the commencement exercises, which begin at 7:30 p.m. A native of the Franconia and Skippack communities, Kratz is a graduate of Eastern College (BA) and Hahnemann Medical College in Philadelphia (MD in 1963). Currently in psychiatry residency at Temple University Health Sciences Center, Kratz will complete these studies in June 1973 and will then join the staff of the Penn Foundation for Mental Health in July 1973.

Kings View, Box 512, Reedley, Calif. 93654, announces its 25th anniversary homecoming celebration for Aug. 11. All previous employees are encouraged to send their addresses to Kings View as listed above.

The program at Spruce Lake Retreat, Canadensis, Pa., has been growing quite rapidly in the past year due primarily to newly winterized facilities. Because of the now year-round use of the camp, the board of directors has appointed Paul and Leanna Beiler as full-time camp administrators in residence at the camp. Beiler is from Morgantown, Pa., and his wife is the former Leanna Kauffman from Harrisonburg, Va. Paul and Leanna have both had experience in camp work, having spent several summers in other Mennonite camps in capacities such as program director, cook, waterfront director, crafts teacher, and counselor. The Beilers are both secondary school teachers and have recently returned from a three-year



Vernon H. Kratz

MCC assignment in the TAP program in Botswana, Africa. They have one daughter, Mary Jo, aged one year.

The Kansas Mennonite Men's Chorus has completed a successful year. Five hundred men sang to 4,200 people. The offering amounted to \$5,676.21. The committee for 1973-74 includes the following members all from Kansas: Randall Zercher, Hesston; Lloyd Yoder, South Hutchinson; Leon Thiessen, Inman; Dale Martin, Hutchinson; Curtis Yoder, Hesston; Vernon Wiebe, Hillsboro; Jarold Esau, Buhler; and Irvin A. Pauls (chm.), Buhler. This committee is now working to arrange a program for 1974.

Eastern Mennonite College alumni have contributed a total of \$60,863 to the 1972-73 annual fund as of Apr. 30, fund drive chairman Delbert L. Seitz announced. This represents a 52 percent increase over the same time period last year, he added. Seitz said that the average alumni gift thus far is \$60. Last year alumni gave \$146,934 on the current operations and capital projects. This year's campaign ends on June 30.

New members by baptism: three at Sunnyside, Elkhart, Ind.; six at East Bend, Fisher, Ill.; two by baptism and one by confession of faith at Hicksville, Ohio; two at Bethany, Imlay City, Mich.

Change of address: Allen Ebersole from Leetonia, Ohio, to 2000 South Fifteenth St., Oak Court, Apt. C2-2, Goshen, Ind. 46526.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bender, Bruce and Marlene (Bender), Tavistock, Ont., second child, first daughter, Tara Lee, Jan. 17, 1973.

Byler, Henry and Joan (Lengacher), third son, Shane Adam, Mar. 27, 1973.

Denlinger, Ronald and Ruby (Showalter), Chambersburg, Pa., first child, Ronda Elizabeth, Apr. 28, 1973.

Eshleman, J. Leon and Melba (Horst), Mannheim, Pa., second child, first son, Thomas Lee, Apr. 30, 1973.

Geissinger, Laverne and Joyce (Leatherman), Quakertown, Pa., third child, first son, Douglas Lee, Apr. 26, 1973.

Good, Murray and Marlene (Horst), St. Jacobs, Ont., third child, second daughter, Melissa Lynette, Apr. 26, 1973.

Goshow, Lowell and Lois (Jantzi), Middleport, N.Y., third son, Kevin LaMar, Apr. 24, 1973.

Hartman, Leonard and Viola (Ramer), Berrien Springs, Mich., fourth child, third daughter, Dorcas Rose, Apr. 24, 1973.

Hartman, Merlin and Mary Ellen (Halteman), Harleysville, Pa., first children, Jennifer Kaye and Janelle Faye, May 4, 1973.

Hess, Ernest M. and Lois (Myer), Lancaster, Pa., second child, first daughter, Audrey Christine, May 10, 1973.

Horst, Ray Elvin and Violet (Bixler), Malvern, Pa., first child, Heather Lynn, Apr. 16, 1973.

Leatherman, Ralph and Mary (Landes), Otts-

ville, Pa., sixth child, second daughter, Julie Lynn, Apr. 16, 1973.

Miller, James L. and Bette (Miller), Fort Wayne, Ind., first child, David James, Apr. 7, 1973.

Nissly, Don and Jewell (Garber), Hubbard, Ore., second son, Jonathan Eugene, May 6, 1973.

Reed, Larry L. and Linda (Stoltzfus), Coatesville, Pa., first child, Dustin Lee, Feb. 1, 1973.

Schwartzentruber, Arnold and Connie (Hohl), Kitchener, Ont., first child, John Daniel, Feb. 7, 1973.

Sferrazza, Sam and Grace (Ropp), New Hamburg, Ont., second child, first daughter, Sonia Concetta, Mar. 4, 1973.

Silvas, Fidel and Yolanda (Martinez), Corpus Christi, Tex., third child, first daughter, Lisa, Mar. 16, 1973.

Sommerfeld, Gordon and Deanna (Walker), Newton, Kan., second child, first son, Jason Clay, May 2, 1973.

Stauffer, Harley and Elizabeth (Yoder), Sterling, Ill., first living child, John Mark, Apr. 28, 1973.

Yoder, Gordon W. and Thelma (Swartley), Doylestown, Pa., third child, first son, Jeffrey Alan, born Feb. 6, 1973, received for adoption, May 1, 1973.

Zimmerman, Earl and Wilma (Gerhart), Pottsville, Pa., first child, Mitchel Roy, Apr. 24, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beyer — Dise. — Earl Eugene Beyer and Linda J. Dise, both from Leola, Pa., Millport cong., by Wilbur Lentz, Apr. 28, 1973.

Cressman — Snyder. — Douglas F. Cressman and Nancy Joan Snyder, both from Kitchener, Ont., First Mennonite cong., by Robert N. Johnson, May 5, 1973.

Graber — Stutzman. — Herbert L. Graber, South Lawrence cong., Flora, Wis., and Linda Rose Stutzman, Ark Bible Chapel, Boyertown, Pa., by John L. Glick and Llewellyn Groff, Dec. 2, 1972.

Henney — Delagrange. — Floyd Henney, Woodburn, Ind., and Geraldine Delagrange, Spencerville, Ind., both of the Hicksville cong., by Ralph and John Yoder, May 5, 1973.

Hess — Sutter. — Marshall Hess, Conestoga, Pa., Byerland cong., and Karen Sutter, Sarasota, Fla., Bay Shore cong., by Paul R. Yoder, Sr., Mar. 10, 1973.

Kiser — Shank. — Richard K. Kiser, Fishersville, Va., Springdale cong., and Lois Marie Shank, Mt. Clinton cong., Mt. Clinton, Va., by Roy D. Kiser, Apr. 28, 1973.

Layton — Miller. — Michael Layton, Marion, Pa., Cedar Grove cong., and Sandra Miller, Lititz, Pa., Hess cong., by Glen M. Sell, Apr. 14, 1973.

Martinez — Stutzman. — Anthony Martinez II, Lincoln, Neb., and Kristy Kay Stutzman, Milford, Neb., Milford cong., by Milton Troyer, Apr. 7, 1973.

Miller — Groff. — Claude D. Miller, Jr., Conestoga, Pa., Byerland cong., and Miriam E. Groff, Columbia, Pa., Rawlinsville cong., by David N. Thomas, May 12, 1973.

Miller — Kempf. — Don Miller, Middlebury, Ind., First Mennonite cong., and Bernie Kempf, Eureka, Ill., Roanoke cong., by Percy Gerig, May 6, 1973.

Stauffer — Lentz. — Steven B. Stauffer, Mannheim, Pa., Kauffman cong., and Faye L. Lentz, Willow Street, Pa., Byerland cong., by David N. Thomas, May 5, 1973.

Yoder — Allen. — Edward G. Yoder, Smith, Alta., Bethany cong., and Marion Loretta Allen, Westlock, Alta., Pentecostal Church, by Willis Yoder, Jan. 27, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Freed, Howard H., son of Levi B. and Lizzie (Horning) Freed, was born in West Rockhill Twp., Pa., Aug. 20, 1902; died of cerebral hemorrhage at Sellersville, Pa., Apr. 26, 1973; aged 70 y. 8 m. 6 d. On Nov. 17, 1923, he was married to Hannah Derstein, who preceded him in death in November 1959. On Sept. 4, 1960, he was married to Margaret Nyce, who survives. Also surviving are 2 sons (Harvey D. and Howard D. Freed), 4 stepchildren (Samuel M., Lucille — Mrs. James Detweiler, Kerry L., and John W. Nyce), 9 grandchildren, 5 step-grandchildren, and 2 sisters (Mrs. Jacob Detweiler and Mrs. Bessie Souder). He was preceded in death by one son (Harold) and one sister (Mrs. Ellen Clemens). He was a member of the Rockhill Mennonite Church, where funeral services were held on Apr. 29, in charge of Henry L. Ruth; interment in the adjoining cemetery.

Good, Daniel C., son of Charles E. and Viola (Hartman) Good, was born in Harrisonburg, Va., Jan. 13, 1910; died of cancer at Community Hospital, West, Salem, Ohio, Apr. 28, 1973; aged 63 y. 3 m. 15 d. In 1933 he was married to Margaret Blosser, who preceded him in death in 1952. In 1954 he was married to Laura Brenneman, who survives. Also surviving are 2 daughters (Mrs. Dorothy Gazdik and Mrs. Carol Prater), one stepdaughter (Garneta — Mrs. Daniel Augsburg), 7 grandchildren, one great-grandchild, and 2 sisters (Mrs. Mary Lee Nichols and Mrs. Thelma Lehman). He was a member of the Midway Mennonite Church, where funeral services were held on May 1, in charge of Ernest Martin and Paul Yoder; interment in the Midway Cemetery.

King, Bonita Joy, daughter of Paul M. and Evonna (Myers) King, was born in Kokomo, Ind., July 21, 1955; died of cancer at University Hospital, Indianapolis, Ind., Mar. 28, 1973; aged 17 y. 8 m. 7 d. Surviving are her parents, one brother (Delmar K.), one sister (Janice Ann), her paternal grandparents (Mr. and Mrs. William King), her maternal grandparents (Mr. and Mrs. Paul J. Myers), and her fiancé (Ted Hullinger). One sister (Janet) preceded her in death. Funeral services were held at the Howard-Miami Mennonite Church on Mar. 31, in charge of John Adams and David Freelan; interment in Mast Cemetery.

Martin, Edward F., son of John O. and Elizabeth (Brenneman) Martin, was born in Elkhart Co., Ind., Oct. 12, 1881; died in Elkhart, Ind., Apr. 29, 1973; aged 91 y. 6 m. 17 d. On Dec. 9, 1905, he was married to Martha Yoder, who preceded him in death on Aug. 27, 1956. Surviving are one daughter (Mary — Mrs. W. D. Hershberger), 3 sons (Ellis M., Owen P., and Robert E.), 12 grandchildren, 21 great-grandchildren, and 2 sisters (Myra — Mrs. Martin Horein and Nora). He was a member of the Olive Mennonite Church, where funeral services were held on May 2, in charge of Richard Hostetler and J. C. Wenger; interment in the nearby West Cemetery.

Miller, Ammon M., son of William W. and Katie (Stutzman) Miller, was born near Milford, Neb., Apr. 26, 1895; died at the Seward Memorial Hospital on Apr. 23, 1973; aged 77 y. 11 m. 27 d. On Dec. 30, 1914, he was married to Lydia Birky, who survives. Also surviving are 4 sons (Kermit, Merle, Richard, and Clifford), one daughter (Barbara — Mrs. Earl Stutzman),

25 grandchildren, one great-grandchild, one brother (Joseph), and 2 sisters (Mrs. Lavina Stauffer and Mrs. Gertrude Schweitzer). He was preceded in death by one son, one daughter, 3 grandchildren, 2 brothers, and 3 sisters. In 1930 he was ordained deacon to serve the East Fairview Mennonite Church. In 1950 he was ordained as a minister and in 1960 he was ordained bishop. Funeral services were held in charge of Sam Oswald, Leroy Gingrich, Oliver Roth, Sterling Stauffer, and Norman Beckler; interment in the church cemetery.

Ruth, Bertha K., daughter of Menno and Ellen (Keeler) Moyer, was born in Towamencin Twp., Pa., Oct. 11, 1894; died of a heart attack at Colmar, Pa., May 3, 1973; aged 78 y. 4 m. 20 d. On Apr. 17, 1915, she was married to Horace K. Ruth, who preceded her in death on Sept. 25, 1972. Surviving are 2 sons (Clarence M. and Joseph M.), 2 daughters (Eva — Mrs. Paul R. Swartley and Miriam — Mrs. Robert Covenels), 14 grandchildren, 3 great-grandchildren, and 3 stepbrothers (Arthur D. Willard, and Howard D. Ruth). She was a member of the Line Lexington Mennonite Church, where funeral services were held on May 7, in charge of Floyd Hackman and Claude Meyers; interment in the Line Lexington Mennonite Cemetery.

Schertz, Elizabeth, daughter of David and Anna (Reeser) Ulrich, was born near Roanoke, Ill., July 3, 1885; died at Falfurrias, Tex., Apr. 21, 1973; aged 87 y. 9 m. 18 d. On Jan. 12, 1905, she was married to Amos A. Schertz, who preceded her in death on Nov. 17, 1957. Surviving are 3 children (Harold J., Violet Mae, and Arthur L. Schertz), one granddaughter, 2 sisters (Mrs. W. N. Schrock and Mrs. John L. Harnish), and 2 brothers (Peter N. and Emanuel D. Ulrich). Four sisters and 2 brothers preceded her in death. She was a member of the United Mennonite Church, Premont, Tex. Funeral services were held at the Howard-Williams Funeral Home on Apr. 24, in charge of Samuel C. Swartz and Forest E. Whitcher; interment in Falfurrias Burial Park.

Shantz, Simeon N., son of Daniel and Mary (Nahrgang) Shantz, was born near Kitchener, Ont., Mar. 1, 1886; died at the Fairview Mennonite Home, Preston, Ont., May 5, 1973; aged 87 y. 2 m. 4 d. On Jan. 24, 1912, he was married to Celina Cressman, who preceded him in death in 1963. Surviving are 5 daughters (Irene — Mrs. Orton Koch, Mary — Mrs. Horace Cressman, Edna — Mrs. Harold Shenk, Ferne — Mrs. Merle Yoder, and Audrey — Mrs. John Feicht), 21 grandchildren, 11 great-grandchildren, and one sister (Mrs. Clara McKenzie). He was a member of the Geiger Mennonite Church, where funeral services were held on May 8, in charge of Stanley D. Shantz and Moses H. Roth; interment in the adjoining cemetery.

Cover photo by Galen R. Lehman

calendar

North Central Conference, annual meeting, Lakeview Mennonite Church, Wolford, N.D., June 7-10.
Virginia Conference Sessions, Harrisonburg, Va., July 19-22.
Iowa-Nebraska Conference, Beemer, Neb., July 31 — Aug. 2.
Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.
Nationwide Bible Fellowship Meeting, Missionary Campgrounds, 7 1/2 miles south of Elkhart, Ind. (on Co. Rd. 9), Aug. 15-17.
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Mail Order Service; 40 East King St., Lancaster, Pa. 17602

Jesus Confronts Life's Issues, by Joseph D. Ban. Judson Press. 1972. 128 pp. Paper, \$1.95.

Here is a book for our times! The author, by looking at the life issues that Jesus faced, spans the 2,000 years to make His life very relevant for today. The issues selected are usually discussed around three questions that lead to the heart of each issue. This approach is very helpful and makes the book more interesting and helpful. While you may not agree with the author's stance on every issue, yet most of his comments are right to the point.

Ban says, "The pitfall presented to modern Christians comes in the form of a direct statement: 'Don't mix politics and religion.' The author feels that the president, by having his own religious services at the White House, has 'successfully isolated himself from any religious opinion that would be critical of any presidential political policy. He had his religion without any of the prophetic critical elements that might upset him. The most clever way to try to avoid the judgment that religion should bring to bear upon man's political affairs is *not* to outlaw religion, but actually to *sponsor* religious events.'"

The above example shows how current the book is in dealing with today's issues against the background of the life of Jesus. This book would lend itself for use by small groups who want to grapple with today's issues. Excellent, except for the paper covers, for circulation in the church library. — Norman Derstine.

Grace Grows Best in Winter, by Margaret Clarkson. Zondervan. 1972. 207 pp. \$3.95.

This is not the first book written on pain; it won't be the last and it may not be the best. But it deals with the whole spectrum of pain—pain of body, mind, and spirit; personal tragedy and loss; pain of loneliness and misunderstanding; and pain of disappointment, ingratitude, bereavement, heartbreak, and loss of youth.

Margaret Clarkson believes in God's sufficiency for pain, possibly the only thing left for some who suffer. She brings together many poems, Scriptures, stories, hymns, etc., that relate to the type of suffering being written about.

Thirty chapters make up the contents, and each page is designed to bring hope and courage without which pain cannot be faced. I can sincerely recommend this book not only to the sufferer, but to pas-

tors, counselors, medical workers, friends, or to anyone who walks along with a person in pain. Excellent for church libraries. — Glenn B. Martin.

Faith in Families, by Evelyn Millis Duvall. Abingdon. 1972, 205 pp. Paper, \$1.95.

With so many speakers and writers predicting the demise of the family, is it still possible to believe in its usefulness or even in its existence? For some time, Mrs. Duvall had been a thorough student of all phases of family life and she still has much faith in the possibilities of the family, beginning with a chapter, "Keeping Faith in Families" and ending with "Expressing Faith in Families." Her hopeful outlook shines throughout the book.

We can continue to keep faith in families when we understand what purposes they serve, when we have better understandings of marriage, child training, and of the various individuals who make up the family (parents, children, youth, in-laws, the larger family). Increased understanding can allow us to relax a bit and enjoy God's plan for living. Mrs. Duvall illuminates her writing with many case histories and illustrations from her years of experience and study. She writes interestingly and parents could enjoy reading this together. Fine for church libraries. — Alta Mae Erb.

Why Conservative Churches are Growing, by Dean M. Kelley. Harper and Row. 1972, 184 pp. \$6.95.

This book could well provide the agenda for conference sessions, ministers' meetings, discussion groups in church institutions, K groups, or any group interested in a timely and necessary word about the purpose of the church, its nature, and the character of its life together. For too many churches, program had been dictated by the world, ways of working have been aimed at securing approval of the world, and inner life has been governed by worldly perceptions of how humans should relate. In most instances these have been adopted in order to do the work of the church in the world, but unwittingly have led to the undoing of the church—to failure.

This book has several traps built in: 1. There are frequent and favorable references to the Anabaptists. Let no Mennonite today gloat over this—rather let him be sobered by how far his tradition

has moved from the early commitments and how much like other Protestants (whether fundamentalist or liberal) it really is. 2. This book does not give comfort to the conservative as over against the liberal. For conservatives to use quotations from the book to clobber liberals is to miss the thrust. (A telling point relates to "social action"—both groups are involved, only different issues are selected. Instead of race and justice, the fundamentalist, for example, selects anticommunism or pornography.) The sense of the book is that all have sinned and have come short. Here is a call to a meaningful, purposeful, disciplined body of believers. 3. The need to move from permissiveness and doing your own thing to principle is not a call to a new legalism. Rather the author suggests that persons with deeply held commitments hold corporate concern for one another and discipline each other.

The purpose of the church—to give meaning to life—is on one hand comprehensive, and yet seems inadequate, for meaning in the gospel is not separated from the gift of new life. Perhaps the author used this phrase as a tool to assist the reader to focus on his argument, while allowing the reader to insert his own conception of purpose wherever the phrase appears. Had a more evangelical statement that would have suited me been used, perhaps many readers would have been busy picking quarrels with that statement—thus avoiding the impact of the author's thesis. Fine for church libraries. — Paul M. Lederach.

Questions About Your Church and Small Groups by Palmer and Ardy Becker. Faith and Life Press. 1971. 30 pp. Paper, 50¢.

This small booklet is another aid in experiencing the new community that God seeks to create since love, acceptance, and support are usually realized in a group situation and not in isolation. Definitions, needs, starting methods, steps, leadership, and failures of groups are considered. Three pages of resources concerning how groups relate to evangelism and church life are given. Photographs show small-group life.

The brevity of the book is its primary limitation. How groups interact through problem-solving discussion is not considered. More resources on how groups develop care and responsibility, as well as how groups think cooperatively, would be helpful. — LeRoy Kennel.

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Today's Our Time

I've observed that our time is no exception in having plenty of people who pine for the past, the good old days (properly spelled "daze"). Such want to recapture, recover, or reentrench something. But, the accuracy of memory should not be trusted too far. Yesterday the snows were always deeper, the cold always colder, the water wetter, the apples sweeter, the girls prettier, the men braver, and the children better behaved and much quieter. As for religion, yesterday there were giants in the pulpit and saints in the pew.

It is a little hard to check with accuracy how deep the snow was sixty years ago. Whether the snow is up to the armpits depends how young we were at the time we are talking about. We can't test the accuracy on how the apples tasted. And primitive photography probably didn't flatter persons we view on our grandparents' photo albums.

One thing we do have. We have some manuscripts of the great sermons from the pulpit masters of those days. Most of these would put a sizable section of a modern congregation to sleep in sixty seconds. And striking as it may seem these imagined giants were thundering about the low state of spiritual life in those days and they were yearning for the good old days of yesterday. They were also outraged about the looseness and laxity of their day.

When was the time of lost grandeur? Certainly not during the founding days of our nation when approximately 5 percent even professed Christianity. It was certainly not a hundred years ago when the church could not print a temperance Sunday school lesson because so many leaders

drank. It was not three generations or so ago when the church did not have missionary interest, when services were held once or twice a month, and young people were not in the church.

Or was the glorious age the first century church? Some think so. For myself, I'd rather pastor any congregation I've preached in than to pastor the immature, fighting, quarrelsome Corinthian church with all its moral, political, and personal problems.

So the fact remains that few, if any of us, would go back to a former time if we really had the choice.

Somewhere Stephen Leacock speaks of the strange way a child will look forward to becoming a big boy, the boy to the man, the man to a place of prominence, the successful man to retirement, only to look back to boyhood again and wish to recapture it. When we see the worth of the present place and when we see that life consists in living it and that tomorrow is made of the tissue of each day, we begin to live. John Ruskin put on his desk a stone engraved with "Today."

To pine for the past or the future instead of laboring faithfully today is to forget that the Spirit is here among us, that Christ is still Lord, that God's promises are as true today as ever.

A true spiritual perspective does not let us live in the past nor indulge in a cop-out eschatology for the days ahead. It impells us to "serve the present age, our calling to fulfill." We cannot serve another age and God doesn't expect us to. He calls us to serve our time. — D.



GOSPEL HERALD

June 5, 1973



Social Drinking? Is It Really That Bad?

by Menno B. Hurd

Few changes take place in a church overnight. Changes come about in a church usually as a result of a quiet and gradual erosion, the continual pecking away by forces that are not even classified as forces. There is the gentle and barely audible questioning of the principle, the quiet reference to the teaching as tradition. Does it really apply in this modern day and age? Is it really relevant? The questions are not loud, not harsh, but they are persistent.

And what happens? One morning the church wakes up and finds out it has a dead statute on its hands, a blue law on the "books." We sometimes pick up an old set of conference rules and exclaim, "Did we really believe and practice such things in the past? How quaint, how amusing!"

The church, and this includes the Mennonite Church, usually drops its standards long after the standard has ceased to wave. We chop down the flagpole years after the flag disappeared. We correct our constitution when we realize that no one is following it as written. We bring our laws up to date with our people.

I have an idea that someday we will look back at the Mennonite Church's position of the use of alcohol, our call to total abstinence, and smile at our strange legalism of the past. I have a feeling that some ecclesiastical council will decide we were a bit odd when stood against social drinking, the downing of an occasional dry martini, the quaffing of a bit of brew from a six-pack. They will declare that we violated one's Christian freedom by such legalism. So they will suggest that we adopt a more realistic, liberal view, that a spot of alcohol is good for the kidneys, the psyche, or something.

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And I sense a warming trend in Mennonite circles toward the okaying of a light nip of the distillates and ferments, all done in the name of relaxing, blending in with the crowd, even in order to give a "witness." We seem to be leaning toward situation ethics in the matter of social drinking, sort of a "one must play it by ear."



But a social drink? Is it really wrong? Is that sin?

Surely that is not what Jesus is speaking of in Luke 21:34 where He speaks specifically against being overcome with “drunkenness,” or Paul in Rom. 13:13 where he says to walk honestly, not in “drunkenness.” First Corinthians 6:10 says that “drunkards” shall not inherit the kingdom of God, but it says nothing about the ex-

J. C. Wenger honestly presents Scriptures that should make the heart of any occasional drinker feel good at first reading. But Brother Wenger also interprets such Scriptures and ends up confident that the New Testament warmly commends total abstinence. Brother Wenger is not Moses, but he could lead some Mennonites out of the wilderness of sloppy thinking on this subject.

The **Gospel Herald** was established in 1908 as a successor to **Gospel Witness** (1905) and **Herald of Truth** (1864). The **Gospel Herald** is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$.675 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$.85 per year to individual addresses. **Gospel Herald** will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to **Gospel Herald**, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

I stand 100 percent against drinking, against changing our position one iota in regard to alcohol. If anything, I wish the Mennonite Church would rise up against alcohol like we have risen up against war. We have preached the doctrine of nonresistance loud and clear, but I fear we march to a different drummer on the matter of drinking. At least the trumpet sounds with an uncertain squeak.

Frankly, I think that God expects us to use some common sense on this subject. If there was not a single word of warning in the Bible against drinking, if Proverbs had never been written, if Habakkuk 2:15, Isaiah 5:11, 12, 22, 23, etc. had been omitted from the Holy Scriptures, common sense tells the Christian to leave alcohol strictly alone.

Why? It's obvious. Check out the following.

STEWARDSHIP Anyone who pays some 30¢ for an ounce of liquid refreshment, when water is practically free, better have both his budget and head examined. That's a pretty expensive tranquilizer and is based on a fifth of Old Granddad at the local liquor store.

THINKING The effect of alcohol, even in moderation, on the central nervous system is irrefutable. Why should one put sand in his mental gears, encourage slow reactions, invite death and injury on the highways or job?

WITNESS Anyone who thinks that social drinking is a neat way to show the sinner that the Christian is understanding and human has rocks in his head along with his whiskey on the rocks. Show me a sinner so won. The witness is the opposite, the drinking sinner hiding behind the skirt of the social drinking Christian.

HEARTACHE It is literally sickening to think of the broken lives and hearts that can be traced back to alcohol. A Christian would need to have a very small I.Q. or a very small heart to ignore this.

HEALTH Every social drinker gambles with his health. One out of every twelve such drinkers becomes an alcoholic. Every alcoholic with a cirrhotic liver and pickled brain was once a moderator drinker. Common sense tells me not to play Russian roulette with highballs.

MORALS The typical drinker loosens up. Inhibitions are forgotten. The sin of drinking begets sin.

SPIRITUALITY If our bodies are to be temples for the Holy Spirit, the drinker becomes a slum landlord, asking that beautiful Spirit to live in a shack. I'm not sure that He will.

I jotted down the first seven points that popped into my mind, reasons for the Christian to practice total abstinence. The list could be longer.

Am I prejudiced in this matter? Exactly. Any Christian who defends drinking in himself or

others must be either totally ignorant of facts on the subject or have a financial interest in a distillery.

The Mennonite Church dare not condone drinking anywhere, any place in any manner, to any degree in its members. Our present opposition of drinking to any extent by members of the fellowship should remain unchanged, or strengthened. I am 100 percent for loving that brother with a drinking problem and working with him. I am 100 percent against saying it makes no difference.

The Mennonite Church should lobby against alcohol in high and low places. We should support the reclamation of alcoholics. We should speak up with crystal clear clarity on the subject.

I don't care how mighty and powerful the liquor interests of this country are, they should hear a Mennonite cry of, "Shame, shame!"

I doubt if God will either accept or forgive our silence.



My Enemy

During World War I, A. E. Whitham, an English clergyman made a vow that if he were spared he would seek for reconciliation with every enemy. "Then I looked around to find my enemy. I had none among the nations. . . . I had not even a family relation I could call an enemy. But I had one, the Roman Catholic Church, which for me included High Church and Eastern Church. I had no fellowship with it. I had sought none. Here then was my business."

When we honestly face up to the deficiency that is within us we can usually find our real enemy. In Whitham's case surely it was not the Roman Church. It was the wrong attitude and failing in himself.

Dare I be honest to face my own real enemy or enemies? Instead of focusing upon some imaginary, faraway, possibly unreal opponent, why not search in honesty close at hand?

Could it be love of self, and seeking after praise?

Could it be love of ease, which may well be a synonym for laziness?

Could it be the joy of criticizing another or others, thereby covering up a longing for attention to be showered upon our own self? Someone has rightly said, "To speak ill of others is a dishonest way of praising ourselves."

When the plea of the psalmist, "Create in me a clean heart, O God; and renew a right spirit within me," stirs within us, we are well on the road to discovering our real enemy. — Wilson O. Weldon

To lay up treasure in heaven means to invest our money in that which is going to heaven.

Testimony and Witness

by Ernest E. Miller

I publicly confessed Christ in an evangelistic service held at our church in my early teens. It was in the winter months of 1906. I think I stood in the meeting mostly because my older brother, Orie, had done so earlier in the week.

This experience was not too meaningful until a few days later after I and a younger brother were quarreling and my father said, "Ernest, I thought you were going to be a different person." That shocked me into the realization that the decision to be a Christian was to really mean something. It was a class of fourteen converts. We were baptized in late spring after the water in the creek back of the church became comfortably warmer.

Following the baptism I felt a call from the Lord. He wanted me to do something. *The call was clear.* The exact manner and place were not so clear. Teacher, minister, or mission field? Whatever vocation it was to be it was clear I needed further training and experience — college, seminary, and experience in a larger world.

In college I enjoyed my Bible courses under Paul Witmer, I. R. Detweiler, A. E. Kreider. During a summer vacation I was sent by the Goshen College YPCA to a Christian Student Convention at Lake Geneva in Wisconsin. The emphasis of these large summer conventions was on missions. The motto was, "The Evangelization of the World in Our Generation." It sounded like our Probe 72 or our Key 73.

Our outstanding speakers at Geneva were John R. Mott and Robert E. Speer. It was at that convention that I first decided the Lord was calling me to become a foreign missionary. Opportunity came to go to India in 1918. But a World War intervened and no visas were granted to Far East countries. After some months of waiting, Levi Mumaw, Scottdale, Pa., secretary of our church's newly found relief organization, requested me to go into relief in the Near East. The Mission Board approved and with a group of other young men I left for Asia.

I served for two years in Turkey and Armenia. It was

a good experience in orphanage, educational, and administration work. Here I was for the first time face-to-face with real physical, spiritual, and religious need. People were being killed before our very eyes. Others were dying of hunger. This Near East relief experience was clearly part of the Lord's plan.

After returning from Armenia, Mrs. Miller and I finally received our visas to go to India in 1921. We accompanied the George Lapp family.

After a month's voyage we landed into a heat to 115° — no air-conditioned houses, no green grass, only dust and dirt and droves of starving cattle and crowds of poor people. It was a far cry from the beauties of Lake Geneva, Wisconsin. But the Lord, the element of time, and understanding missionaries helped us overcome the cultural shock. Especially the brethren George Lapp and J. N. Kauffman helped in seeing how and where we could best serve — through schools and the training of a future leadership of the church. We loved India and her people and it was a happy fifteen years.

It was in 1931 that I was first approached in a letter from Dean Noah Oyer to return to the States and prepare to join the staff at Goshen College. To make this decision was not easy. Dean Oyer offered no financial inducement but he had a "vision." It was to become an accredited Christian college! I was challenged.

Goshen had only a few buildings, and more debts, but she had a dedicated faculty. In 1938, seven years later, on the advice of friends and the consent of the Mission Board we came and remained at Goshen College for parts of twenty-three years. And now in 1972, it's Greencroft.

In conclusion may I suggest three things which have come to me through all these years.

1. Perhaps the most lasting of my experiences was our *family worship*. Family worship was an institution in our home from my childhood. All members of the family were present. If not, we waited until they came. It was convened before breakfast — a hymn, a time for reconciliation and forgiveness of each other for offenses, and a time of prayer. No matter how much hay was down, or how urgent the plowing of the corn, or how necessary the cutting of the wheat or barley, all members of the family and

Ernest E. Miller, Goshen, Ind., was ordained a minister in 1919, served as president of Goshen College from 1940 to 1954. He is president emeritus and professor emeritus of psychology. This is the testimony he shared with the Goshen College congregation on April 1, 1973.

all hired laborers were present at morning worship. When my father was gone, my mother or one of us boys would lead. It was a blessing to us. We still have a family letter which circulates monthly and we have an annual family reunion. We communicate with each other.

2. As a senior member of our congregation, may I in a few sentences share my experience about marriage. Marriage may be a beautiful and wonderful thing, but not so without putting something into it. It must be worked at, especially in the winter of life. Ruth Blosser was not my first date nor only date, but she was my last. That is important. It has now been a partnership for fifty-six years. She has not only raised our children, washed our clothes, kept our garden, and milked our cows, but through sickness, hardships, trial, happy summer vacations in the Himalayas of India, she has provided the major share of patience, grace, and love so necessary to our many places of residence. At one time she taught English at Goshen College and she has corrected all my written speeches and sermons and much of my correspondence. Without her and her gracious help I would not have lived to this day of retirement. Not only was she of great help to me and our children, but she has many accomplishments of her own both in India and here in America.


3. The third thing that has come to me through these years is the necessity of those of us growing old to *preserve the process of growth*. I should like to give several examples of persons whom I knew and were helpful to me.

a. The first is Bishop J. S. Shoemaker from Freeport, Illinois. He was born in 1854 and lived until 1936 — a ripe age of 82 years. He served for twenty years as the secretary of the Mennonite Mission Board. He and his brother developed a poultry and hatchery business which sold eggs to hundreds of farmers in the north central part of the United States. He was also a church evangelist. He served for many years as secretary and treasurer for a cooperative creamery in his home county. Brother Shoemaker is the great-grandpa of Carolyn, Myron, and Judy Drudge, and the Lind children of our congregation, and he is the great-grandfather of Joanne Kreider, who is a junior at Goshen College.

b. The second example is C. Z. Yoder of Smithville, Ohio. Brother Yoder is a great-great-grandfather of Richard, Anne, Kathryn, Barbara, and Elaine Myers of our congregation, and he is also the person after whom Yoder Hall is named. Brother Yoder was born in 1845 and died in 1935 at the age of ninety years. He was a church evangelist and served for fifteen years as vice-president and president of the Mennonite Mission Board until he was 75. At age 66 he started a patch of strawberries and set aside the proceeds which were to support a foreign missionary. He cared for this until the time of his late death at 90 years. He as well started a greenhouse in 1895 to keep his boys on the farm which became known all over the state of Ohio. He was a leader in

composing and singing children's songs.

c. The final example is E. Stanley Jones. Dr. Jones was author, evangelist, lecturer, and world traveler. He has been described as the greatest missionary since Paul. Dr. Jones' love for his Savior has led thousands of people to Christ. Dr. Jones wrote twenty-eight books. These have inspired millions of people and he is quoted from the pulpits perhaps more than any other person. He was active until his death on January 29, 1973. He died in the Barelley Hospital in his beloved India.

As I reflect on the life of these men, I am reminded of the words of the psalmist: "They shall still bring forth fruit in old age," or again I am reminded of the final verse of 2 Peter (TEV), "... continue to grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory, now and forever! Amen." 

Moderator's Corner

Assembly 73 Election -- Offices to Be Filled

During the business sessions of Assembly 73 time will be given for the delegate body to elect persons to positions in the church program. Numerous gifted persons will be needed.

God gives many gifts to His children. Gifted men and women need to respond to the call of the Spirit to function within the church program so that its work may be facilitated. The Mennonite Church has many gifted persons. They are serving in so many meaningful ways. Some are called to local service while others to churchwide responsibility. Both are deeply significant.

It is always difficult for the body to adequately discern gifts and appoint persons when there are so many who could function in any one given office.

It is the task of the church to plan responsibly and to function under the Spirit in calling persons to positions.

At Harrisonburg, Virginia, August 7-12, General Assembly delegates will be asked to vote calling persons to the following offices:

- a. Mennonite General Assembly — moderator elect and secretary-treasurer
- b. Assembly Arrangements Committee — one person
- c. Nominating Committee — three persons
- d. General Board — chairman
- e. Council on Faith, Life, and Strategy — five members
- f. Mennonite Mutual Aid Board — three members
- g. Historical Committee — three members

Pray for those who will be used of the Spirit to guide persons through this election to places of responsibility.
— A. Don Augsburg

Lodging Arrangements for Assembly 73



GOD'S PEOPLE IN MISSION

Assembly 73 will be held on the campus of Eastern Mennonite College in Harrisonburg, Virginia, August 7-12. The Lodging Committee under the direction of Esther Longacre is making arrangements for housing the guests who will be present at this meeting. This committee urges that reservations be sent in early for lodging. Guests will be housed in the following ways:

1. In homes in the community, no charge to guests.
2. In college dormitories
 - a. Eastern Mennonite College dormitories; the cost of a double room is \$5.00 per night (children with sleeping bags in parents' room free); \$2.00 per night for children over 12; \$1.00 per night for children 6-12; children under six free.
 - b. Madison College dormitories (three miles from EMC); about \$3.50 per night per person regardless of age.

The dormitories will be run hotel style. Sheets and pillow cases will be supplied. Bring your own pillows, blankets, towels, and washcloths.

3. Motels in the Harrisonburg area

Howard Johnson's Motor Lodge, Route 1. 434-6771
 Belle Meade Motel, Route 1. 434-6704
 Holiday Inn, Route 1. 434-9981
 Rockingham Motel, Route 1, 434-6340
 Coachman Inn 434-5301
 Wise Mid-Towne, 662 S. Main Street. 434-3491
 Marvilla Motel, 687 E. Market Street. 434-3687
 Pure Village Court, Route 1. 434-7355
 Breen's Willow Bank Motel, 2426 S. Main Street. 434-9963

All motel reservations should be made early directly with the motel. The Lodging Committee does not handle motel reservations.

4. At a campsite. If you are bringing a camper or a tent you can reserve a campsite by notifying the Lodging Committee.

For home, dormitory, and campsite lodging send reservations to Esther K. Longacre, EMC, Harrisonburg, Virginia 22801. Please list the age of each person and the nights lodging is desired on the coupon printed with this article. — *Ivan Kauffmann, Assembly 73 coordinator*

Registration for: **ASSEMBLY 73**

**Eastern Mennonite College
Harrisonburg, VA 22801**

Name(s) _____

Address _____

Names and ages of children attending: _____

Lodging is needed for: August 6, 7, 8, 9, 10, 11, 12 (encircle)

Lodging Preference: ☐ Home ☐ Madison Dormitory ☐ Will make own arrangements
☐ EMC Dormitory ☐ Reserve a campsite

Please note the following concerns or questions: _____

Perfect Trust

by Blanche Thompson Richardson

Paul Gerhardt, a German poet and for many years a preacher and a writer of hymns, was born in Saxony on March 12, 1607. He entered the ministry and for ten years performed the duties of his sacred office in the Nicolai Church at Berlin. However, his religious sentiments did not wholly coincide with those of the king, and Gerhardt was warned that if he did not preach differently he would have to leave Germany. Paul Gerhardt sent back a message that it would be hard to leave his home, his people, his country, and his livelihood, but he could only preach what he found in God's Word, and, as long as he lived, he would preach that. So he was ordered into banishment. Gerhardt, almost destitute, prepared to leave Germany, not knowing how he could provide for his helpless family.

The next morning the family started walking and at the end of the first day's journey they came to the edge of a wooded area and were offered refuge in a little inn they found there. The Gerhardt children were frightened and crying, and clinging to their mother; and she too, who had kept up bravely all day, now began to weep. Quietly Paul left the inn and went alone into the dark woods to think and pray. While he was in the woods, two texts came into his mind, and comforted him: "Commit thy ways unto the Lord; trust also in him; and he shall bring it to pass" (Ps. 37:5); and "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5-6).

Walking slowly and thoughtfully back toward the inn, Gerhardt stopped in the garden and, seating himself in a little arbor, he composed a hymn which starts as follows:

"Commend thy ways, O mortal,
And humbly raise thy sights
To him, who in his wisdom,
Rules earth, and sea, and skies.
He who for all has found a spot,
Wind, wave, and ocean dread,
Will find a place, oh! doubt it not,
Thy foot can likewise tread!"

Four other stanzas followed in rapid succession each one renewing Paul Gerhardt's trust and faith. He was convinced that God has not forgotten him. Returning to the inn, he found his wife sitting despondently in the parlor.

Sitting down beside her, he presented the hymn to her and was gratified to see her read it carefully, and finally she lifted her head and smiled into his eyes.

As the family was about to leave the next morning, two men knocked at the door and asked if he were Paul Gerhardt. Madame Gerhardt, apprehensive, turned pale, dreading some further calamity; but her husband, calm in his trust in an overruling Providence, at once declared that he was the individual they were seeking and inquired about their errand. To the great astonishment and delight of both wife and husband the men had a letter from Duke Christian of Mersebury informing Paul Gerhardt that the duke had settled a considerable pension upon Gerhardt to atone for the injustices of which the duke felt Gerhardt had been the victim. When the men left, the pious and gifted preacher turned toward his wife and said: "See how God provides! Did I not bid you confide in Him, and all would be well?"

Calling the children to her, Mrs. Gerhardt excitedly told them about their father's good fortune and reminded them that in what had seemed like their darkest hour even God had not forgotten them. In a voice filled with love and pride the mother read the children the hymn that their father had written the night before. After a prayer of thanksgiving and a grateful "Amen," the family moved on through the forest, singing at the top of their lungs — confident that the Lord does provide — always!

Before he died on June 17, 1676, Paul Gerhardt became one of the greatest hymn-writers in all Europe and he lived to write many other hymns, among them "O Sacred Head, Now Wounded," and "All My Heart This Night Rejoices."

Wit and Wisdom

There is a story, told in the Ozarks, about an old mountain fiddler named Zeke who constantly bowed the same note on his instrument.

"Zeke," his friends asked, "How come those other fiddlers play lots of different notes on their fiddles, while you always play the same one?"

"Well," answered Zeke, "those other fiddlers are just lookin' for the right note — but I've found it!"

House Churches Grow in Waterloo

"We wanted to develop a church life in which we would not feel so isolated," said Walter Klaassen of Waterloo, Ont.

The result of his feelings and those of a dozen others was the formation of a house church.

Now, four years later, the original house church has become five, with a total membership of sixty to seventy people who are looking for the fellowship and meaning they could not find in more traditional churches.

"We had a growing dissatisfaction with what we had experienced in twenty years of churchgoing," said Klaassen. "We were visitors wherever we went, although we were members."

The Mennonite congregations in Waterloo were strongly ethnically oriented, a special problem for his wife who is not of Mennonite ancestry.

A group of people in the Waterloo-Kitchener area who felt much the same way about its present church life began talking about starting a house church. Some dropped out because there would be no Sunday school for their children, but about a dozen chose to stay with the idea.

The group met for two years, studying the Bible, singing, and working out a covenant to follow Jesus.

When the group became too large it divided into two groups, and last September they divided again, this time into five groups. One group has bought a house, where some of its members live.

The individual house churches meet weekly, usually on Sunday evening so that members who want to can attend other churches in the morning. Their membership, however, is in the house churches.

All groups do not have the same format.

"Our group," said Klaassen, "spends the first hour in Bible study and the second hour in sharing, singing, planning, and deciding about finances. Occasionally we have the Lord's Supper. The group is more strongly study-oriented than some others."

Once a month, representatives of the five house churches meet together.

There are occasional larger gatherings of all members of the house churches,

but the structure of these gatherings is presently in flux, Klaassen said.

Some disagree about the form of the larger assemblies. Some feel the gatherings should be more formal while others are not eager to reinstate the forms of worship from which they thought they were escaping.

The house churches have made no moves toward economic community, but "we have laid our own financial situations on the table," Klaassen said. "As a whole, we contribute to various things in the community, Mennonite Central Committee, Indian causes, and a local effort to provide free medical advice to people who would not go to doctors."

Although a number of Mennonites participate in the house churches, the groups do not think of themselves as Mennonite.

"But the form and what we do is very much in the historical Mennonite tradition," said Klaassen.

There has been some discussion on how the house churches relate to the larger Mennonite congregations, but members of the house churches—not nearly all Mennonite—do not have the same interest in finding out how they relate to Mennonite churches.

"Our house church is more than half of non-Mennonite background," said Klaassen. "We are very mixed—ethnically, racially, and nationally."

Most of the members are related to the academic community in Waterloo as students or former students. Klaassen is a professor at Conrad Grebel College at the University of Waterloo.

Alberta Married Couples' Retreat

"No marriage is so good that it can't be better!" Oakly Dyer told the twelve Alberta Mennonite couples who gathered over Easter weekend at Camp Nakamun. The retreat wasn't designed for marriages that were in trouble, and most of those present thought of the weekend as marriage enrichment.

The resource persons were Mr. and Mrs. Oakly Dyer. Oakly is a minister of the United Church who serves with the Family and Life Education Department of the Pastoral Institute in Calgary. The

theme for the weekend was, "I'm OK, You're OK," and was based on the Transactional Analysis system of examining intimate human relations. A transaction is any ordinary two-way conversation.

The weekend wasn't all study and discussion. For many, the chance for deep fellowship and learning to know fellow Mennonite Christians from other parts of Alberta were the main features. For some, the Saturday afternoon ball game or the fun and jokes at mealtimes were important. Everyone enjoyed the late night singsong around the fireplace and the tales from Oakly's African missionary days. The marriage checkup plan brought many positive remarks. The climax was the closing, informal communion service in



Raymond and Virginia Brubaker conduct their marital intimacy checkup.

which husbands served their wives the bread and wives shared the grape juice with husbands. This was the second annual couples' weekend sponsored by the Northwest Mennonite District Conference (formerly the Alberta-Saskatchewan district). Future events planned by the Home-Interests Committee are four-day family camping events for families with their own tents or camping trailers. These will be very informal gatherings in Alberta's provincial parks. One is scheduled for mid-July in the southern part of the province and one is planned for mid-August in the northern part. Bring the whole family; we'll be looking for you!

Camp Leaders Meet in Alberta and Oregon

About 40 Mennonite camp leaders from the four western Canadian provinces met on Apr. 23-25 at Camp Valaqua in the foothills of the Rockies in Alberta. The frost was still on the ground and there were occasional snow flurries, but the fireplace and wood burners helped to pave the way for warm fellowship.

From Apr. 27 to 29, twenty-five persons met at Drift Creek Mennonite Camp in Oregon representing the camp con-



Attention:

Herald Summer Bible School Workers

The Herald Summer Bible School Series has served hundreds of churches as a solid Bible teaching series for nearly 25 years. With appropriate revision, we feel we can maintain the strong Bible-teaching emphasis and mission features that have been the hallmark of this Series. We feel that we can incorporate a wider variety of teaching suggestions in order to enhance the teaching-learning process. Thus we feel this Series will continue to be useful for many years to come.

We need your counsel (teachers, superintendents, pastors, parents, former pupils, and others) to help us know what we should do to make this Series a more effective Bible-teaching tool.

Please take a few minutes to answer the questions on the following pages. Return to me, James E. Horsch, Editor, Herald Summer Bible School Series, Herald Press, Scottdale, PA 15683. Thank you very much.

Sincerely,

James E. Horsch

James E. Horsch,
Editor

What is your relationship to the Herald Summer Bible School Series?
(Check one)

- ☐ HSBS Teacher, years taught _____
☐ HSBS Pupil, last year as pupil _____
☐ Pastor _____
- ☐ Superintendent _____
☐ Parent _____
☐ Other _____

Note: Teachers, please limit your comments to one grade. Responses here are for grade _____.

Other workers, relate your comments to specific grades, whenever possible.

1. What general features should be retained in this grade?
2. What general changes should be made in this grade?
3. In what way was it necessary to adapt the contents of this grade to meet the needs of your pupils?
4. What teaching methods did you find most effective with your pupils?
5. What supplementary materials (maps, books, crafts, etc.) did you find most helpful in teaching this grade?
6. What songs should be eliminated from this grade?
7. What songs should be added to this grade?

8. What changes would make the teacher's manual a better teaching tool?
9. What changes would make the pupil book a more effective learning device?
10. This grade was used in (check those that apply):
- ☐ morning school
 - ☐ evening school
 - ☐ interchurch community school
 - ☐ 5-day school (on consecutive days)
 - ☐ 10-day school (on consecutive days)
 - ☐ 5-day school (one meeting per week for 5 weeks)
 - ☐ 10-day school (one meeting per week for 10 weeks)
 - ☐ camps
 - ☐ individual study
 - ☐ released-time classes
 - ☐ Christian day schools
 - ☐ other _____
11. What adaptations were necessary to make this grade more useful in the setting you described in 10 above?
12. The Bible text for the Herald Summer Bible School Series should be (check one):
- ☐ Good News for Modern Man (TEV)
 - ☐ King James Version
 - ☐ The New English Bible
 - ☐ Revised Standard Version
 - ☐ Other _____
13. Memory verses (check those that apply):
- ☐ should be increased in number
 - ☐ should be decreased in number
 - ☐ are too difficult for the age-group
 - ☐ are too easy for the age-group
 - ☐ should be more relevant to the lesson material
 - ☐ are satisfactory
14. How helpful are the leadership materials? (Leader's Guide, Superintendent's Manual, and Songbook) What is needed to improve their usefulness?

15. This Series is available in several languages. Check the edition which you used.

<input type="checkbox"/>	Bengali	<input type="checkbox"/>	German
<input type="checkbox"/>	English	<input type="checkbox"/>	Hindi
<input type="checkbox"/>	French	<input type="checkbox"/>	Spanish

16. Other comments:

This is a self-mailer. Fold on dotted lines with return address on outside, staple or tape shut, attach stamp, and mail. Thank you for your help!

FROM: Name _____

Address _____

City _____ State/Prov. _____

Zip/Postal Code _____

School/Church _____

Address _____

Attach
8¢
Stamp
Here

FIRST CLASS

TO: James E. Horsch, Editor
Herald Summer Bible School Series
Herald Press
Scottdale, PA 15683

stituency, the VS unit in Portland, and the EMB church in Salem.

The program outlines of the two conferences were similar. A central concern was that of articulating a camp philosophy. Some of the old forms such as the "Sunday school under the trees" and the revivalistic camp meeting were analyzed. Most of the study groups broke through to defining purpose in terms such as a laboratory for Christian living, an intentional Christian community, a vital part of the life of the church, and the like. Unless the camp can make a contribution beyond what is happening in the life of the congregational program, the investment in camping could be seriously challenged.

The specific aspects of camping were



Northwest Conference was represented at the Alberta MCA meeting by Lewis, Jr., and Twila Kraus, Edson; Lowell Steckley, Carstairs; and Wendel and Joyce Mullett, Blue-sky, Alta.

treated in interest session on crafts, backpacking, tree line camping, campcraft, biking, and experience-sharing sessions.

These are two of the four area conferences sparked by the Mennonite Camping Association in the early part of 1973. The other two were at Laurelville Mennonite Camp, Pa., Feb. 25-27, and at Deer Creek Christian Camp, May 25-28.

Mennonite Camping Association represents the camping interests of the Board of Congregational Ministries (MC) and the Commission on Education (GC) as they are concerned with camping. MCA is supported by the churchwide boards, by individual camps, and through individual \$5.00 per year membership fees. John R. Smucker, with an office at 2904 South Main St., Goshen, Ind. 46526, serves as executive secretary on a fifth-time basis.

Canadians Cooperate in Literature Distribution

Mennonites in Canada are enthusiastic about bookrack evangelism and are actively cooperating to sponsor the Choice Books paperback ministry, according to Ron Yoder who recently toured four

Canadian provinces. Yoder is director of the religious paperback ministry coordinated by Mennonite Broadcasts.

Yoder also discovered that the program in these provinces has a slightly different focus than in most of the other areas where the bookrack ministry is operating.

"Canada is a big place," he said, "and many of the racks are located in rural areas."

Yoder noted that the size of the land area and the sparseness of population makes inter-Mennonite cooperation desirable.

In reaching the outlying areas with religious paperbacks, Yoder noted that the churches are "fulfilling real needs because of the lack of religious materials in such areas."

The potential market for religious paperback books in Canada is great. "More than half of the population of Manitoba lives in one city," he said. "And when you can reach half the population of a vast province in one city, you have a tremendous market potential." A similar situation exists in Alberta where more than half of the population lives in the cities of Edmonton and Calgary.

There is some demand for books in German and French for use in cities with large German- and French-speaking populations.

In Manitoba, the Mennonite Brethren, General Conference Mennonite, Evangelical Mennonite, and the United Church of Canada are cooperating to sponsor bookrack evangelism. The program has been operating for several years now and has realized a significant growth. In 1971, 4,876 books were distributed through the program on 15 racks. By 1972 this had doubled with 9,738 books being sold in the province on 37 racks.

The sponsoring churches have formed an ad hoc committee to provide supervision for the program. The committee aims to double its book volume during 1973.

The Choice Books program in Saskatchewan is just getting started, Yoder reported. The program here is sponsored by the General Conference and Mennonite Brethren churches. Twelve racks were in service at the end of 1972.

The General Conference and Mennonite Brethren churches in Alberta are cooperating to sponsor bookrack evangelism. By the end of 1972, ten racks were operating throughout the province. While in the ski resort town of Banff, Yoder helped to place a rack in a local drugstore.

The program in British Columbia, sponsored by the United Mennonite Conference, is also just getting started with several racks in place. There is much room for growth in this province.

Western Christians Dead, Russian Observers Note

Christians in the West are dead, according to a number of brethren from the Union of Soviet Socialist Republics who attended the *Licht im Osten* Mission Conference in Korntal, Germany, from Apr. 27 to 29. *Licht im Osten* is an independent mission organization serving Slavic-speaking people.

The brethren making this evaluation of Christianity in the West were among the 90 some persons permitted to leave the USSR during the past couple of years for citizenship in West Germany.

Because of the growing political ties between the USSR and West Germany, Russian citizens from German background may apply for a permanent visa to West Germany, reports Vasil Magal, *Voice of a Friend* radio speaker and Slavic missionary worker in Western Europe.

Magal, a native Russian, attended the Korntal Conference and provided the main message in the Russian language meeting.

During the meeting, several of the newly arrived Russian emigrants gave testimonies from their experiences and from the Word of God. Their children sang some Russian songs and recited poems, Magal reports.

Among those Russians immigrating to West Germany during the past several years were several families of Mennonite background who speak Russian and German.

"After my message I called people to accept Christ," Magal wrote in a report to Mennonite Broadcasts, "and one lady openly decided to do so."

Requests for Beef Remain High

Mennonite Central Committee meat is being used in 11 countries. Mennonites processed 120 tons of beef and pork during the past winter canning season which ended in March.

The two largest shipments of meat will go to Vietnam and Brazil. In Vietnam refugees who are returning to their villages need food while they plant their crops.

"MCC beef will be of immense value in supplementing diets of Vietnamese farmers until their crops are harvested," explained George Culbert, export manager for Church World Services (CWS). CWS will help ship the MCC meat to Vietnam.

Peasants in northeast Brazil receive beef as part of a food-for-work program.

Over six tons are being used in Nicaragua for a child-feeding program. In south Jordan, Save-the-Children Fund feeding centers benefit from the beef.

"I recently visited two Centers to check on use of the beef," reported Urbane Peachey, MCC Jordan director. "The meat is usually mixed with parched crushed wheat, rice or bean soup and is served in one-ounce portions."

Each can of beef weighs 28 ounces. One hundred cartons provide 60,000 meals for children.

"The Centers are clean and well organized and contribute significantly to nutrition and family health in remote villages of the Ma'an and Karak districts," Peachey said.

On his visit he saw beef canned and labeled by the Wayne Medina Relief Committee in Dalton, Ohio, and the North Goshen Mennonite Church and the Fair Haven Church in Goshen, Ind.

Requests for beef in 1973 are almost double the available quantity.

Two Service Units Open in Southwest



Joyce and Dwight Leichty

Two new Voluntary Service units are being started in the United States Southwest. The locations are South Tucson, Ariz., and Downey, Calif.

In South Tucson, personnel has begun to arrive; in Downey it is hoped that volunteers will be available sometime in June. Both new units are working closely with emerging Mennonite fellowships and are being operated by Mennonite Board of Missions, Elkhart, Ind.

The outreach in both South Tucson and Downey is being planned by a coordinating committee for church development, comprised of persons from the Southwest Mennonite Conference and the Pacific District of the General Conference Mennonite Church.

Dwight and Joyce Leichty, Mt. Pleasant, Iowa, arrived in South Tucson May 17. They plan to be working in community service and with a small Mennonite fellowship which is beginning in the city. It

is hoped that the Leichtys, along with future VSers coming to the unit, will be instrumental in the development of the fellowship's mission and witness.

According to Paul Landes, regional director for VS whose regional office is located about 100 miles to the northwest in Phoenix, Ariz., VSers in South Tucson will "work with the local Indian center which assists American Indians who are moving into the urban setting."

At the center, work is done in Indian arts such as basket weaving, pottery, and the Indian dance. VSers will also assist in the marketing of handcrafted products. Depending on the qualifications of prospective volunteers, some VSers may become involved in the Model Cities housing program.

In Downey, a city located within Greater Los Angeles in Orange County, Calif., the Faith Mennonite Church has requested VS involvement in the middle-class community in which the congregation is located.

Volunteers are needed to work with youth in various kinds of programs; a high school is in close proximity to the church facility. Other involvements by volunteers, if they are found, will likely be with a local nursing home and with a day care program that Faith Mennonite Church is hoping to initiate.

Persons who have interest in either of these emerging VS units may contact John Lehman at Box 370, Elkhart, Ind. 46514.

Trainee Sponsors Build Bridges

Being an MCC exchange visitor sponsor means volunteering to be a bridge—a bridge toward understanding between people of different cultures. A group of trainees will arrive in the U.S. in August. MCC is looking for families who want to open their homes to these foreign visitors for six months. Trainees spend one year in North America, usually staying six months in each of two locations.

The exchange visitors hope to be placed with sponsors who can provide work for them in their area of training or interest. The new group includes trained social workers, two male cooks, six registered nurses, office workers, elementary and middle school teachers, a tax expert, nurse's aides, orderlies, trained children's workers, farmers, an office machine mechanic, and a motor mechanic. Other participants would like work in radio electronics, motel operation, graphic art, construction, and in a bookstore.

People interested in sponsorship should contact Mennonite Central Committee, Akron, Pa. 17501, by June 15.

Builder Size to Be Altered

Last week the Mennonite Publishing House sent letters to all congregations explaining that *Builder* would be altered from its present size of 7" x 10" to a smaller size of 7" x 5" in September. The reason for the change is that a number of individuals and congregations expressed concern about the difficulty of handling the wider *Builder* which appeared in March.

While this change will increase the number of pages, we plan to keep the teacher guides alongside the pupil materials since appreciation was expressed for this change. We also plan to print the graded and uniform lesson chart each quarter and include wider margins in the teacher section for making notes.

We believe that this change of size will make *Builder* easier to handle. Keep your suggestions for improvements coming. We are willing to keep innovating until we find a format and size that is useful to the largest number of teachers. *Congregational Literature Division, Mennonite Publishing House*

Koshy Studies HBS Goals

Home Bible Studies do lead to conversions, says Koshy K. Koshy of India. "They also help Christians to grow in the faith," he added.

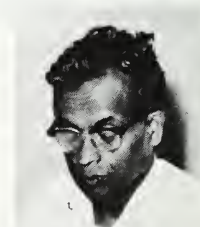
Koshy, a student at Eastern Mennonite Seminary, is pursuing independent research at Mennonite Broadcasts, Harrisonburg, Va., as a part of his study toward an MA degree in religion.

He is especially interested in church growth. His independent research is to discover how Home Bible Studies relate to church growth.

He has discovered that Home Bible Studies do lead to commitments, and said, "I am quite impressed with Paul Roth's personal attention to students with personal or spiritual problems." Roth is Home Bible Studies director and counselor at MBI.

In addition to the mass communication office of Mennonite Board of Missions, Home Bible Studies are offered in several countries overseas, from the home office of the Board and from Eastern Mennonite Board of Missions and Charities.

After he completes his study at the seminary by the end of the current school term, Koshy plans to return to India. He is a member of the Mennonite Church.



Koshy K. Koshy



May VS Orientation group

Fifteen Volunteers Assigned

At the May 7-15 Voluntary Service orientation at Mennonite Board of Missions, Elkhart, Ind., 15 persons were commissioned for six-month to two-year assignments in 12 locations in the United States.

In orientation the volunteers lived and shared together, went to Camp Amigo, attended most of the Holy Spirit Festival in Goshen, Ind., and had a five-game volleyball tourney with Mission Board staff one evening.

A VSer commented that at orientation he was "reminded again of the uniqueness of a small body of believers." A girl said the sessions helped her "really face myself and put into words things I'd never said before." Someone else remarked that "I learned to love complete strangers in eight days. Praise the Lord."

Back row (left to right): Jim Gascho, Fairview, Mich., community worker in Portland, Ore., for two years; Henry Redmond, Washington, D.C., general camping assistant for one year at Mennonite Youth Village, White Pigeon, Mich.; Ernie Boss, Kalispell, Mont., six months as a construc-

tion worker in Philadelphia, Pa.; and Brent Leichty, Ft. Wayne, Ind., physical therapist at Immanuel Medical Center, Omaha, Neb., for two years.

Second row: Joyce Mast, Sarasota, Fla., one year as an LPN at the Regional Medical Center, Carlsbad, N.M.; Bonnie Lehman, Apple Creek, Ohio, assistant hostess at the International Guest House, Washington, D.C., for one year; Darlene Richards, Panora, Iowa, teacher aide for one year at the Olympic Center, Stockton, Calif.; Elaine Bender, Flint, Mich., one year as an LPN at Good Samaritan Hospital, Phoenix, Ariz.; and Geneva Birkey, Amboy, Ind., nurse's aide for one year at Maple Lawn Homes, Eureka, Ill.

Front row: Steve and Karen Beiler, Leola, Pa., community workers in Boise, Idaho, for one year; Dwight and Joyce Leichty, Mt. Pleasant, Iowa, program directors and community workers for one year in South Tucson, Ariz. (new unit); and Deborah and Dick Huffman, Delta, Ohio, two years as community workers with the Pico Heights unit in Los Angeles, Calif.

Thirteen Begin MCC Assignments

Thirteen volunteers joined the Apr. 3-13 orientation at Mennonite Central Committee Headquarters, Akron, Pa. They will fill needed roles as packers, maintenance workers, cooks, nurses, secretaries, teachers, printers, receptionists, agriculturists, and counselors for retarded adults. Three are MC members.

Mary E. Gehman has begun a one-year term of service with MCC in McDowell, Ky. Mary is working at the Appalachian Regional Hospital as a licensed practical nurse. She received her LPN from the School of Practical Nursing, Reading, Pa. Mary is the daughter of Noah and Eva Gehman, Bally, Pa., and a member of the Bally Mennonite Meetinghouse.

Bob and Kathy Smoker have begun a two-year term of service with MCC at Akron, Pa. Bob is serving as printer and Kathy is serving as the Akron office re-



Mennonites (MC) in Apr. 3-13 Orientation at Mennonite Central Committee Headquarters, Akron, Pa. (left to right) Kathy Smoker, Bob Smoker, and Mary Gehman.

ceptionist. Bob attended Hesston and Mesiah colleges. He is the son of Arthur and Dorothy Smoker, Mt. Pleasant, Pa., and a member of Frazer Mennonite Church, Malvern, Pa. Kathy is the daughter of Albert and Lucille Stull, Scottdale, Pa., and a member of Market Street Mennonite Church, Scottdale.

New Trailer Donated

A 35-foot trailer and crew cab have been donated to the Out-Spokin' biking program by Travel Equipment Corporation, Goshen, Ind. Total cost of the donated materials and labor was approximately \$28,500.

Out-Spokin' is a special program of the Relief and Service Division of Mennonite Board of Missions, Elkhart, Ind. The program is geared for physical, social, and spiritual development.

The new fifth-wheel trailer has an area for bike repair, locker space, a fold-out "kitchen," office space — and living quarters for staff between hikes.

Construction of the custom-built trailer was completed on May 1.

Building Dedicated by Belleville Church, 75th Anniversary

The Locust Grove Conservative Mennonite congregation held dedication services for its new meetinghouse on Sunday afternoon, May 6.

The new brick structure, measuring 60 x 96 ft., has 16 individual classrooms and curtained areas for classes in the fellowship area. Seating capacity on the main floor of the sanctuary is 382. However, chairs can be placed in the balcony and narthex to bring the total capacity to nearly 600.

About 500 persons attended the dedication service on a beautiful spring day. Daniel Yutzy, dean of Eastern Mennonite College, gave the dedicatory message on "The House of God" (Eph. 2:19-22). Erie Renno, the pastor, led in the dedication responsive reading and offered the dedicatory prayer.

Lloyd Hostetler, chairman of the Building Committee, spoke briefly, after which A. Joseph Cheney of the Associated Church Builders, Inc., presented the keys to the building. The financial report was given by Ivan Glick, church treasurer, and introductions were by Merle E. Yoder.

In the forenoon 355 persons attended the final service in the old building, the original part of which was the first structure erected by the congregation in 1899. Erie Renno preached on "The Crucified Christ — My Redeemer" and Daniel Yutzy followed with a sermon on "The Holy Spirit in My Life." "Gott ist die Liebe" was sung in remembrance of the days when all services were in the German language.

The Locust Grove congregation was organized by Abraham Zook in November 1898 with 118 charter members. Plans are being made for a 75th anniversary observance on Oct. 13 and 14 of this year.

mennoscope

Art Gish, Isaac Clarence Kulp, and John L. Ruth are calling for a meeting to review the meaning of New Testament Community. Called *Gemeinschaft I*, it is to take place at the Indian Creek Brethren Meetinghouse, on Route 63 in the village of Vernfield, Harleysville, Pa., on June 16, 17. *Gemeinschaft I* will open Saturday evening at 7:00. There will be three meetings on Sunday: 9:00 a.m., 2:00, and 7:00 p.m. Noon and evening meals will be provided. An offering will be taken. Lodging will be arranged. Each of the above will be speaking and open discussion will follow. If interested or concerned about the drift away from the New Testament-Anabaptist heritage, write to *Gemeinschaft I*, 828 Main Street, Vernfield, Harleysville, Pa. 19438.

"Palestinian refugees are not just figures in reports," said Mrs. Nimra Tannous Es-Said emphatically. "They are human beings who have been uprooted from their homelands where their ancestors have lived for thousands of years." Mrs. Es-Said, the assistant executive secretary of the Jordanian Supreme Ministerial Committee for Relief or Displaced Persons, has just completed a "friendship and love-raising campaign" in the United States and Canada at the invitation of Mennonite Central Committee. She returned to Jordan on May 14.

Mennonite Disaster Service volunteers were at work one day after tornadoes swept through parts of Ohio on May 10. "Thirty twisters tore into here," reported Nelson Hostetter, MDS executive coordinator. Four persons were killed, more than 100 injured, and 570 families have total or major loss of their homes. Worst hit was the north-central Ohio community of Willard. "MDSer Lloyd Miller from Orrville, Ohio, was in Willard by May 11," said Hostetter who arrived there on May 13. "We saw three mobile home villages swept clean—thrown into the field beyond. It is a miracle more people were not killed." On May 16, 100 MDSers were at work in Willard under the leadership of Lloyd Miller and Milton Falb. Hostetter estimated several weeks of work in Willard and a need for up to 100 volunteers. Elsewhere in Ohio, MDS cleanup and repair operations are under way in Savannah under the leadership of Abe Mast; Columbus under Glenn Esh; Bellville under Pete Mast; Kenton under Tom Anderson; Urbana under Roy Yoder; and Millersburg under Clayton Kandel.

The American Bible Society elected five

honorary members at its 157th annual meeting at the Hotel Pierre in New York City. Among these was Million Belete, general secretary of the Bible Society of Ethiopia. Belete, a clergyman of the Meserete Kristos (Mennonite) Church, has been general secretary of the Bible Society of Ethiopia since July 1, 1968, having previously served as associate the year before.

The office of the president of Goshen College announced promotions in rank and granting of tenure for ten faculty as approved at a recent Board of Overseers meeting. Faculty promoted from assistant to associate professor are Ervin Beck (English), Lee Roy Berry (political science), John K. Gotwals (physics), Norma Jean Weldy (nursing), and Orville L. Yoder (education). Three faculty promoted from associate professor to professor are J. Richard Burkholder (religion), Stanley C. Shenk (Bible), and Marion R. Wenger (German). Faculty who received tenure are Duane R. Kauffmann (psychology) and Robert L. Yoder (Spanish).

A small rural community located 22 miles west of Corning, N.Y., is in urgent need of a medical doctor who would serve as a general practitioner. He would be given a rent-free building, until established, the services of a nurse-practitioner, and other financial assistance. The doctor would be asked to locate in Woodhull, a small village located an equal distance from five hospitals. This organized search, now entering its sixth year, is the combined effort of the Woodhull, Jasper, and Troupsburg communities. Mennonite congregations are located in the general area. Those interested may contact Don Siegrist, R. 1, Box 4, Jasper, N.Y. 14855. Tel.: (607) 792-2136.

Melvin Delp, chairman of the Youth Haven Committee, Baltimore, Md., has announced the purchase of Camp Andrews located on the upper portion of Fishing Creek near Muddy Run Lake in southern Lancaster County, Pa. It consists of 44.4 acres, mostly wooded, with six cabins, a lodge building, a house with commercial kitchen facilities, a swimming pool, athletic field, and assorted equipment. The sale price was \$75,000. A qualified houseparent couple and other personnel are needed to develop a Christ-centered program. Miriam Stauffer, of the Slackwater Mennonite congregation, has moved into the community and will help where possible. Youth Haven staff hopes the camp will help meet the needs of Baltimore youth as well as persons

from other inner-city points.

The Nairn congregation will be celebrating its 25th anniversary on June 24. A weekend of special services is planned, beginning on Friday evening, the 22nd. Nelson Litwiller, Goshen, Ind., will be the guest speaker at each service. Former members and friends are invited to come and "help celebrate." The anniversary committee would appreciate hearing from all who plan to attend. Contact Mrs. N. Scheifele, Box 9, Ailsa Craig, Ont. N0M 1A0.

Central Christian High School in Kidron, Ohio, is seeking the services of a full-time English teacher who could serve in extracurricular areas of drama and journalism. Contact Wendell Hostetter, Principal, Box 9, Kidron, Ohio 44636.

The General Conference Mennonite Mission in Japan has officially dissolved as the organization directing mission work in that country, and the Japanese church conference will take over administration of the work. The changes came about recently as the result of a memo of understanding between the mission and the Kyushu Mennonite Church Conference. As of last February the missionaries' periodic meetings will decide only those problems in the area of children's education, missionary housing, transportation, fellowship, language study, and activities outside the sphere of the Kyushu conference, most of whose congregations are on the southern island of Kyushu. The church conference will be in charge of all evangelism and assignment of missionaries and other church workers.

J. D. Landis, pastor of the Mobile Mennonite Church, Mobile, Ala., reported recently, "We had our first baptismal service on Apr. 15. It was a meaningful service for the three young fellows who were baptized as well as the congregation of more than 60 persons."

Richard Bowman, missionary in British Honduras, arrived in the U.S. with his family on May 12, two months earlier than scheduled after completion of his mission associate term. Richard has hepatitis and will probably need two months of rest before returning to work.

The Overseas Department of Eastern Mennonite Board of Missions has been interested for some time in placing a long-term Bible teaching and evangelism couple in Vietnam. Luke Martin, associate overseas secretary, said, "The Bible teacher should have Bible Institute or seminary training and preferably some experience in teaching. The couple would have opportunity to relate to a variety of persons, including members of the local congregations and English students at high school and university levels. They would be given adequate time to learn the Vietnamese language before becoming in-

volved in a teaching ministry. We will place them as soon as they become available. We will be glad to be informed of persons who might have suitable qualifications.

Two Project Timothy Seminars were recently held at the Eastern Mennonite Board of Missions headquarters, Salunga, Pa. The first, held from Apr. 27 to 29, with an attendance of 25, was the fourth seminar for the Lancaster area 1972 class. The other, held from May 11 to 13, was the first seminar for the Lancaster area 1973 class. Sixty persons attended that event. Gerald Studer, pastor from Scottsdale, Pa., was the resource person for the April seminar. Resource person for the second seminar was Paul G. Landis, Lancaster area Project Timothy coordinator for seminars.

There will be a Sideling Hill CPS Camp No. 20 reunion at Inspiration Hills, a church camp located two miles east of Congress, Ohio, on State Road 904, just six miles northeast of Columbus, on Aug. 11, 12. Food and lodging are available by reservation. For reservations call John E. Ramseyer at (216) 669-4123.

The fifth series of Family Life TV Spots on the theme of reconciliation and forgiveness have been promoted to approximately 775 commercial stations in Canada and the United States, according to David Thompson, Mennonite Media Services director. To date 332 stations in the United States have indicated they will use the spots. Approximately 50 stations in Canada have also responded favorably to the spots, as well as the Canadian networks.

Goshen College's music department is offering a five-day workshop for piano teachers, June 25-29, on campus, with guest lecturer Carol Rosenberger, concert pianist. Rosenberger, who performed solo in the college's L-M Series last Dec. 1, is returning to conduct performance classes, lead seminar discussions, and explore such areas as the setting of musical goals and the psychological aspects of one's goals. Other guest lecturers will be Frances Clark and Louise Goss, cofounders of the New School for Music Study, of Princeton, N.J. On the staff will be John O'Brien, Kathryn Sherer, and Veronica Roth, all of the GC faculty. A course for piano students will be held in connection with the teachers' workshop. More information is available from Department of Music, Goshen College, Goshen, Ind. 46526.

George H. Beare suffered a fatal heart attack on Thursday evening, May 10, at Albany, Ore. Funeral services were held at the First Mennonite Church, Upland, Calif., Monday afternoon, May 14. Milo Kauffman, Hesston, Kan., represented Mennonite Board of Missions at the fu-

neral. George and Ida Beare served as Board missionaries in the M. P., India, from 1926 to 1951. Mrs. Beare's current address is 5487 S. E. Columbus St., Albany, Ore. 97321.

B. Charles Hostetter, Lagos Nigeria, on Apr. 7 reported: "We are finishing up our third school year. We have a three-year Bible course and leadership training program, so the first students will graduate on June 2. If they all pass, we will have 10 men graduate then. We had an interesting experience with our students this week. (The students' ages range from 20 years to 45.) A special speaker asked our students to tell when they found Christ in a personal salvation experience. Most of them dated their assurance of salvation since coming to the Seminary. So we are finding that our teaching has been more meaningful than we realized."

Plans are being made to dedicate the new Iowa Mennonite Museum and Archives Building, located at the Kalona Historical Village grounds, on June 10 at 2:00 p.m. The service will be held at the Junior High Gym in Kalona. Melvin Gingerich, native of this community, now of Goshen, Ind., will give the dedicatory address.



Mr. and Mrs. Jesse Adams and daughter Julie

Jesse Adams was ordained and installed as pastor of Garden Chapel, Dover, N.J., June 3. In charge of the service was Joseph Gross, overseer; Omar Showalter, speaker on the *Life with God Broadcast*, Harold Weaver, of the Franconia Conference Mission Commission, and Warren M. Wenger, resigning pastor, assisted. Adams comes to Garden Chapel from the House of Friendship, New York City, where he served as associate pastor.

The 50th Anniversary Program at Oak Shade Mennonite Mission, Quarryville, Pa., will be held in the afternoon and evening on June 10.

Special meetings: Ruth and Rhoda Ressler, Scottsdale, Pa., returned missionaries from Japan, at Martinsburg, Pa., June 3. Neftali and Grace Torres, Elkhart, Ind., at Martinsburg, Pa., June 16, 17.

New members by baptism: twelve at Willow Springs, Tiskilwa, Ill.

Change of address: O. N. Johns from

1509 E. Main Street, to 1516 Michigan Blvd., Louisville, Ohio 44641.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Arnold, Roger and Lois A. (Bender), Flushing, N.Y., first child, Carmella Ann, May 6, 1973.

Bachmeyer, Heimo and Joan (Risser), Winnipeg, Man., first child, Trevor, Mar. 24, 1973.

Baker, Murray and Marlene (Metzger), Preston-Cambridge, Ont., first child, Chad Evan, Mar. 10, 1973.

Bartel, Erwin and Linda (Stauffer), Dalton, Ohio, second child, first daughter, Heidi Sue, Apr. 23, 1973.

Kreider, J. Lloyd, Jr., and Mary Lois (Keener), Oxford, Pa., second child, first son, Ryan Lloyd, May 10, 1973.

Martin, Winston and Betty Ann (Lapp), Stratford, Ont., second child, first son, Darryn Dwytt, May 12, 1973.

Miller, Ben and Donna (Ziegler), Souderton, Pa., second daughter, Belinda Gwen, May 9, 1973.

Miller, Chester and Charlotte (Miller), Dalton, Ohio, first child, Cathy Jean, Apr. 28, 1973.

Miller, Daniel and Marlene (Troyer), Bloomington, Ind., first child, Andrew Michael, May 1, 1973.

Miller, Ellis L. and Berdene (Gerber), Dover, Ohio, first child, Heather Jo, Feb. 1, 1973.

Nauman, Donald O. and Erla (Zimmerman), Manheim, Pa., third child, second son, Brent Douglas, May 3, 1973.

Roth, Ron and Charlene (Fehlberg), Mt. Pleasant, Iowa, second son, Shannon Ray, Apr. 3, 1973.

Schlegel, Carl and Marlene (Wagler), New Hamburg, Ont., first child, Melissa Renee, born Mar. 16, 1973; received for adoption, Apr. 19, 1973.

Showalter, John and Lana (Delvanthal), Hutchinson, Kan., first child, Travis Daniel, May 13, 1973.

Siebert, Richard and Barbara (Shanks), Hutchinson, Kan., first child, Lisa Lynn, May 12, 1973.

Stoltzfus, Aden and Pauline (Graber), Uniontown, Ohio, fifth child, fourth daughter, Beverly Jo, May 8, 1973.

Thut, Timothy and Margaret (Brenneman), Washington, D.C., second child, first daughter, Rebecca Lynne, May 1, 1973.

Weaver, Harold and Debra (Forrer), Wooster, Ohio, first child, Troy Matson, May 2, 1973.

Willems, Dennis and Patty (Showalter), Inman, Kan., second child, first son, Bradley John, May 10, 1973 (by adoption).

Zielman, Dick and Anne (Janzen), Dashwood, Ont., fifth child, fourth daughter, Angela, Apr. 25, 1973.

Zook, David and Marylin (Gehman), Hagerstown, Md., first child, Brenda Dawn, Apr. 27, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Akers — Stoey. — Steven Charles Akers, Greencastle, Pa., and Darlene Faye Stoey, State Line, Pa., both of Cedar Grove cong., by Nelson L. Martin, May 6, 1973.

Bender — Mishler. — John Michael Bender, Elkhart, Ind., Prairie Street cong., and Martha Louise Mishler, Lagrange, Ind., Marion cong.,

by Ross Bender and John Powell, May 12, 1973.

Hart — Stutzman. — Leonard Hart, Newcomerstown, Ohio, Church of Christ, and Arlene Stutzman, Millersburg, Ohio, Martin's Creek cong., by Roman Stutzman, Apr. 19, 1973.

Horst — Redcay. — Mahlon Z. Horst, Narvon, Pa., and Ruth Z. Redcay, Terre Hill, Pa., both of Bowmansville cong., by Luke L. Horst, Apr. 14, 1973.

Leaman — Hostetter. — Gerald L. Leaman, Leola, Pa., Stumptown cong., and Sharon Ann Hostetter, Strasburg, Pa., Strasburg cong., by A. Clyde Hostetter, May 12, 1973.

Moser — Bender. — Philip Nelson Moser, Croghan, N.Y., Naumburg cong., and Beulah Jane Bender, Grantsville, Md., Maple Glen cong., by Ivan J. Miller, May 12, 1973.

Nafziger — Gonzalez. — Eldon Nafziger, Cochranville, Pa., Homeville cong., and Alicia Gonzalez, Gualaco, Honduras, La Ceiba cong., by George Zimmerman and Ephraim Nafziger (father of the groom), Mar. 10, 1973.

Smith — Winey. — Grant A. Smith, Ephrata, Pa., Groffdale cong., and Florence D. Winey, Mount Joy, Pa., Masonville cong., by Ivan D. Leaman, May 16, 1973.

Weaver — Horst. — James W. Weaver, Lititz, Pa., Hammer Creek cong., and Naomi R. Horst, Mohnton, Pa., Fairview cong., by Luke L. Horst, May 26, 1973.

Weiss — Starner. — Dennis Weiss, Millersburg, Ohio, United Church of Christ, and Linda Starner, Millersburg, Ohio, Walnut Creek cong., by Ervin Schlabach, Mar. 18, 1973.

Zimmerman — Horst. — Henry D. Zimmerman and Sharon D. Horst, both of East Earl, Pa., Bowmansville cong., by Luke L. Horst, May 5, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Earnest, Norman E., son of Chris and Lucinda (Hershberger) Earnest, was born at Milford, Neb., Oct. 25, 1915; died of leukemia at the Alphonsus Hospital, Boise, Idaho, May 6, 1973; aged 57 y. 6 m. 11 d. On Dec. 28, 1938, he was married to Ruth Brenneman, who survives. Also surviving are four sons (Phil, Galen, Leland, and Everett), 2 daughters (Alice — Mrs. Sam Miller, and Vonnice — Mrs. Bob Oxnam), 8 grandchildren, his parents, 3 sisters (Elvera — Mrs. Paul Brenneman, Virgie — Mrs. Robert Miller, and Hazel — Mrs. Richard Conklin). He was a member of the First Mennonite Church, where funeral services were held on May 9, in charge of Max G. Yoder and Robert Garber; interment in the Hillcrest Cemetery.

Egli, Oscar Frederick, son of John and Anna (Riggenbach) Egli, was born at Hopedale, Ill., Sept. 7, 1906; died at Manson, Iowa, May 15, 1973; aged 66 y. 8 m. 8 d. Surviving are 4 brothers (William, John, Elmer, and Edward), and 2 sisters (Lydia — Mrs. Art Martin, and Mabel — Mrs. Frank Nafziger). Two brothers and one sister preceded him in death. He was a member of the Manson Mennonite Church, where funeral services were held on May 18, in charge of Walter Smeltzer; interment in the Rosehill Cemetery.

Gochenour, Ralph, son of Bruce W. and Mae (Duke) Gochenour, was born at Chambersburg, Pa., Mar. 29, 1912; died of cancer at Chambersburg (Pa.) Hospital, Apr. 16, 1973; aged 61 y. 18 d. On Sept. 14, 1935, he was married to Anna Sollenberger, who survives. Also surviving are 2 daughters (Ida Mae Strite and Miriam Smith), 4 sons (Ray Glenn, Ralph, Jr., Carl, and Roy), and his mother. He was a member of the Chambersburg Mennonite Church, where funeral services were held on Apr. 19, in charge of Omar R. Martin and Laban Haw-

baker; interment in the Chambersburg Mennonite Church Cemetery.

Glick, Samuel G., son of Samuel S. and Lydia (Kanagy) Glick, was born at Allensville, Pa., Apr. 13, 1902; died of heart failure at Belleville, Pa., May 16, 1973; aged 71 y. 1 m. 3 d. On Nov. 14, 1926, he was married to Mabel Hartzler, who survives. Also surviving are one son (Samuel E. Glick, Jr.), 3 grandchildren, one brother (Raymond), and 6 sisters (Mrs. Mary Blank, Mrs. Ada Byler, Sadie — Mrs. Aaron S. Yoder, Mrs. Bertha Zook, Lydia — Mrs. Stephen Kauffman, and Linda — Mrs. Adam Wengerd). On Nov. 10, 1963, he was ordained to the ministry and served the Rockton Bible Church, Rockton, Pa., for 14 years. He was a member of the Maple Grove Mennonite Church, where funeral services were held on May 19, in charge of Paul Bender and Charles Shetler; interment in the Locust Grove Cemetery.

Hershberger, David, son of William and Mary (Miller) Hershberger, was born in Holmes County, Ohio, Sept. 21, 1920; died at Union Hospital, Dover, Ohio, Apr. 30, 1973; aged 52 y. 7 m. 9 d. He was married to Ruth Domer, who survives. Also surviving are 5 sons and 4 daughters (Kolan, Wade, Kenneth, William, Stewart, Birdene, Marlene, Nancy, and Debbie), 4 grandchildren, and four brothers (Cloyce, Paul, Clayton, and William). One brother preceded him in death. He was a member of the Walnut Creek Mennonite Church, where funeral services were held on May 3, in charge of Ervin Schlabach; interment in the church cemetery.

Kauffman, Glada Juanita, daughter of Oliver and Alta (Mast) Miller, was born at Fairview, Mich., June 1, 1911; died of a heart attack at Fairview, Mich., May 10, 1973; aged 61 y. 11 m. 9 d. On Mar. 28, 1937, she was married to Ira Kauffman, who preceded her in death on Dec. 17, 1956. Surviving are 6 children (Polly, Merrill, Sanford, Sherman, Kathryn Hochstedler, and Bertha), 7 grandchildren, 5 sisters, and 3 brothers. She was a member of the Fairview Mennonite Church, where funeral services were held on May 12, in charge of Virgil S. Hershberger; interment in Fairview Cemetery.

Miller, Dan R., son of Menno D. and Rachel B. (Gingerich) Miller, was born in Geauga Co., Ohio, Mar. 15, 1902; died in an automobile accident at Monteagle, Tenn., Mar. 2, 1973; aged 70 y. 11 m. 15 d. He was married to Katie Schrock, who survives. Also surviving are 5 sons (Levi, Mahlon, Melvin, Olin, and Ora), 2 daughters (Lydia — Mrs. Lloyd Hershberger, and Viola — Mrs. Crist Miller), 18 grandchildren, 3 sisters (Mary Ann — Mrs. Jerry E. Byler, Rachael — Mrs. Amos Mast, and Clara — Mrs. Levi C. Miller), and 2 brothers (Andy and Mahlon). He was preceded in death by one son, one daughter, one granddaughter, 2 brothers, and one sister. He was a member of the Southwest Clinton Amish Mennonite Church, where funeral services were held on Mar. 6, in charge of Joe A. Bontrager, Perry Nisley, and David Bontrager; interment in Thomas Cemetery.

Miller, Katie J., daughter of John J. and Polly (Kendal) Schrock, was born in Lagrange Co., Ind., Sept. 21, 1899; died near Goshen, Ind., Apr. 24, 1973; aged 73 y. 7 m. 3 d. She was married to Dan R. Miller, who preceded her in death on Mar. 2, 1973. She is survived by 2 daughters (Lydia — Mrs. Lloyd Hershberger, and Viola — Mrs. Crist Miller), 5 sons (Levi, Mahlon, Melvin, Olin, and Ora), 18 grandchildren, 3 brothers (Dan, Levi, and John), and one sister (Lydia — Mrs. Alvin E. Bender). She was preceded in death by one son, one daughter, one granddaughter, 4 brothers, and 2 sisters. She was a member of the Southwest Clinton Amish Mennonite Church, where funeral services were held on Apr. 27, in charge of Joe A. Bontrager, Perry Nisley, and David A. Bontrager; interment in Thomas Cemetery.

Sommer, Joseph D., son of John and Anna (Smith) Sommer, was born in Woodford Co., Ill., Apr. 18, 1880; died at the Maple Lawn Homes, Eureka, Ill., May 9, 1973; aged 93 y. 21 d. On Oct. 26, 1911, he was married to Anna Litwiller, who preceded him in death on July 15, 1969. Surviving are one son (Gerald), 2 grandchildren, and 4 great-grandchildren. He was preceded in death by one daughter, 6 sisters, and 5 brothers. He was a member of the Metamora Mennonite Church, where funeral services were held in charge of James Detweiler; interment in Stewart Harmony Cemetery.

Steckley, Matilda, daughter of Loel and Phoebe (Zimmerman) Steckley, was born at Milford, Neb., July 30, 1891; died at Fairlawn Haven, Archbold, Ohio, May 11, 1973; aged 81 y. 9 m. 11 d. She was a member of the Central Mennonite Church. Funeral services were held at the Grieser Funeral Home on May 13, in charge of Charles H. Gautsche; interment in the East Fairview Mennonite Cemetery.

Stutzman, Albert, son of David D. and Mary Ann (Beckler) Stutzman, was born in Wood River, Neb., Oct. 19, 1905; died of cancer at Wellman, Iowa, May 6, 1973; aged 67 y. 6 m. 17 d. On Mar. 5, 1929, he was married to Lavina Danner, who survives. Also surviving are 3 sons (William, Marlin, and Norman), 11 grandchildren, one brother (Ira Stutzman), and 2 sisters (Mary Ann Boshart and Verda Hochstetler). He was a member of the Wellman Mennonite Church, where funeral services were held on May 9, in charge of George S. Miller and Ron Kennel; interment in the Wellman Mennonite Cemetery.

Wyse, Joe S., son of C. F. and Martha (Short) Wyse, was born at Rome, Iowa, May 27, 1897; died at his home in Archbold, Ohio, May 13, 1973; aged 75 y. 11 m. 17 d. On Nov. 28, 1916, he was married to Mable Short, who survives. Also surviving are 3 sons (Mahler, Warren, and Marvin), 19 grandchildren, 17 great-grandchildren, 3 brothers (Arthur J., Willard, and Dan B.), and one sister (Elizabeth — Mrs. Cletus Aschliman). He was preceded in death by 2 infant daughters, a son (Junior), one grandson, one great-grandson, 3 sisters (Sarah, Maude, and Bessie), and one brother (Ellis). He was a member of the Salem Mennonite Church, Waldron, Mich. Funeral services were held at the Lockport Mennonite Church, on May 16, in charge of Earl Stuckey, Archie Graber, and Dale Wyse; interment in Lockport Cemetery.

Yoder, Clarence Earl, son of Peter B. and Emma (Huber) Yoder, was born Nov. 21, 1897; died at Kendallville, Ind., Apr. 24, 1973; aged 75 y. 5 m. 3 d. On Mar. 4, 1937, he was married to Alma Bain, who survives. Also surviving are one stepson (Ernest Yoder), 3 step-grandchildren, one sister (Mary Smeltzer), and 2 brothers (D. A. and Harvey Yoder). Funeral services were held at the Lienhart Funeral Home, Wakarusa, Ind., in charge of Willard Conrad; interment in the Olive Cemetery.

Cover photo by Toge Fujihira; p. 466 by Paul Schrock.

calendar

North Central Conference, annual meeting; Lakeview Mennonite Church, Wolford, N.D., June 7-10.
Virginia Conference Sessions, Harrisonburg, Va., July 19-22.
Iowa-Nebraska Conference, Beemer, Neb., July 31 — Aug. 2.
Assembly 73 — God's People in Mission, Harrisouburg, Va., Aug. 7-12.
Nationwide Bible Fellowship Meeting, Missionary Campgrounds, 7 1/2 miles south of Elkhart, Ind. (on Co. Rd. 9), Aug. 15-17.
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

Deplore "Moral Vacuum" in U. S. Education

The Greater Minneapolis Association of Evangelicals (GMAE) has deplored a "religious and moral vacuum" which is developing "in much of our educational system today."

At the same time it protested the increased attention which it said is being given the occult and psychic phenomena in both public and private schools.

The association, at its annual meeting, warned that "teachings about psychic phenomena and the occult often confuse the distinction between the legitimate pursuit of truth and dangerous involvement with powerful spirit forces.

Christians, it said, should avoid participation in "spiritistic experiments" and oppose instruction in spiritism in the public schools.

Where public schools offer instruction in the occult, Christians should be given equal opportunity to teach the Christian viewpoint with regard to spirit phenomena, it declared.

Holds First Sessions in U.S.

For the first time in history the Prague-based Christian Peace Conference has held an international meeting in the United States.

The controversial organization's United Nations subcommittee in the U.N. convened at the Church Center for the U.N. A delegation was received by U.N. Secretary-General Kurt Waldheim.

Metropolitan Nikodim of Leningrad and Novgorod, president of the conference, did not attend because of "reasons of health," according to a spokesman.

Last year the American group changed its name and widened its scope, saying it would maintain ties with the CPC in Prague but would also seek other channels for relations between Christians of the U.S. and in communist nations.

Paul Peachey, a Mennonite sociologist from Washington, D.C., is chairman of the U.S. group. He attended meetings at the United Nations.

To Publish 100,000 Bibles

The United Bible Societies announced receipt of an order for sufficient paper to publish 100,000 Bibles in Rumania.

It also reported that it had been asked to forward to that country 5,000 copies — in braille — of the Gospel of St. Mat-

thew which is being published in the United States.

Both orders were placed by the Rumanian Orthodox Church.

The paper will be sent within a few months and the Bibles will be produced within 18 months at the 300-year-old printing plant operated by the church.

The announcement added that since 1968, 250,000 copies of Scriptures, among them 100,000 Bibles, have been produced for the Rumanian Orthodox Church on paper received from the Bible Societies. The distribution of these Scriptures had been carried out through congregations on a quota system.

"This latest production of a further 100,000 Bibles indicates a continuing opportunity for the Scriptures in Rumania," the Bible agency said.

Reject Bid to Reduce or Halt Military Work

Stockholders of Honeywell, Inc., refused to adopt resolutions aimed at reducing or stopping military contracts.

The challenges were introduced by Clergy and Laity Concerned, a New York-based interreligious antiwar group, and supported by a number of churches.

Most of the attention during the four-hour meeting, attended by only 240 stockholders, focused on a resolution asking Honeywell not to "develop or produce antipersonnel weapons." During the height of the antiwar movement Honeywell was a key target of protest because of its munitions contracts.

The resolution went down to defeat on a vote of just under 16,000,000 to 224,795. Of Honeywell's 18,973,402 outstanding shares of common stock, 16,177,789 were represented at the meeting.

Honeywell argued that the weapons it currently manufactures and those it has made since January 1972 are "clearly antimaterial and very definitely do not fall within Clergy and Laity Concerned's definition of antipersonnel weapons."

Throngs Greet Easter in Moscow

The faithful and the curious crowded the churches that remain open in the Soviet capital for the dramatic and colorful rituals of Russian Orthodox Easter.

Patriarch Pemen, spiritual leader of the church, presided at the service at Yelkovsky Cathedral. Worship began on the

evening of Holy Saturday and at midnight Easter was proclaimed with shouts of "Christ Is Risen."

The Patriarch's Easter message appealed for "peace, freedom, and justice" for all people and he praised Soviet initiatives in planning a "world peace conference" in Moscow for next fall. His 1973 message was quite similar to that he issued in 1972.

There were few reports this year of youthful jeering outside Orthodox churches. Rather, observers noted a great deal of curiosity about the all-night services among young people.

Ecumenical Movement at a "Standstill"

The progress of the official ecumenical movement has slowed from a march 10 years ago "to a shuffle and a standstill in many places," Dr. Albert Outler of Southern Methodist University said during the Arkansas Arts Center's ecumenical lecture series.

Dr. Outler, a United Methodist theologian, said "Work is going on without any goals and the overall situation of the official ecumenical movement is very nearly static."

Despite the lull in the official movement, the ecumenism movement at the grass-roots level is taking on new life and vigor, Dr. Outler told the audience.

Scripture Press Founder Dies at 73

Dr. Bernice T. Cory, who founded Scripture Press Publications, Inc., with her husband in 1932, died at Wheaton, Ill., at the age of 73.

With her late husband, Victor, Mrs. Cory began work on the graded Sunday school lessons that grew to be Scripture Press. Today the work that they started has a worldwide ministry of Christian education materials used by more than 70 denominations. Its courses are printed in 78 languages and are distributed in 120 countries.

Mrs. Cory's work included the writing and editing of Sunday school lessons, vacation Bible school lessons, flannel-graph visuals, a cradle roll course, and children's books.

She considered her work with the firm to be a lifelong calling, and frequently asked its employees to make certain that their association with Scripture Press was God's calling for them.

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Rush for Respectability

I have observed that many Mennonites are in a rush for respectability.

One of the first evidences of the rush for respectability is the crush to conform. Modern psychiatry tells us time and again that the most juvenile trait of all is the blind, mass conformity to gang thinking and modes.

Adolescent thinking always wants to do away with the familiar, branding it as narrow and confining while going out for anything new, trading one set of inhibitions for another. As one does not become emancipated by trading hayseeds in the hair for smog in the lungs, so one does not experience freedom by trading a plain coat for everyone wearing faded blue jeans.

This rush for respectability, the monkey-like-aping what we see others do, has a number of serious results. It plucks the flower of meaningful faith and commitment to Christ and His church. Not that the flower was ever in full bloom or perfect but the compelling cry to conform and be respectable takes away any uniqueness found in those seeking to follow Christ faithfully. Our faith is in the favor of people and our commitment is basically to the world rather than to Christ and fellow saints. Our

belief becomes the biases of our land rather than "What saith the Lord?"

Our rush for respectability makes us quick to pick up the slogans and fears which sway society. We use the same labels our society does, even against our brothers and sisters who may differ. So one can use almost the exact words of our Anabaptist forefathers and be called subversive or heretic. Or we pick up the same status symbols of a sinful society such as big cars, luxurious homes, and full lines of expensive leisure equipment.

A rush for respectability makes us less sure where we stand on vital issues. In our desire to please people some are less sure on such things as the New Testament peace position, the use of alcohol, that all wars are wrong, and that we ought to speak out against sin in our community, state, or nation. We are fearful that if we speak out we will not be respected. And this is true. The servant is not above his lord.

We will need to decide whether we really want to tread the path of Christ in discipleship or whether we die a respectable death. Someone reminds us there is nothing that looks more respectable than a corpse. — D.

Check the Impulse

Antonia Bourginon said, "If the Holy Spirit inspires anything, He always gives time to consult upon it with God." We need to keep this in mind. No inward voice which causes impatience of spirit comes from the Holy Spirit. On the other hand, satanic and selfish impulses, which may even come under the guise of piety, demand instant action, resent restraint, and do not like to allow time for examination.

Notice how Paul and his party, even in the case where the Scripture says they "immediately . . . endeavoured to go into Macedonia" (Acts 16:10) following his vision, first submitted his vision to the prayerful perception of his companions until they were assured it was the leading by the Holy Spirit.

No impression or impulse is of God which will not allow for the careful examination of fellow Christians or

which is contrary to sanctified perceptive powers. We are not to be driven by unreasoned impulses. We are to be guided by the "knowledge of his will in all wisdom and spiritual understanding." Rather than emptying of the mind, a work of the Spirit is to guide the mind. And this usually happens in the context and help of fellow believers. Beware of such who refuse to bring their impulses or impressions under the judgment of other mature Christians. Those who refuse only add to the long list of spiritual casualties.

Therefore it is good to remember, in discerning the Spirit, that the Spirit does not induce haste or impatience nor does He despise or destroy the mind in leading us into God's will. He sanctifies the mind and verifies His will through other believers who set their minds on God and His will. — D.



GOSPEL HERALD

June 12, 1973



America's Homelife Needs Refurbishing

by Art Linkletter

My father was a Baptist minister — the kind who was interesting. He was an old-fashioned marvelous minister who scared people into heaven! After he described the sins and the flame of hell the average person was relieved to accept Christ and find some escape from the terrible things that were going to happen to him. Many times after we had been in a town some little lady would come up to him and say, "Reverend Linkletter, we didn't know what sin was until you came to our town!"

I was born in a little town called Moose Jaw, Saskatchewan, Canada. I was an orphan, and this nice middle-aged couple (the Linkletters) came through town a few months after I was born and adopted me. I spent my youth growing up as a preacher's son. During the Depression I found one of the great advantages of being a member of a minister's family, our family didn't notice the Depression — except that other people were beginning to live the way we'd lived all our lives.

I have spent most of my life walking on the sunny side of the street: having fun; raising a family of five beautiful, wonderful, lovely children; traveling all over the world, with everything I touch turning to fame and fortune. And so, as you must appreciate, two years ago when death struck our family with the tragedy of our youngest daughter, I and my family were completely unprepared.

We had never been really close to a serious and tragic loss — and when our 20-year-old girl lost her life because of this mindless experimentation with drugs which has afflicted our country, it was an insufferable, agonizing, unbelievable,

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impossible-to-understand loss. At that time we had to make up our minds, as a family, whether we would do what Hollywood stars have been trained to do — and that is to suppress, hide, push under the rug any bad, painful, unhappy news. And yet we felt that it was time someone stood up and said that the tragedy of drug abuse was on everyone's doorstep . . . that it crossed geographic, economic, religious, educational — every kind of line you can imagine.

Following our announcement, our mail was unbelievable! Hundreds of thousands of letters — *literally, hundreds of thousands* — from all over the world sympathizing, holding forth love and prayers for us. As a result I set out on this crusade which has occupied so much of my time in the past two years.

I found first that being the victim of a tragedy does not make you an expert. I was ignorant of the subject. I had the same stereotyped, caricatured, mythical view of what drugs were and what they did to our children as most middle-class Americans did. I thought that we had to hire more policemen, build bigger jails, arrest the pushers and the users, crack down on our immigration authorities so that they were more particular about the kinds of drug pushers they allowed in our country, etc.

I found so many other things that were different that today when I talk about drugs I do it with great understanding. Sympathy, and compassion for the people who use it — and even for the people who sell it! Let me tell you something about this tragic subject.

Our youngsters today are using drugs in the amounts that they are and with the reckless abandon that they are because it is the "in" thing to do. It is the fashionable way of expressing your young, daring, growing-up years. And just as most of us when we were young did something foolish, so today the kids are experimenting with chemicals.

Then, of course, there are a certain number of youngsters who are rebellious. They are using this as a means of expressing their disenchantment with life or as rebellion against authority. Then, of course, there are those who are curious (as all youth are) and there are those who are watching the older generation who has pretty well set up two standards of morality as far as drugs are concerned.

I want to point out that in this day and age most Americans are using some kind of drugs — "mind-bending" drugs. Most Americans are smoking or drinking or using drugs to go to sleep, or to wake up, or be tranquilized, or to lose weight, or for any other thing that possibly can be a source of anxiety or worry.

We have been brainwashed in the past 25 to 30 years by the greatest barrage of advertising that the world has ever known. Most of us believe that relief from anxiety is just a swallow away. Our medicine cabinets at home are filled with pills. Our radios, TV, magazines, and newspapers are filled with ads that say, "Better Living Through Chemistry."

Most of us feel no compunction about taking an aspirin (many of these things are good drugs) but we take too many, too often instead of facing up to our problems, which is the real way of growing up. And so our youngsters are doing just what they've seen us do but they are doing it in excess.

Furthermore, they are following two different kinds of missionaries, who are very seductive, very persuasive. These missionaries of the first type I am going to mention started in about 1960-1969 with the advent of the acid rock musicians.

These young musically talented people like the Beatles, Jefferson Airplane, and many others, sang drug songs (among many of the kinds of songs), and the drug songs familiarized our young people, through records and radio mostly, with the words of the drug culture and with the feeling that drugs were kind of a part of the entertainment scene. They weren't shocking! They weren't frightening! They weren't alarming! They were singing about them.

Now I don't say that anybody goes out and tries drugs because they listen to a record or listen to a song, but subliminally that song is conditioning them not to be shocked if they are offered drugs.

Second, these same young acid rock stars were not just singing about drugs, they were living drug lives and bragging about it! Through the young world of the growing-up child went the delicious stories about how the Beatles standing outside the Queen's official chambers in Buckingham Palace in London, waiting to be given one of the

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John M. Drescher, Editor

David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

highest honors the British Commonwealth of Nations could bestow upon any commercial group, went into the men's lavatory and got high on marijuana. They bragged about this and it went through all the world of the publishing newspapers and magazines, etc., and the kids chuckled with glee at the fact that the Beatles were disdaining the old Establishment by turning on, getting "high," while they were waiting to be given this award. That's one example.

Grace Slick of the Jefferson Airplane was inadvertently invited to the White House to attend a party and tried to smuggle LSD into her purse to drop it into the punch — a huge joke to turn on everybody at the White House. It was reported in *Time* and *Life* and *Look*, and by AP and INS, and other wire services — and all the underground press picked it up.

Don't think the kids of this country and elsewhere didn't laugh at the thought of one of their favorite singers trying to turn on the whole White House! These kinds of things were what made the idea of following in the footsteps of their idols, the singing stars, who were using it and telling everybody at rock concerts to turn on and get high. This was a very important factor.

On the other side of the spectrum, we have a man like Timothy Leary, Harvard professor, speaking as he did (sometimes in the same town I was speaking), telling everyone that LSD was the greatest chemical ever invented by God, that it gave you a religious experience, gave you an insight to yourself that nothing else could do, and that LSD should be used if you really wanted to expand your mind and live internally as you have been taught to live externally.

So, LSD was given the stamp of approval by many college professors and college students. Now this forest fire of chemical misuse, along with barbiturates, amphetamines, and all the other kinds of tranquilizers that were available everywhere across the counter has combined to give us a chemical forest fire that is raging in this country today.

Over 75 percent of all the young people who are growing up in this country will have tried drugs before they get out of high school or college. Thank God most of them will have tried it only as curious, daring, showing off, being part of the gang — they will have experimented with marijuana or one of the other drugs. Most of those will not go on and become regular users.

Roughly, 20 percent will become what we call weekend or party recreational users — the kind who don't really need drugs. But when they are at a party and people have it, they say, "Sure we'll try it. Everybody else is trying it." Then, of that 20 percent to 25 percent, about 10 percent will become what we call "heads" or "freaks" — they really need it. They're anxious; they're defeated;

they're disturbed; they're the kind of people who are losers. They are loners. They have a very low self-profile. They actually need something and they turn to drugs to give them that something.

Then, of course, there's the 1 percent to 2 percent who go on to be the real losers. They're the ones who go on to the hard drugs, mainlining them and using all of the hypodermic needles, whether it is speed or heroin or morphine or cocaine, or any of the other things.

Today I want to tell you that this vast number of young people, added to the millions of older people who are hooked on sleeping pills and pep pills and diet pills and all of those things that the doctors carelessly prescribe or the druggists carelessly sell — all of these people are in danger of doing permanent harm to themselves one way or another, either mentally or spiritually — in their careers or in their families. I am not going to talk in great detail about any of the drugs because I don't feel this is the place to do that. What I want to do is to tell you what I think we must do in this country and the important ways in which we must fight this drug abuse problem.

We must stop to think *why* people are taking drugs, not what are they, or where they come from, because we will never be able to stop the supply of drugs. Today there are over 5,000 different psychoactive drugs all the way from the organic drugs grown naturally to the drugs created in laboratories. We're never going to be able to stop the supply or availability of drugs. We have to make life more meaningful! We have to, as parents, give our children more love, and more care, and more concern and communication; and as human beings we have to fill our lives with something more important than materialistic things.

This society today, as you all know, has become the kind of civilization where we are graded on how much money we have, how many TV sets we have, how big our homes, how many cars, whether we go to Europe — rather than whether we love, care, and communicate with each other. *I say to you that the homelife of America needs to be refurbished, strengthened, and brought back into its proper focus.* Today our kids are so far down the list of priorities that it is shameful and alarming.

Dr. Urie Bronfenbrenner of Cornell University says of all the Western civilizations, in the United States we give our children less of our own time, and care, and love than any other country. We give them more cars, more TV sets, cassettes, money, vacations, private schools — but *how many of us give ourselves to our children?* That is what we're coming back to.

I see across this country as a result of this terrible drug plague, a resurgence of care — and do you know, God moves in mysterious ways? Perhaps the frightening

thought of losing our children will drive us back to looking at them with a new eye, and perhaps strengthening a great many of the loosening family ties that have bound us together in the past.

If you will just very briefly look at the average American family you will see: (1) Divorce splitting up people. (2) Moving to new communities with new roots, new temptations. No corps of old friends and relatives surrounding them. The myth of a father who is no longer a father figure. We see instead gratification of desires. Permissiveness as has never before been the case in American history.

And all these things combine to make our American families today so loose and so uncaring for each other that there is no wonder that we have alcohol, drugs, liberalized sex attitudes, runaways, vandalism, disregard for law. All of these things (not just drug abuse) coming out of the fact that American life, and modern life everywhere, has become a pursuit of the material and a lack of the realization that human beings interacting with each other is the most important deterrent to all forms of excess living that deteriorate and destroy the soul and the body of the average human being.

I am encouraged by a number of things.

I find that there is a gigantic upsurge of religious and spiritual interest among young people of America. Now, like most young people, there are excesses.

You see the Jesus freaks, as they are called, who run up and down the streets, almost intemperately, advertising their belief in Jesus. But I would rather see that than to have them turned on to drugs of any kind. We also see the street Christians of many, many different kinds.

The point is, the young people are telling us, one way or another that they need something inside . . . that all the exterior things are NOT enough . . . that they need something to live for, some values they can believe in, some love and caring that they have too long been denied. And if they get that, drugs aren't going to be that important. Drugs aren't going to be that much of a needed crutch. That's all they really are—a crutch to get us past defeat, anxiety, despair, loss, loneliness.

In this country today we have more lonely people than we have ever had before living in the biggest crowds—loneliness. It is a great sickness. Drugs raise and elevate a person—they turn them on, give them a “high.” When I talk to people, I tell them that same “high”—much better—much more constructive—and much longer-lasting—can be had by spiritual help and strength. Religion has been the greatest “high” that human beings have ever had in the thousands of years that all kinds of humans have used drugs.

Ever since human beings have been on the earth they have unerringly found drugs to relieve their anxiety. The

natives in the high mountains of Peru, gasping for breath and fatigued from the fields, found the cocoa leaf, which they chew with lime, and from which we get cocaine. The natives in Mexico working in the hot, fertile tropical valleys found the mushrooms which are full of hallucinogenic materials. The cactus bud gives us the mescaline, the peyote; and then, of course, there is the cannabis sativa plant or marijuana plant, grown all over the world. I don't have to tell you what the poppy has brought us.

These kinds of things have been available for humankind for 5,000 years, and it's always been the inadequate “no-hopers,” as we say in Australia, who have turned to these kinds of drugs. But today, for the first time in the history of the world, the leaders of the future are being threatened by drugs. The finest young people of this country and of the world are the ones who are turning on. And that's why I am so concerned.

I left the United Nations where I spoke before a distinguished audience and went to Appleton, Wisconsin, a little town in the Middle West, where you think there would be no drug abuse at all (a kind of farm town). They're so desperate; they have so many drug addicts there they don't know which way to turn. I spoke to 900 first-graders seated on gym mats in a great big auditorium—and if you don't think that's quite a switch in both language, figure of speech, and attitude—from the UN to the first-graders.

While the UN Secretary General paid me one of the finest compliments of my life when he told me that it was the most moving speech he had heard in his life at the UN, I got an even better compliment from a first-grader who wrote me in big black letters after I spoke at Appleton. He says: “Dear Art Linkletter, you are the best speaker I have ever heard. [Period, Paragraph] You are the *only* speaker I have ever heard.” *That* came right from the heart.

As I go from place to place with different audiences, different age levels, different intellectual pursuits, and different motivations, I try to convey all of the various facets of this complicated, exasperating, and desperate subject. But I want to tell you that it all comes down finally to one thing: that is, *What do you have inside of you?* Do you have hope? Do you have God? Then you don't need drugs; you can be turned on by an exaltation greater than any chemical that was ever invented.

I tell the kids in high schools, colleges, and grammar schools and their mothers and dads that the way to be turned on to life is to live a meaningful life, a life where you have faith, and where you have love running through it.


If I could leave one word that would be more

important than any other word with the average person in the United States that has to do with battling drugs, all of the other excesses, it's that one word, "LOVE" — care, loving each other.

I am going to conclude with a little story that I am often reminded of because too many of us living our fast-paced lives involved with materialistic pursuits and fun and games and excitement forget that there are people right next to us who are dying inside because of lack of love. Since I am an orphan originally, this particular story has appeal for me because it is about an orphanage.

One time at the little orphanage a girl arrived who was an unattractive sort of girl. She was a "loner" as so many people are; she didn't make friends easily. She wasn't the kind of person you'd rush over and become a buddy with very rapidly. And so, shortly after she had been there, the children who had made some faint overtures to her had

disdained her, and the teachers didn't care for her. She was a little girl by herself. Nobody invited her to play games and they just accepted her as part of the scenery. One day a schoolteacher saw her go down in the pasture behind the orphanage, and she kind of sidled down to a big low-lying oak with a lot of branches. She reached in her little apron and took out something. She put it in an opening in the oak tree. The teacher thought, "Uh-huh, that miserable child has been stealing, and I am going down and find out what she has been stealing and report her."

After she had gone, the teacher went down and reached in the oak tree and brought out a crumpled piece of paper. On this paper were written these words, "To anyone who finds this, I love you." A dramatic instance of a child crying out for love and unable to express it — unable to communicate, and yet it was needed, as it is with all of us. My message to mothers and dads and youngsters, ministers, teachers, parole officers, and all, is that we *love one another*, as Jesus said. 



Assembly 73 -- A View of the Total Church Mission

Persons who attend Assembly 73 will have the opportunity to see the total Mennonite Church program illustrated in a unique way. The churchwide agencies will visualize their task, vision, and program in an elaborate display-happening event which is designed to help the constituency understand the church's worldwide mission.

The setting for Assembly 73 is the campus of Eastern Mennonite College at Harrisonburg, which is located in the beautiful Shenandoah Valley of Virginia. The large mass meetings will be held in the large tent used by George R. Brunk for his evangelistic campaigns. Located around this large tent will be four small tents (size 18 x 50) in which the display-happening events will occur. Each churchwide Board or agency will be assigned space in one of these small tents for their prepared displays and for the happenings to occur.

Each agency will prepare a "display" — pictures, drawings, visual aids, literature, etc. — which is to be designed around the Assembly 73 theme "God's People in Mission." Each agency will also plan some "happenings" which will help the constituency to gain a fuller comprehension of the agency's program. This will include meeting agency staff and field personnel who can personally report what

God is doing in their lives. It will mean a fuller reporting of the program of the agency. It will provide the opportunity for the constituency to ask questions about the where, what, and why of the agency's program. Persons who are interested in some form of service can use this as an opportunity to get information and counsel.

There will be specific times assigned for persons to visit the display-happenings areas. From Wednesday through Saturday, August 8-11, these times will be from 12:00-2:00 p.m. and 3:30-7:00 p.m. Each person who registers at the Assembly 73 meeting will receive a map and schedule of the display-happening events so that a view of the churchwide program can be experienced.

Persons planning to attend Assembly 73 are encouraged to preregister in order to facilitate the planning by the host, Virginia Mennonite Conference. Around 5,000 persons are expected to attend, so it will be necessary to make arrangements in advance. Send your name, address, and lodging need to: Assembly 73, Eastern Mennonite College, Harrisonburg, Va. 22801. In return you will receive a program, local arrangements brochure, and confirmation of your lodging reservation. — Ivan Kauffmann, Assembly 73 coordinator.

Home Christmas with Mennonites

by Virgil J. Brenneman

"Last Christmas was one of the happiest things (experiences) I have ever had, not only since I came to this country but also since I came into the world of human beings." So says a foreign student about his experiences with Christmas International House.

A hostess writing about her experience with the program writes, "Never before have I been a participant in such an exciting project as this! A Christmas my family will never forget."

Christmas International House (CIH) is a program through which Christian churches share hospitality—and their faith as they celebrate the birth of Jesus with foreign students for two weeks during the Christmas holidays. During Christmas 1972 over 2,000 international students were hosted in 54 communities. These students might have otherwise spent a lonely Christmas in an empty dorm on a deserted campus. They came to CIH from over 80 countries and are studying at almost that many colleges in the United States and Canada. Another nearly 500 who applied to CIH were turned away.

CIH, which had its beginnings in one congregation and community in 1965, has grown to 54 programs involving hundreds of congregations in many denominations.

Last Christmas, three of the 54 programs were initiated by Mennonites in communities in York, Pennsylvania; Walsenburg, Colorado; and Lancaster, Pennsylvania. Between them they hosted nearly 100 internationals.

"Be Ready to Accept More"

At York, one Church of the Brethren and four Mennonite congregations hosted 20 students from 10 countries. The chairman, Mrs. John C. Bucher, says, "We felt this program was very worthwhile and enjoyed it more than any project we ever attempted.

"Ninety percent of our host families are enthused about it and want to do it another year. The rewards are greater than the work. We felt as though we had traveled around the world. The students we entertained in our home seemed like part of the family. We hated to see them leave."

Another host family says, "It's amazing but we feel like we have always known David and Ming (Hong Kong) and not just for two weeks. They are our brothers! Their interest and finally participation in our faith in Christ was thrilling."

The CIH brochure invited students to the York community to "enjoy being part of a family with all the activities associated with Christmas . . . in a beautiful rural setting (with winter sports, if the weather is cold enough). . . . A visit is planned to Pennsylvania Dutch Lancaster County . . . the Amish . . . and other places of interest." The hosts planned a variety of family and other activities with their guests.

The churches joined in sponsoring three tours which took students to Amish country, to potato chip and other factories, to the Ephrata Cloisters, to the farmers' market and a hospital and other sights and sounds. On two evenings hosts, their guests, and others met for carry-in dinners and programs. One evening the hosts told "The Mennonite Story," using the film by that title, and shared their faith through answers to questions from students.

On another evening, students told their stories about family life, the religions, and customs of their countries. One student wrote his York hosts, "Be ready to accept more students next year, both for those returning and for newcomers, for words of your good work will spread." Students enjoyed the planned activities a great deal. They were even more appreciative of the relationships they were able to establish with their hosts. Two students from France say, "Jean-Pierre and I felt as though we were two of your children, and it was most important for the two of us."

Wide-Open Spaces and Christian Celebration

The churches of Walsenburg and La Veta hosted 13 students from seven different countries. They had expected nine more but they were not able to come at the last minute. Participating with the Mennonite Church were the Community Church, United Methodist Church, and the Catholic Church, either by providing hosts or through the use of their facilities.

The chairman for this program was Bobbie Wilcox, who with her husband, Jim, lives on a ranch. They are members of the Mennonite Church in Walsenburg. Bobbie says,

Virgil J. Brenneman, secretary for student services at Mennonite Board of Missions, Box 370, Elkhart, Indiana 46514, is a member of the steering committee of Christmas International House. He urges that Mennonite communities interested in participating in Christmas International House begin laying the groundwork now. Contact him for details — before midsummer.

"This was a great challenge and very rewarding. Our church is looking forward to Christmas International House '73. We have already discussed ways we can improve the program. I do hope many more Mennonite churches become involved in this wonderful program."

Their invitation on the CIH brochure extended a warm welcome to students to "Spend Christmas with us . . . in our lush valley among snow-capped peaks (of the Sangre de Cristo Mountains) and the friendly natives . . . to enjoy the beauty of scenery, snow fun in the mountains, visits to cattle ranches, ghost towns, and abandoned mines . . . a good example of Frontier America."

Hosts arranged a wide variety of activities. Some saw an Indian dance, one was invited to speak to a social studies class at a local school. They visited museums and other historic points of interest. Other activities included a carry-in fellowship dinner, the snow sports of inner-tubing and skiing, a Christmas Eve church service, interviews over a local radio station, and so on. The international students were constantly amazed at the great distances and wide-open spaces of Colorado.

Host family Cal Hochstedler, Walsenburg, had mixed feelings at first, "After we consented to take a student couple over the holidays, we panicked! As it turned out, our worry was unnecessary. Our new friends turned out to be happy and helpful. They liked our children and wanted to know all they could about Americans and about being Christians.

"Being Muslims, they found the Christmas celebration entirely new. . . . Algeria seems more friendly to us now. We learned to like a few Algerian dishes besides making a very warm and lasting friendship. We all cried a little when they left."

A young Korean stayed with the Eugene Schulz family. "Kyung is a Buddhist by birth but not by practice. He asked us questions about many things about our faith. He also spent much time late into the night discussing questions with our older son. He wondered why the Bible used words like 'thee' and 'thou,' which opened a discussion about translations. We gave him a copy of *Good News for Modern Man*, explaining that it was written in the language of the common man on the street to which Kyung replied with obvious pleasure, 'Oh good! Now I can read the Bible.'"

A Blessed Christmas

CIH in Lancaster County was sponsored and coordinated by home ministries of Eastern Mennonite Board of Missions. They were prepared to host over 90 persons in homes of the Mennonite Church in the area. Only 62 persons arrived, a disappointment to many. "No-shows" is one of the unsolved problems of the CIH program.

Students came to Lancaster from 21 countries. The largest group was from Japan. The CIH invitation to students enticed them with the attractions of Pennsylvania Dutch country as "the garden spot of America" and an offer ". . . to share our homes with you, including our

faith in Christ and our way of life. You can share with us in our celebration of the birth of Christ."

The Lancaster program was very well organized. It began with an orientation for 70 hosts. Bus tours of the scenic, cultural, and industrial sights in Lancaster County were offered. One evening all gathered for food and fellowship at which time hosts shared the story of their community and faith.

A highlight of the Lancaster experience was a concluding program at the Mount Joy Mennonite Church. Following a meal a program was given by the international students featuring customs and costumes of their countries, songs in native languages, slides of families and homeland. The Japanese students showed a 28-minute movie about Japan.

Lancaster hosts report that their international guests literally "made our Christmas" this year. Many marveled how the Lord opened the door for them to share their faith in God with non-Christian students. For those who had Christian students, it was a beautiful experience of oneness in Christ.

The foreign students responded in kind. Mr. Mambu Kawamara (Japan) says, "I was greatly impressed by my host family's pure and earnest devotion to God." Mr. Pierre E. Monnin (Switzerland) says, "I liked the spontaneity and genuine concern of the people we met. Christmas has kept its truly Christian meaning among members of your church who resist commercialization. Thank you for a *blessed Christmas*."

Strangers Remain Strangers

Most foreign students speak fluent English though sometimes with heavy accents. They are the brightest and best students from the schools in their countries. Some of them lose this status in the much heavier academic competition of the American schools.

Since World War II, American colleges have educated over one million internationals (*Newsweek*, December 11, 1972, "Education"). There are fewer foreign students in America than several years back, but there are still nearly 140,000 who study here each year. The most painful new experience of foreign students, according to *Newsweek*, is the fact that Americans simply are not interested in them as they once were. The Alfred Newmans of Walsenburg, who had Mr. and Mrs. Chun Chi (Taiwan), expressed their new awareness: "It was rather awesome to realize that ours was the only American family and home they have visited. And may be the only one throughout their stay in the U.S."

Mennonites, who have been given the gift of hospitality, we hope, share that gift with the strangers in our midst throughout the year. However, the two-week experience over the Christmas holidays can be especially meaningful.

Christmas is longer than a casual evening or even a weekend. It allows for better exposure and depth associations. Further, sharing one's faith comes quite naturally at Christmas. Christmas is about Christ.

"Retired" British Pastor Starting Home Congregations

Editor's note: Karel and Constance Kulik, Basildon, England, visited Mennonite congregations, homes and church institutions in Canada and the United States, Apr. 12 to May 22. The fraternal visit was planned to accomplish real spiritual goals in the lives of the brotherhoods mutually involved.

A pastor, who was dragged from his Czechoslovakian church in 1939 by the Nazis, stepped down from the pulpit of his own free will last year to start a new type of ministry in Basildon, England.

Karel Kulik left his 12-year pastorate at an independent church in Basildon to start "congregations" in individual homes.

Kulik was in Harrisonburg this past week on a six-week visit to the U.S. and Canada, sponsored by the Mennonite Board of Missions at Elkhart, Ind.

He said his tour is "a fraternal visit, to meet Mennonites in action in their own homes."

The pastor is describing his home ministry to Mennonite churches in North America. "I believe in the power of prayer and fellowship. It's great encouragement to know persons here are interested in the English home congregation," Kulik commented.

The minister said he has started eight groups that meet regularly in homes in Basildon. Three of them, he added, are Christian fellowships.

Kulik said that when he meets with a group for the first time, "I do not immediately take out my Bible and open to the Gospel of Matthew. First I listen to their problems. Eventually we come to the Bible."

He said he prefers home ministry to a formal church because "the neighbors come. They come to ask questions."

Kulik noted that in Basildon, which has a population of 100,000, only 2 percent of the people attend church. He said the town is "a concrete jungle" that was created to relocate persons from the London slums.

Kulik has been interested in the ministry since he was 12 years old.

For eight years Kulik pastored an evangelical church in Skutec, Czechoslovakia. In the summer of 1939, after pressuring him for four months to collaborate with Hitler's cause, the Nazis came to his



Constance and Karel Kulik

church on a Sunday in June and literally dragged him from his pulpit and into prison.

The next year of Kulik's life was apparently a combination of nightmare and fleeing from more nightmare.

Eventually the minister arrived in England, where he has lived ever since. In 1960 he moved to Basildon from London.

Kulik said he first became acquainted with the Mennonites through his seminary studies. Later, an aunt who lived in Illinois 19 years told him about Mennonites she had met. "She was impressed by their peaceful, loving ways and simple living," the pastor related.

While living in London, Kulik read an advertisement in the newspaper about a meeting at the Mennonite Centre in London. "That was my first confrontation with them," he said.

Kulik has since joined the Mennonite Church and is working in cooperation with the Mennonites in his home ministry program. His wife teaches English and literature at a Basildon high school. — *Ben Gamber. Gamber is a staff writer for the Daily News-Record, Harrisonburg, Va., from which this news story is reprinted.*

Peace Section Testifies to Senate Subcommittee

Mennonite Central Committee Peace Section recently submitted written testimony to a Senate appropriations subcommittee concerning fiscal year 1974 appropriations for the Selective Service System. The subcommittee is responsible

for recommending to the Senate a proposed budget for the Selective Service System.

The Administration has requested 55 million dollars for the continuation of registration, classification, and examination of eighteen-year-old men by the Selective Service System. Even though the use of the draft has ended and the president's power to induct is scheduled to end in July, the Selective Service System will continue until action is taken to rescind the Selective Service Act or until funds for operations are cut off.

In keeping with earlier stands advocating the abolition of conscription, MCC Peace Section testified against appropriating funds for Selective Service. Cutting off funds would have the practical effect of abolishing the system.

The Peace Section testimony also focused on the present opportunity for ending Selective Service. "We are thankful that in the face of increasing militarism, the use of conscription has ended. The president's decision to stop using the draft affords a unique opportunity at this time to end the entire system which has been established to conscript young men for military service. Ending the use of the draft is not enough. The Selective Service System, which is no longer needed, should be dismantled. Continuing Selective Service, which is an integral part of military operations, will only help to further militarize our society."

Conference Microfilms Records

Records of the Franconia Mennonite Conference recently placed on microfilm are: original private minutes of Jacob B. Mensch (1880-1907) in handwritten German script; the Mensch conference minutes as copied by John C. Wenger of Goshen, Ind. (in German); the Mensch conference minutes translated into English by Raymond C. Hollenbach of Royersford, Pa., April 1968; conference minutes from October 1907 to October 1961; minutes of Franconia Mennonite Board of Missions and Charities, 1917-1972; minutes of Associated Sewing Circles of Franconia Mennonite Conference, 1920-1970; Methaen Mennonite Sunday School records 1898-1944; record book of Henry S. Bower (1836-1909), historian, watchmaker, farmer, and preacher at the Salford Mennonite meetinghouse; Joseph Overholt Book of Plumstead Township of Bucks County, Pa., records of carpentry work done in Deep Run area, 1858-1874.

These records were microfilmed for wider distribution possibilities and for research. They constitute an important contribution to Mennonite history.

Wounded Knee, Symbol of Indian Frustration

On May 6 a cease-fire was signed at Wounded Knee. The dynamics of the situation are complex; both Indians and whites have mixed feelings about Wounded Knee. However, one positive aspect of the confrontation is that it drew public attention to the problems and desperate needs of Indian people.

"Wounded Knee is symbolic of the frustration and anger of the Indian community," explained LaDonna Harris, who also spoke at the inter-Mennonite seminar on Indians. Harris is the Comanche president of Americans for Indian Opportunity and wife of former Senator Fred Harris of Oklahoma.



LaDonna Harris

More than a dozen Indian and Anglo resource persons, experienced in Indian education, legal rights, natural resource development, offender rehabilitation, and government bureaucracy, shared LaDonna's feeling that it is time for Indians to make their own decisions and mistakes. Indians were the last people to be granted United States citizenship rights (1924). Many schools, health programs, development projects, and social services for Indians are still white-dominated.

"We want the right to be different," concluded Harris. "Let us be different but be a part of America, a part of your school and a part of your church."

Most of the seminar participants were Anglo-Mennonite and Brethren in Christ missionaries and church and agency representatives. "I'm here partly because I'm beginning to realize I'm an enemy of the American Indian and I want to change that," said Peter Ediger, pastor of the Arvada Mennonite Church in Denver, Colo.

Several Indian Christians, including Elijah McKay, Winnipeg, Man.; Ethelou Yazzie, Chinle, Ariz.; Cecil Werito, Bloomfield, N.M.; and Lawrence Hart, Clinton, Okla., added their perspective.

Ethelou Yazzie, director of the experimental bilingual Rough Rock Demonstra-

tion School, was particularly concerned about what white education has done to Navaho people. Only 20 schools in the United States are Indian-controlled. Of 279,000 Indian children in school, only 4,000 attend the schools run by Indians. The large majority attend public schools or the even more socially disorienting government boarding schools.

Emerging concerns of seminar participants stated in a general resolution, included (1) educating constituent churches about Indian concerns, culture, religion, and values; (2) applying more church financial and personnel resources to needs in Indian education, advocacy and legal counsel, economic development and social and physical health; (3) recommending an inter-Mennonite staff person to facilitate understanding between Indians and non-Indian Mennonites; (4) including Indian experience in Mennonite planning for the 76 centennial celebrations; and (5) encouraging congregations to open themselves to Indian ministries.

MCC Canada is planning a similar consultation on Indians later this year. An August meeting of American Indian Mennonites in the Midwest will hopefully give more concrete direction to use of Mennonite resources.

Help for Congregations at Laurelville

Two special programs planned by the Mennonite Board of Congregational Ministries to help congregations are scheduled for Laurelville in June this year. The first is designed to help believers in their congregational evangelism service and the second to give pastors a new sense of mission in their pastoral work. Howard J. Zehr, associate secretary of MBCM, will direct both of these.

The Evangelism Seminar is scheduled for Friday evening to Sunday noon, June 22-24. It is designed for a team of five to ten, more or less, from any given congregation to participate. The weekend will include help in sharing the gospel personally, meeting people, opening conversations, taking advantage of situations, and learning to care for other persons. Gene Herr, Norman Kraus, and Ray Keim will serve as resource leaders.

Since this is the year for evangelism, designated as Key 73, this seminar will enable congregations to engage in their work effectively. Congregations will want to register as large and as many teams as possible. The costs have been reduced by subsidy that is being provided.

The Ministers' Seminar is scheduled for Monday to Sunday, June 25, to July 1. Ministers who have been in the work some

years and would like to have a refresher course will find this most helpful. Ministers who have recently transferred locations or may be planning to will also find it helpful in making good adjustments.

Ray Keim and Paul Miller, both of Goshen, Ind., will serve as resource persons. The program is designed for both pastors and their wives and will be limited to 25 couples. Pastors having attended previous seminars have expressed great appreciation and encourage others to take advantage of this opportunity. Through subsidy the costs for this week have been greatly reduced. Those interested in attendance should write or phone immediately for reservations.

Education Board Receives Communication Report

"A church with unique emphases cannot survive without a unique type of education." This was the introductory comment of the report of the Planning Task Force for a Churchwide Thrust on Education to the Mennonite Board of Education on May 12. The task force members were Bill Mason, Hesston College; Boyd Nelson, Mennonite Board of Missions; and Lee Yoder, Christopher Dock Mennonite School.

The task force identified this unique education as that which equips for kingdom living. This type of education, as noted in the report, requires special consideration of values, life-styles, discipleship, and relationships.

The three-member task force had been appointed by a group of seven high school, college, and seminary administrators that met in January. This group was brought together by the Mennonite Board of Education to consider possibilities for strengthening churchwide communication on educational issues.

The primary goals of a prolonged emphasis on the church's involvement in education are (1) to develop ways of helping the total brotherhood strengthen its understanding of the mandate and responsibilities of the schools in the church's work, (2) to encourage thinking and discussion about the congregations' stake in the education decisions of its young people, and (3) to provide for the coordination of communication between schools, the constituency, and the Mennonite Board of Education.

The report to the Board of Education identified nine areas of action to increase the visibility of the involvement of the Mennonite Church in education. The activities are projected to extend from the fall of 1973 to the spring of 1975. These include an audiovisual presentation; a

newsletter for communicating among Mennonite teachers, administrators, and Board members; a churchwide conference of Mennonite high schools, college, and seminary faculties; and the preparation of study materials.

Glick to Head New School at U. of S. Mississippi

Lester J. Glick, associate dean of Syracuse University's School of Social Work, has been appointed dean of the new Graduate School of Social Work at the University of Southern Mississippi, Hattiesburg, Mississippi.

During the academic year 1973-74 he and a core faculty will develop the various components of the school including the determination of goals, the development of curriculum, and procedures for admission. The new school at Southern Mississippi is the only school of social work located in Mississippi.

Glick's address as of July 1 will be R. 7, Hattiesburg, Miss. 39401.

A member of the Syracuse University faculty since 1967, Glick came to the School of Social Work from Goshen College, Goshen, Ind., where he served as the dean of men and developed the undergraduate social welfare sequence there.

As associate dean of Syracuse University School of Social Work, Glick developed and directed the undergraduate program and was responsible for curriculum and faculty development for both the graduate and undergraduate levels of the school.

Gingrich Named to Center for Discipleship

Paul M. Gingrich, director of church relations at Goshen College and former missionary to Ethiopia, has been named assistant to the director of the Center for Discipleship, a program based at GC.

Gingrich, who will give one-fourth time to the Center for the fiscal year beginning on July 1, will assist C. Norman Kraus, director, in carrying out programs like the new "Discipleship Forums."

The forums will be offered to congregations for the first time in a weekend-type format beginning next fall.

In another move to meet requests for the Center's services, Betty (Mrs. J. B.) Shenk will be secretarial assistant next year. She was a part-time secretary for the Center during 1972-73.

The Center was launched in summer, 1970, and has been self-supporting, thanks to special gifts, grants, offerings, and income for special services.

In the current year its activities included evangelism workshops, a "Christian

Perspectives in Health Care" workshop for medical and medical-related persons, a series of three forums on the correction of criminal offenders, student dialogue teams for congregations, plus major responsibility for Christian Renewal Week on campus. The Center also sets up summer seminars.

International Ed Grant Funds Trips

Eight Goshen College professors will be in Central American and Caribbean countries during the summer under an international education grant from the Department of Health, Education, and Welfare.

The six men and two women will be gathering materials and information to enrich their own classes and strengthen the whole international education program at GC. They will travel only to countries that have hosted Study-Service Trimester units since the program began in 1968.

The eight professors are Olive G. Wyse, C. Franklin Bishop, Berdene A. Wyse, Samuel L. Yoder, Robert L. Yoder, Delmar G. Good, Abner H. Hershberger, and J. Howard Kauffman.

Alumni to Return to GC on June 16

Members of ten Goshen College classes celebrating anniversaries of their graduation are planning reunions and other festivities on Alumni Day, Saturday, June 16, in or near Goshen.

The program for the weekend begins on Friday evening, June 15, with the President's Old-Timers' Banquet.

"Old-Timers" to be honored are the living graduates of the Class of '23, celebrating the golden anniversary of their graduation. Alumni and former students of '23, as well as of earlier classes, are being invited to the banquet.

Noon luncheons, barbecues, or buffets are planned by the classes of '23, '28, '33, '38, '43, '48, '53, '58, '63, and '68 at nearby parks or restaurants on Saturday. Graduates, as well as all former students of the reunion classes, are invited.

From midafternoon to dinnertime, the college is providing "Open Campus." For two hours faculty of the Turner X-Ray Laboratory, electronic piano teaching laboratory, Mennonite Historical Library, art gallery, ceramics studio, marine biology center, career center, and Study-Service Trimester Center will be on hand to welcome alumni and talk about current learning operations.

Alumni Day, a tradition at GC when acquaintances are made and friendships are renewed, will be capped by the Saturday evening annual banquet in Alumni

Memorial Dining Room and a discussion by J. Lawrence Burkholder, president of the college. Alumni, regardless of class, are invited to the annual banquet.

GC Offers Frosh Courses in Elkhart

Eight freshman-level courses will be offered in Elkhart beginning next fall under a cooperative arrangement among Elkhart Community Schools, Goshen College, and Bethel College, of Mishawaka, Ind.

An unusual aspect of the venture is the cooperation of public and private educational institutions to offer Elkhartans a program that none of them would have been able to offer separately.

Classes will be taught in the regular evening schedule at the Elkhart Career Center. In addition to being open to high school graduates, the courses will also be available to advanced high school students of the Elkhart School Corporation.

Whether the joint offerings are expanded depends on the success of the first year's operations and its acceptance by the Elkhart community. Currently, no college program is situated in Elkhart, a city of 43,000.

Bethel College, joining Goshen College in providing professors for the program, was founded in 1947 by the Mennonite Brethren in Christ Church, now known as the Missionary Church.

Bethany Graduates 73

Bethany Christian High School, owned and operated by the Indiana-Michigan Mennonite Conference, held its nineteenth annual commencement activities on May 27 for seventy-three seniors. Both baccalaureate and commencement were in the Goshen College Church-Chapel.

At the baccalaureate service, Robert J. Baker, Elkhart, Ind., spoke on "The Parable-Miracle of the Paper Cups." Baker used paper cups to portray the roles of the twelve disciples. The A Cappella Choir, under the direction of Darrel Hostetler, sang two numbers, and Mrs. Beulah Kauffman, Elkhart, sang "Fill My Cup, Lord."

The speaker for the commencement service was John M. Drescher, Scottdale, Pa. He entitled his address "Making Life Meaningful."

J. Robert Gingrich, son of Mr. and Mrs. Paul M. Gingrich, Goshen, delivered the valedictory address. Gingrich not only achieved highest academic honors but was active in other areas too. He served as senior class president; editor of *Witmarsum*, Bethany Christian's yearbook; and was an all-American soccer player.

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Everyone Invited to Assembly 73

Assembly 73 (Aug. 7-12 at Harrisonburg, Va.) is a churchwide meeting to which everyone is invited. There are 300 delegates who have special responsibility in the General Assembly business sessions. Also, each congregation has been encouraged to select a household to represent the congregation and to bring back an account of Assembly 73 happenings. Hopefully, many others will also plan to attend. Plans are being made to accommodate 5,000 persons. You are invited to send your lodging reservation now to "Assembly 73, c/o Eastern Mennonite College, Harrisonburg, Va. 22801."

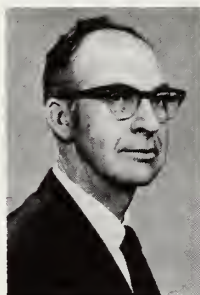
The General Board of the Mennonite Church has now completed two fiscal periods—the first for 12 months and the second for five months. The total 17-month financial operation ended with a deficit of \$57,222. General Secretary Paul N. Kraybill, with General Board direction, is contacting interested individuals to raise "transitional funds" to help eliminate the deficit. Hopefully, the deficit can be reduced to \$45,000 by the time of General Assembly in August of this year. It is being proposed that \$22,500 be added to each of the budgets for 74 and 75 to take care of the remaining deficit.

The Mennonite Board of Congregational Ministries is now operating as a separate program board. Since Kitchener 71 the General Board has been responsible for helping to get MBCM on its feet. Until last February the General Board was responsible for fund-raising and bookkeeping for the MBCM. As of Feb. 1 they have assumed this additional responsibility. MBCM reports that in the new fiscal year since Feb. 1 sufficient funds have been received to finance their program operation.

Between November 1972 and April 21, 1973, General Board staff members, along with various program board staff persons, held consultations with all of the district conferences in Canada and United States. These consultations consisted of either two- or three-session meetings in which the new organization of the Mennonite Church was explained, fund-raising practices were discussed, and the role of new Board of Congregational Ministries was clarified. These consultations were very meaningful experiences for two-way communication between district conference and churchwide agency. District conference personnel expressed much appreciation for this opportunity, and churchwide personnel were given a much broader

view and more specific insight into the church constituency and its wishes. Expenses for these consultations were paid for by a grant from Schowalter Foundation.

The 1974 and 1975 budgets of the General Board and the program boards were given preliminary consideration in the General Board meeting. These budgets now go back to the respective Boards for further review and refinement and will finally be brought to the General Assembly in August 1973, for consideration, revision, and approval. This kind of procedure is a first in the history of the Mennonite Church under its new organization. Under the old organization budgets were approved by each respective Board or agency.



Daniel B. Suter

hours unselfishly given in an attempt to motivate, encourage, and faithfully represent students in preparation for and entrance into the medical profession."

The Mennonite Publishing House, Scottsdale, Pa., is looking for a secretary to the Personnel Director. Must like working with people and have basic office skills. Shorthand is not required. If interested write to the Personnel Director.

A steel stairwell on the south elevation of Goshen College's 70-year-old Administration Building is being built this spring with the help of a Kresge Foundation grant. The \$70,000 stairwell construction will complete the remodeling of the building, and is one of a number of projects in the current five-year program to strengthen the college on many fronts. The grant from the Kresge Foundation was \$50,000 and was received last fall. Remodeling of the "Ad" building included extensive renovation of offices and adjoining work areas, as well as classrooms and Assembly Hall. Total spent was \$250,000.

Rosedale Bible Institute closed its 1972-73 terms with another record enrollment. The third term included Bible School and Institute, with a total of 217 students. The fourth term was all Institute students

Daniel B. Suter, chairman of the life sciences department at Eastern Mennonite College, was presented a plaque on May 8, by EMC's Pre-Medical Society, for 25 years of service as pre-med adviser. The award commended Suter "for the countless

for a total of 172. The new catalog for the 1973-74 terms is available. For information or your copy of the catalog, write Philip Shetler, R. 1, Irwin, Ohio 43029, or call (614) 857-2275 (after Aug. 20 (614) 857-1768).

Freshmen entering Goshen College in September may choose between two orientations this year—either a special mid-summer one on campus, Saturday, July 14, or the one on Sept. 10, just before school starts. The same pre-enrollment activities will be covered, whether the freshman chooses Saturday, July 14, or Monday, Sept. 10, Edward L. Herr, director of orientation and freshman affairs, says. The daily schedule of each orientation will allow for testing, counseling, preregistration, information sessions, introduction to campus, and other pre-college activities. More information is available from Office of Admissions.

Asrat Gebre, executive secretary of the Meserete Kristos Church, the Mennonites of Ethiopia, recently reported that a serious drought is affecting one and a half million people in parts of Ethiopia, including Shoa Province, where Mennonite churches are located. The Ethiopian government, which is welcoming external assistance, has officially declared some locations to be famine areas. A Christian Emergency Relief Fund Committee with representatives from most Protestant missions and churches and the Catholic Church in Ethiopia has been formed to help provide aid. Paul T. Yoder, missionary doctor in Ethiopia, is representing the Mennonite Mission and Church.

For quite some time the church has sensed a need for coordination of the various kinds of promotion by the different Boards. At the last Board meeting the appointment of a task force, headed by Associate General Secretary Ivan Kauffmann, was approved. This task force will endeavor to coordinate and unify the promotion of all the churchwide agencies. The task force had its first meeting on May 30 and 31. The ultimate goal of the task force is to reach each congregation and the members of the congregation with the kind of information that is meaningful and which helps to involve each person in the total program of the church.

Erland Waltner, president of Mennonite Biblical Seminary in Elkhart, Ind., addressed Eastern Mennonite College's graduating class on the subject of solitude on May 20.

Laurelville Mennonite Church Center programs for the summer include: Camps for Juniors, ages 9-11, June 24-30; Camps for Junior Highs, ages 12-14, June 30 to July 6, directed by Charles and Marian Shenk; Primitive Camps for Junior Highs, July 8-14, Primitive Camps for

Juniors, July 14-20, directed by Darrel and Peggy Jackson; Families with a Retarded Child, July 8-14, Seminar on Retardation, July 12-14, directed by Raymond Troyer and John R. Mumaw; Business and Professional Families Week, July 21-27, directed by Vernon and Ferne Glick; Mennonite Business Associates Convention, July 30 to Aug. 1, John Bontrager, president; Music Week, for all who would sing, Aug. 4-11, directed by Lowell and Miriam Byler; "Parent Effectiveness Training" for families, Aug. 18-25, L. Sanford Alwine, leader; Week for Seniors, Aug. 26-30, directed by Moses Slabaugh; "Outspokin'" Bible Trip, Sept. 7-9, Terry Burkhalter, tour leader. You are encouraged to write today for other information and reservations concerning any of these programs to Laurelville Mennonite Church Center, R. 5, Mt. Pleasant, Pa. 15666.

Persons have been appointed to edit Eastern Mennonite College student publications for the 1973-74 school year. Marla Hochstetler, a junior English major from Oxford, Iowa, will edit the *Weather Vane*, the biweekly newspaper. Mike Sarco, a senior history major from Harrisonburg, is assistant editor. Philip Loux, a junior biology major from Souderton, Pa., and Eunice (Mrs. Ted) Hartman, a junior nursing major from Harrisonburg, will coedit the 1974 yearbook, *Shenandoah*.

A Birmingham Mennonite Church Council was formed on Apr. 25 in Birmingham, Ala., with Delmar Sauder being chosen pastor. Janet Landis, secretary-treasurer; Paul Fretz, Sam Stover, and Jim Strite are other members.

Jay Garber, Lancaster, Pa., was reappointed chairman of the Voluntary Service Committee for a one-year term at a meeting of the committee held at Eastern Mennonite Board headquarters at Salunga on May 24. This is Garber's second term as chairman. The Voluntary Service Committee meets bimonthly to discuss and evaluate the VS program, and to act as a resource-counseling group to VS administrators.

Dorothy Harnish is the first woman to graduate from Eastern Mennonite Seminary with a master of divinity degree. Originally from Strasburg, Pa., Dorothy plans to teach English at Eastern Mennonite High School this fall.

Several copies of the Hallam Street Band record "Home" have been found to be slightly warped. If you have purchased this album and your copy plays imperfectly on a high-quality phonograph, please send it to the Voluntary Service



Dorothy Harnish

Office, Box 370, Elkhart, Ind. 46514, attention Lloyd Miller. You will receive another copy.

The church in Amasaman, Ghana, is growing but not by leaps and bounds, according to Lydia Burkhardt. We have had several new members at Amasaman, where she is serving. Three were received on confession of faith and one was baptized.

Albert and Lois Buckwalter, Saenz Pena, Argentina, recently reported: "Last weekend we ran something of a test. The setting of this test was the annual conference of the United Evangelical Church, which is the one important event of the year when Indian delegates and others from the many scattered churches come together for several days of fellowship and consultation. Rather than our being present for the first two days of this conference, we opted for a visit to some of the churches in the Fortin Lavalle area about 80 miles north of us. . . . When we returned to the conference . . . we found that no one rushed to have us participate in the proceedings, not even in the impressive outdoor baptism in which a dozen were baptized, including a white-haired Mocovi Indian couple. . . . In effect, more and more we see we are becoming unnecessary to the operation of the church organization. This frees us for more complete dedication to the role of Bible resource persons. . . . Orlando has finished the translation of Exodus . . . and is now working on Luke, having already gotten to the fifth chapter. By the time he finishes Luke we expect to continue on with him on 2 Corinthians."

Needed: a married couple to work on a Voluntary Service basis in Phoenix, Ariz. Assignment will be with Glenhaven, Inc., a preschool for retarded children in Glendale. Husband — maintenance work; wife — teacher aide at Glenhaven (one-half time) and unit hostess (one-half time). Assignment begins on Aug. 20. If interested, please contact John Lehman, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514; tele.: (219) 522-2630.

Out-Spokin' bike hikes upcoming in August are: Aug. 5-10, Camp Eder (Pennsylvania), 200 miles; Aug. 10-12, Ontario; 70 miles; Aug. 12-19, Kitchener, Ont., to Grand Rapids, Mich. (Youth Convention), 325 miles; Aug. 12-19, Kidron, Ohio, to Grand Rapids, Mich. (Youth Convention), 300 miles; Aug. 24 to Sept. 1, Grand Rapids, Mich., to Johnstown, Pa., 475 miles; and Aug. 27 to Sept. 1, Camp Deer Park (New York), 225 miles. If interested in signing up for one of these hikes, or for more information, contact Jerry Miller, Out-Spokin', Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514; Tele.: (219) 522-2630.

Paul Roth, counseling pastor for Men-

nonite Broadcasts, will be guest speaker at a weekend Bible conference to be held at Bethel Church near Warfordsburg, Pa., June 30 to July 1. Topics will include suffering and death and gifts of the spirit.

Wanted: Director of Housekeeping for Sunshine Children's Home, Maumee, Ohio. Primary responsibilities include supervision of cooks, cleaning and laundry employees; supervise and be responsible for children's clothing and linens, including ordering from parents, mending, etc. Training for this position should begin on Aug. 1. For more details and application, contact Sunshine Children's Home, 7223 Maumee Western Rd., Maumee, Ohio 43437. Tele.: (419) 865-0251.

A. J. and Alta Metzler left the U.S. on May 24 for a six-month assignment in Ghana with Mennonite Board of Missions, Elkhart, Ind. They will be publishing consultants to the newly developing Asempa Publishers. "Asempa" is the Twi word for good news. The Metzlers will be making their home with their daughter and family, Willard Roths, while in Ghana. The Roths are West Africa program coordinators for the Mission Board. Metzlers' address will be: P.O. Box 6484, Accra, Ghana.

Carlton J. Wyse was licensed to the ministry on May 27 at Maple Grove, Gulliver, Mich.

Jose Feliz, originally from the Dominican Republic, was installed as a pastor of the Bronx Spanish Church on May 6. Juan Suero was moderator of the service and Guillermo Torres and John Smucker were the officiating overseers. George Morello also participated in the service.

Elton Yutzy, Plain City, Ohio, was ordained on May 13 to serve as assistant pastor of the Maranatha congregation near Plain City, Ohio. Elmer Jantzi, Melvin Yutzy, and Willard Mayer officiated.

Nigerian trumpets and drums greeted 400 guests who arrived for the official opening of Mada Hills Secondary School on May 10. It was a significant occasion for the Nigerians because the school, which serves three tribes, is the first and only full secondary school in the area. The occasion was no less significant for four Mennonite Central Committee teachers — Glenn and Sue Leppert and Jim and Margaret Dyck — who make up half the teaching staff. Guests included the three top-ranking officials of the Benue Plateau State Ministry of Education, the chiefs of the three tribes whose people benefit directly from the functions of the school, the Divisional Officer, and the Commissioner for Education, Sambo Daju.

Special meetings: Nelson Litwiller, Goshen, Ind., at Clinton Frame, Goshen, Ind., June 10-17.

New members by baptism: three at Maple Grove, Gulliver, Mich.; two at West Zion, Carstairs, Alta.; six by baptism and seven

by confession of faith at Wooster, Ohio.

Change of address: Daniel D. Leaman from Jamaica Plains, Mass., to 30 Denlinger Ave., Strasburg, Pa. 17579. Edgar Metzler, Peace Corps, No. 65 Ave. Takhte Jamshid, Tehran, Iran (until Oct. 1). David Eshleman from Flanagan, Ill., to 2632 N. Eastown Rd., Lima, Ohio 45807.

readers say

Submissions to Readers Say column should comment on printed articles.

Thanks for publishing Francis A. Schaeffer's "Beware the New Superspirituality." As stated the basis for the Christian faith is objective truth. We act upon that truth in a response of experiential relationship with God. Both content and experience are essentials in the Christian pilgrimage.

Although our religious heritage emphasizes the centrality of the Scriptures and the commitment of full discipleship, we seem quite susceptible to the religious mood about which Schaeffer warns. Consequently his corrective emphases on biblical content and the lordship of Christ are quite appropriate. His reminders are needed about a proper balance of knowledge and experience, of the objective and subjective in Christian faith, of the response of commitment and credence. — Harold D. Lehman, Harrisonburg, Va.

Thanks, Reo M. Christenson and editors for a sincere and articulate piece (*G.H.* 4/3/73, "The Church and Public Policy").

I also believe ("advocate of enlightened social ideas" that I am) that "our personal acts of kindness and concern have probably a hundred times more actual impact on the lives of others than our advocacy of 'enlightened' social ideas."

I would only assert that it's not always easy to reach a broad consensus with my neighbors or church on whether I am condemning gross public injustice (which you also feel is necessary) or promoting certain ideas or candidacies — there is no sharp delineation.

Nor am I much concerned about charges of naivete or shallow idealism when a cause or person fails. The world is a human place after all and such charges abound wherever kindness is shown as a real public alternative. But nothing is more repulsive than personal kindness hardened to stony indifference or hostility by the space of an ocean or mountain range — or a line in some governmental white paper. Christ's example shows involvement as a priority with little concern for impact or public respect. — Wayne Burkhart, Brutus, Mich.

Thank you for printing Vern Miller's view on "The Church and Public Policy" (May 15 issue). I was somewhat disturbed by the views of Christenson on the same subject in the Apr. 3 issue, especially after hearing Hubert Schwartzentruber's illustrated lecture on the theme "Beyond Religion" in which he emphasized the need for personal involvement in righting the wrongs inflicted on the poor and minority groups as well as pricking the consciences of those responsible for the public policies. I read Christenson's article again, but I didn't respond then because, according to him, I don't have the "expertise to deal intelligently with social problems." If my only response is to be, as he says, in the area of personal relations — husband, children, neighbors — aren't we in danger of making our worlds terribly small?

We need more persons like Miller and Schwartzentruber who have lived or are living in these situations to prod us out of our apathy

and keep us from the temptation to do nothing because we don't know enough about it. — Grace Weber, Kitchener, Ont.

"The Church and Public Policy (Another View)" by Vern Miller in the May 15 issue of the *Gospel Herald* expresses excellent insight into the oversight of the Christenson article of Apr. 3. I am alarmed when my brothers plead for less political involvement and social action to bring about justice for the poor when they themselves support without question a system that seems good to the affluent, but may be destroying a whole nation.

I lived in a major urban ghetto during the explosions of the middle and late 60s. A few people in power could read the "smoke signals" and actively supported movements for human justice. The flames died down in the hard-core oppressed communities and the nation grew tired of listening to the voices of the oppressed. The church cried for noninvolvement in the political arena while it silently voted into power a man of "law and order."

I predict the fires are not out. Should the flames spring up again it will not be in the ghetto, but many symbols of the unyielding power structure that oppresses the poor will be engulfed in the flame.

If I were a prophet my message to the brotherhood now would be, "Woe unto those who do not understand Vern Miller but cleave unto Christenson. Woe unto those who ignore the poor and oppressed while they themselves get rich. Woe unto them that refuse to see the crimes committed by the U.S. in Vietnam and Cambodia. Woe unto them that can sleep well in the suburbs while many in the ghettos are cold and hungry. Woe unto them that will not grant amnesty to those that refused to participate in war crimes. Woe unto them who refused to see the inhuman conditions of our nation's prisons.

"Surely the 'Watergate' shall open wide and the floods thereof will carry away the fortresses built on high places. Those who lived by deceit and benefited from deceit shall only be saved from the flood as they strip themselves bare and swim to the community of the oppressed, acknowledge their sin, and join hands to rebuild a society destroyed by the mighty, rushing waters from 'Watergate'."

I am, however, not a prophet, so I have no right to say that. Should a prophet utter those words I would say, "Amen." — Hubert Schwartzentruber, Goshen, Ind.

I want first of all to express my appreciation for the *Gospel Herald* and the fine work of Brother Drescher. Especially am I grateful for the article, "The Church and Public Policy," in the May 15 issue. I, too, am greatly disturbed by the apathy of so many Christian people toward the issues of public policy and social justice. When people's programs are scuttled in favor of economy and 2.4 billion dollars are spent for a malfunctioning space lab it seems to me it is time for the church to raise its prophetic voice. Thanks to Vern Miller for stating the issue so clearly and forcibly. — Eldon Schertz, Lowpoint, Ill.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Birky, John and Suzanne (Good), Wanatah, Ind., second child, first daughter, Kimberly Sue, Apr. 23, 1973.

Burkholder, Owen and Ruth Ann (Augsburger), Harrisonburg, Va., first child, Minnette Ann, Apr. 20, 1973.

Hostetler, Lowell and Carolyn (Troyer),

Middlebury, Ind., first child, Deven Lamont, Mar. 25, 1973.

Krabill, Lyle and Carolyn (Gerig), Portland, Ore., first child, Kristin Denise, May 21, 1973.

Litwiller, Walter and Janice (Horsch), Hope-dale, Ill., second child, first daughter, Tonya Kae, May 22, 1973.

Martin, Floyd and Naomi, Quakertown, Pa., fourth child, third daughter, Kristen Alycia, Mar. 5, 1973.

Martin, Harold H. and Mildred (Hoover), Ephrata, Pa., first child, Doris Ann, Mar. 26, 1973.

Nafziger, Tom and Shirley (Klopfenstein), Sarasota, Fla., a son, Todd Eric, Feb. 20, 1973.

Pfeiffer, John and Jean (Stanley), Palm Harbor, Fla., third child, first son, Joel Fletcher, Apr. 30, 1973.

Ramseyer, Myron and Myrna (Nussbaum), Sterling, Ohio, second son, Stephen Alan, Apr. 26, 1973.

Stahl, Jacob A. and Rachel (Landis), Lititz, Pa., sixth child, fifth daughter, Rebecca Dawn, May 24, 1973.

Townsend, Donn and Daisy (Beiler), West Lafayette, Ind., first son and first daughter, Robert Donn II and Angelyn Ruth, May 15, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Badertscher — Hostetler. — Dennis Badertscher, Orrville, Ohio, Church of Christ and Marla Hostetler, Orrville, Ohio, Orrville cong., by J. Lester Graybill, May 19, 1973.

Bechler — Kilmer. — Roger Bechler, Goshen, Ind., and Melody Kilmer, Goshen, Ind., Clinton Frame cong., by Vernon E. Bontreger, May 5, 1973.

Brenneman — Seguin. — Don Brenneman, Goshen, Ind., and Donna Seguin, Kitchener, Ont., May 20, 1973.

Garges — Halteman. — Henry W. Garges, Harleysville, Pa., and Deborah Halteman, Souderton, Pa., both of Franconia cong., by Floyd Hackman, May 5, 1973.

Harris — Fleck. — Kenneth Harris, Springfield, Ohio, Church of God, and Roxanne Fleck, Grabbill, Ind., First Mennonite cong., by David Harris (brother of the groom), Apr. 14, 1973.

Hofstetter — Boughner. — Rodney Hofstetter, Apple Creek, Ohio, and Betty Jo Boughner, Orrville, Ohio, both of Kidron cong., by Bill Detweiler, May 5, 1973.

Kauffman — Gerber. — Thomas Kauffman, Wölcottville, Ind., United Methodist Church and Amy Gerber, Orrville, Ohio, Orrville cong., by J. Lester Graybill, May 19, 1973.

Kremer — Zehr. — Timothy Alan Kremer, Mt. Pleasant, Iowa, and Lynn Ann Zehr, Newfane, N.Y., both of First Mennonite cong., La Junta, Colo., by Wallace Jantz, Mar. 10, 1973.

May — Radhe. — Harry W. May and Barbara Lynn Radhe, both of Sarasota, Fla., Tuttle Avenue cong., by Merle G. Stoltzfus, May 26, 1973.

Mishler — Fisher. — Allen Mishler, Lagrauge, Ind. Shore cong., and Mary Elaine Fisher, Millersburg, Ind., Clinton Frame cong., by Vernon E. Bontreger, Apr. 27, 1973.

Schmucker — Mast. — Brad Schmucker, Millersburg, Ohio, Millersburg cong., and Diane Mast, Orrville, Ohio, Martins cong., by Bill Detweiler, May 11, 1973.

Stoltzfus — Groff. — Ralph E. Stoltzfus, Parkesburg, Pa., Parkesburg cong., and Erla M. Groff, Lancaster, Pa., Mellinger cong., by Paul G. Landis, May 19, 1973.

Swartz — Good. — John Robert Swartz, Harrisonburg, Va., Pike cong., and Anna Mary Good, Dayton, Va., Bank cong., by Lloyd S. Horst, May 5, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Beare, George H., son of Robert and Ella Beare, was born in La Platt, Neb., Nov. 25, 1898; died of a heart attack at Albany, Ore., May 10, 1973; aged 74 y. 5 m. 15 d. On July 8, 1920, he was married to Ida Swartzendruber, who survives. Also surviving are one granddaughter, 2 great-grandchildren, and one brother (William Beare). Two daughters (Evelyn and Allene — Mrs. Menno Horst) preceded him in death. In August 1926 he was ordained to the ministry. He served as a missionary in India until 1951. He served the Seventh Street Mennonite Church in Upland, Calif., from 1956-1964. After his retirement he served as interim pastor at Faith Mennonite Church, Downey, Calif., and at the Plainview Mennonite Church, Shedd, Ore. He was a member of the Seventh Street Mennonite Church. Funeral services were held at the First Mennonite Church, Upland, Calif., May 14, in charge of Roger Richer, Milo Kauffman, and Stanley Weaver; interment in Bellevue Mausoleum, Ontario, Calif.

Eshleman, Marion C., daughter of Charles S. and Annie (Brewer) Charlton, was born at Williamsport, Md., Nov. 17, 1890; died at the Washington County Hospital, Hagerstown, Md., May 15, 1973; aged 82 y. 5 m. 28 d. She was married to Jonas C. Eshleman, who preceded her in death. Surviving is one brother (Roger O. Charlton). She was a member of the Salem Ridge Mennonite Church. Funeral services were held at the Leaf Funeral Home on May 17, in charge of Norman Martin; interment in Clear Spring Mennonite Cemetery.

Greider, J. Roy, son of Abram and Lillie (Forrey) Greider, was born in Silver Spring, Pa., Sept. 8, 1893; died unexpectedly at the Lancaster General Hospital, Lancaster, Pa., Apr. 25, 1973; aged 79 y. 7 m. 17 d. On Nov. 18, 1921, he was married to Ada Risser, who survives. Also surviving are 2 sons (Jay R. and J. Robert), one daughter (Lilly Ann — Mrs. William C. Nichol), 5 grandchildren, one great-grandchild, and one sister (Mrs. Myrtle Garvin). He was a member of the Mount Joy Mennonite Church, where funeral services were held on Apr. 28, in charge of H. Raymond Charles and Henry W. Frank; interment in Risser's Mennonite Cemetery.

Jantzi, Aaron, was born at Wellesley, Ont., May 28, 1900; died at the Saginaw Community Hospital, Saginaw, Mich., May 11, 1973; aged 72 y. 11 m. 13 d. On Dec. 28, 1920, he was married to Barbara Bauer, who preceded him in death on June 5, 1971. Surviving are one daughter (Mrs. Dorothy Schroeppel), one son (Gerald A. Jantzi), 3 grandchildren, and one great-grandchild. He was preceded in death by one son (Clarence) and his brothers and sisters. He was a member of the Pigeon River Mennonite Church. Funeral services were held in charge of Loren Dietzel.

Kanagy, L. Glen, son of Levi and Rebecca (Knepp) Kanagy, was born in Logan Co., Ohio, Dec. 23, 1893; died in Morrow Co., Ohio, May 3, 1973; aged 79 y. 4 m. 10 d. On Dec. 8, 1920, he was married to Leona Detwiler, who survives. Also surviving are 2 sons (Paul and Joe S.), 2 daughters (Lois — Mrs. Walter Fenton and Janice — Mrs. Earl Spitzer), 22 grandchildren, and one sister (Laura — Mrs. Ira Plank). He was a member of the South Union Mennonite Church, where funeral services were held on May 6, in charge of Howard S. Schmitt and Murray Krabill; interment in South Union Cemetery.

Kauffman, Harold Y., son of David G. and Anna (King) Kauffman, was born in Garden City, Mo., Oct. 27, 1908; died of heart failure at Harrisonburg, Va., May 13, 1973; aged 64

y. 6 m. 16 d. In July 1935 he was married to Wilma Kropf, who survives. Also surviving are 8 children (Mrs. Verla Fae Haas, Zella Maxine and Zolla Pauline Kauffman, Wayne David, Dwaine Daniel, Dwight Allen, Elton Lee, and Dennis Gehl), 11 grandchildren, one sister (Mrs. W. W. Kauffman) 2 brothers (Floyd and Nelson Kauffman), and one foster brother (Dale Hunt-inzer). He was a member of the Lindale Mennonite Church, where funeral services were held on May 16, in charge of Moses Slabaugh and John R. Mumaw; interment in the Lindale Mennonite Cemetery.

Kremer, Jake J., was born in Milford, Neb., June 1, 1888; died at Ontario, Calif., May 5, 1973; aged 84 y. 11 m. 4 d. He was married to Malinda —, who preceded him in death. Surviving are one son (Lyle), 2 daughters (Mrs. Lee Schrock and Myrna Kremer), 6 grandchildren, 12 great-grandchildren, one sister (Mrs. Anna Eicher), and 2 brothers (Joe and Amos Kremer). He was a member of the Seventh Street Mennonite Church. Funeral services were held at the First Mennonite Church Upland, Calif., in charge of Roger Richer and George Beare; interment in the Bellevue Mausoleum, Ontario, Calif.

Lugbill, Harvey, son of John C. and Anna (Yoder) Lugbill, was born in Allen County, Ind., Oct. 28, 1898; died at the Parkview Memorial Hospital, May 16, 1973; aged 74 y. 6 m. 18 d. He was a member of the Leo Mennonite Church, where funeral services were held on May 19, in charge of Earl Hartman and Orvil Crossgrove; interment in the Leo Cemetery.

Stoltzfus, Stephen H., son of Christian U. and Malinda (Mast) Stoltzfus, was born at Morgantown, Pa., July 18, 1884; died at Morgantown, Pa., May 20, 1973; aged 88 y. 10 m. 2 d. On Nov. 28, 1912, he was married to Sadie Kurtz, who survives. Also surviving are 4 sons (Emery, Leroy, Clarence, and Ralph), one daughter (Mae — Mrs. Phares Shreiner), 15 grandchildren, and one great-grandchild. He was a member of the Conestoga Mennonite Church, where funeral services were held on May 23, in charge of Nathan Stoltzfus, Harvey Z. Stoltzfus, Christian Kurtz, and Ira A. Kurtz; interment in the Conestoga Church Cemetery.

Yoder, Alta, daughter of John and Sarah (Diener) Kennel, was born in Lancaster Co., Pa., Sept. 25, 1894; died at the Riverside Hospital, Newport News, Va., Apr. 17, 1973; aged 78 y. 6 m. 23 d. On Dec. 17, 1922, she was married to Harvey E. Yoder, who survives. Also surviving are 3 daughters (Sarah — Mrs. Lloyd Weaver, Jr., Erma — Mrs. J. Paul Lehman, and Twila — Mrs. Kenneth Brunk), one son (John David Yoder), 15 grandchildren, and one sister (Kate Yost). One son (Chris) preceded her in death. She was a member of the Warwick River Mennonite Church, where funeral services were held on Apr. 21, in charge of Kenneth G. Good and Truman H. Brunk, Jr.; interment in the Warwick River Church Cemetery.

Cover photo by Robert Maust.



ROSANNA OF THE AMISH J. W. Yoder

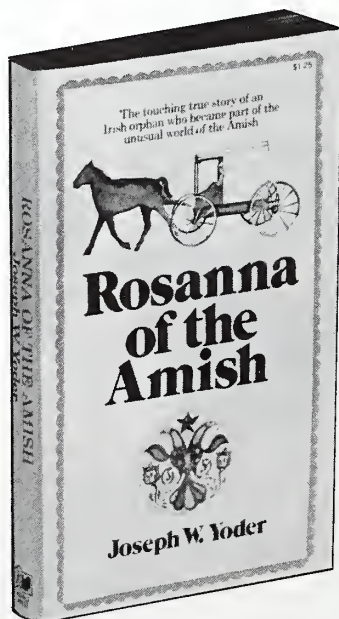
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PROVIDENT BOOKSTORE



calendar

Virginia Conference Sessions, Harrisonburg, Va., July 19-22.
Iowa-Nebraska Conference, Beemer, Neb., July 31 — Aug. 2.
Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.
Nationwide Bible Fellowship Meeting, Missionary Campgrounds, 7 1/2 miles south of Elkhart, Ind. (on Co. Rd. 9), Aug. 15-17.
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

items and comments

Factor in Watergate Case

A Massachusetts theologian charged that "White House religion" is a factor that must be considered in the Watergate scandal.

"Too much of what passes for evangelism today seeks the salvation of souls and allows the damnation of society," according to Dr. Gabriel Fackre of Andover Newton Theological School, Newton Center, Mass.

"Thus a White House religion that insulates the leaders of government from the prophetic words cohabits with a White House ethics of deceit and dishonesty," he told the Florida Conference of the United Church of Christ.

Member Loss of 35,789

A membership loss of 35,789 was reported by the Lutheran Church in America during 1972, and its president has predicted that this trend will continue in the future.

Dr. George F. Harkins, LCA secretary, reported to the church's Executive Council that the figure for the end of 1972 was 3,155,102, compared with 3,190,891 in 1971.

Dr. Robert J. Marshall, president of the denomination, said that "clearing the rolls" and improved reporting methods accounted for some of the decline in baptized members. But, he added, "We can expect continuing loss as mobility makes evangelism efforts more difficult."

Fears Crop Failures Could Leave Millions Hungry

The prospect of hungry millions and higher food prices has been raised as likely should the weather conditions this year result in serious crop failures in one or more major producing areas.

This danger was sounded by Eric Ojala, assistant director-general of the Food and Agriculture Organization (FAO) in Rome, during a meeting of the Economic Committee and also at a press conference.

He told reporters that wheat crops had fallen sharply, reserves were down to 30 million tons from 50 million last year, and that no adequate buffer existed "to weather" another bad year safely.

Told "Glossalalia" Is of Minor Import

"Glossalalia," the phenomenon of speaking in tongues, was considered to be of minor importance by two speakers at the 105th annual meeting of the Chris-

tian Holiness Association.

Wilber F. Dayton, president of Houghton (N.Y.) College, a Wesleyan Church school, and Richard S. Taylor, professor of missions and Christian theology at Nazarene Theological Seminary, Kansas City, Mo., discussed speaking in tongues and other gifts of the Holy Spirit.

A general rule regarding tongue-speaking, Mr. Dayton suggested, "seems to be that when . . . [tongues] are not sought they are not experienced." He asserted that "the outpouring of the Holy Spirit is practically never accompanied by tongues in modern times except where people have been taught to seek and expect them."

In the Bible, the educator said, "there is no whisper of tongues in the recorded words of Jesus or in the four Gospels aside from a passing reference of uncertain meaning in the disputed long ending of Mark. . . . In Acts we find the only three reported historical events of tongues in the New Testament. There is no command, exhortation, promise, suggestion, or evaluation, simply the historical statement that people so spoke."

More Abortions Than Births

A report by the New York State Health Department shows that there were more abortions than births in the state last year — 278,000 abortions to 252,278 live births.

However, almost all of the births were to mothers who were state residents, while more than half of the reported abortions were performed on out-of-state women.

The ratio of induced abortions to live births has been steadily rising in New York state since the liberalized abortion laws were passed in 1970.

There was an average of four births to every abortion in the first year of the liberalized law. The ratio rose to about three births per abortion in 1971. In 1972, for the first time, abortions outnumbered live births.

Hatfield Sees Presidency Victimized "by Our Idolatrous Expectations"

Sen. Mark O. Hatfield holds that there is an "idolatry of the presidency" which makes the "temptations and burdens that fall on the shoulders of any mortal man who occupies that office to be almost inevitably unbearable — and corrupting."

"That is why any president deserves our compassion and needs our fervent prayers. For in certain ways, he is victimized by our idolatrous expectations," he said in remarks at the Chicago

Mayor's Prayer Breakfast.

"There is often a cultism that springs up around personalities of power. Perspective becomes lost and reality is distorted as the ego is constantly massaged," the lawmaker said. "The plaudits, the honor, and the unswerving allegiance can create a moral vacuum. So bribes become referred to as inappropriate gifts. Crime is reduced to misguided zeal. Lies become misspoken words. But the fault lies with us all," said Sen. Hatfield, Congress' best-known spokesman of evangelical Christianity.

He asserted that the American people want "so desperately" to believe in "man-centered power," to place such a "total and uncritical faith in our institutions," and to believe that "God blesses America more than He blesses any other land" because "we have let the well-springs of deep spiritual faith in our lives run dry."

"God-Talk" Requires "Integrity"

The Nixon Administration's "God-talk is cheap unless it is backed up with integrity in government," a United Methodist bishop said in reference to the Watergate scandal.

Bishop James Armstrong of Aberdeen, S.D., added that integrity is more important than words.

"We have had few if any Administrations in recent years that have been more self-consciously religious. There has been frequent reference to God in public statements, open identification with popular religious figures, and White House services."

The bishop said that Watergate shows the American people they must "be wary of embracing earth-bound messiahs" and "short-sleeve religious piety."

But he warned against "gloating over" or finding pleasure in the scandal for, he said, Watergate is a national tragedy.

Bishop Armstrong was interviewed while in Nashville to speak at a conference sponsored by the denomination's Board of Discipleship.

He was asked about his views of well-known evangelists, particularly Rev. Billy Graham, speaking on national moral issues.

The bishop replied that Mr. Graham "is called as each one of us is called to be a Christian and a Christian will say something about the Christmas bombing (of Hanoi), Watergate, and other issues."

Bishop Armstrong added that he feels Mr. Graham's comment, explaining why he had not publicly condemned the Christmas bombing, that he was not an Old Testament prophet was "irrelevant."

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Jesus Christ or Caesar?

Guest Editorial

Because of his noteworthy editorial of January 16, the *Gospel Herald* editor received considerable reaction. Has the atmosphere sufficiently cleared of the smoke and the dust for a few further reflections?

Responses indicate that some readers pledge their first loyalty to Jesus Christ. Some also indicate a divided loyalty, both to Jesus Christ and to Caesar! The question still remains for all to answer: Will we worship the god in Washington, or will we rather turn with pure eyes toward the God of heaven? Will we say unequivocally and most emphatically as the confessing Christians of the first century when they confessed, "Jesus Christ is Lord."

It seems to me that all of the events which have occurred on the Washington screen of politics during the first one third of this year should make it possible for every Christian to make a clear ethical choice! No one should be confused any longer.

The psalmist stated the case when he said, "It is better to trust in the Lord than to put confidence in princes." The prophet Isaiah pronounced judgment upon those who put their trust in military might by saying, "Woe to them that go down to Egypt for help; and stay on the horses, and trust in chariots, because they are many." So the Christian who sees the tragedies of failure in the political world can be sure that when the earthly powers in whom some put their trust, suddenly collapse, he simply says that "Jesus Christ is the same yesterday, today, and forever."

Watergate floods the news media and has already precipitated one of the greatest shake-ups in the history of the United States government. More and more persons in high places are being named for their complicity. The erosion of persons continues and it is anybody's guess how many more casualties will be named among the highest government officials. Confidence of people in their government is tremendously shaken and many even question whether the present administration will be able to govern the nation, let alone how to relate to other nations. It really is not wonder that questions are being raised as to whether the FBI will ever be able to regain its lost credibility. But Watergate has not caused the sacrifice of human lives like the bombings of North Vietnam. A question still remains as to whether the bombings may have

been intended to take the heat off Watergate?

Some of us can remember the witch-hunting days of the late Senator Joseph McCarthy era. The tragedies of those times and the possibility that any American citizen living then could become a casualty like Alger Hiss. A few of us can remember the Teapot Dome oil scandal. (An event that so completely turned off some of us from politics because we had the truth of the above-quoted Psalm 118:9 indelibly inscribed upon our hearts.)

Indeed all of us do want to be loyal citizens of our nation, and some of us at least will even say like the three Hebrew children who lived in Babylon and who were a part of the ruling community, "We will not serve thy gods, nor worship the golden image [political powers of this world]."

Sometimes it is awfully difficult to make decisions. But for many of us it is clear that we cannot give our financial support to political parties. The work of the kingdom needs our dollars and with our supreme loyalties to the King of kings, we will determine where our money shall be used.

Again it is clear for many Christians that the only confession that can be made is that "Jesus Christ is Lord." As such they could not allow themselves to become involved in partisan politics, because they do remember so much corruption, as for instance, the ancient Vare machine of Philadelphia, Tammany Hall of New York City, and the Daley machine of Chicago. Christians do not want their good name as "Christ followers" to become marred by allowing any other loyalty to displace this supreme loyalty to Jesus Christ!

So for those who would be the disciples of Christ, bearing the cross, it is possible to give only second place or even last place to Caesar. It is clear that a national religion (civil religion) is not a Christian religion. Our confession is clear for now and all time that "Jesus Christ alone is Lord." One just cannot worship God and country! There must always be a clear distinguishment between God and country. The Christian simply lives in a country, but he worships the God of heaven to whom he pledges his supreme loyalty.

— John E. Lapp, Lansdale, Pa.



GOSPEL HERALD

June 19, 1973



The Question We Must Ask

by Paul M. Lederach

Maybe it is because I'm getting older, or because life is getting more complex and fast-paced, or because the changes in the world are more radical and far reaching making me feel unable to cope with them — whatever the reason, I am growing in my opinion that Paul's question, "For what does the scripture say?" (Rom. 4:3, Gal. 4:30) is one of the most significant ones we can ask.

Sometimes I feel that some Christians want to go anywhere but to the Scriptures to find help for personal problems, for decisions at home with spouse and children, for direction on the job, in the neighborhood, nation, and even in the church.

Solutions of Ann Landers to marriage and family problems may be more familiar to many Christians than those of Jesus and the apostles. The philosophy of business letters and trade journals may be accepted more quickly and vigorously by believers in the business world than those offered by Jesus and Paul.

Promises of politicians and the lure of political power are more quickly embraced than the way of prayer, meeting evil with good, and suffering love. And the findings and observations of social scientists are considered more relevant to today's issues than ancient writings from ancient cultures.

For what does the Scripture say? Of course, the Bible cannot answer every question put to it! The Bible was not intended to do that. But it is my belief that the Bible, along with the teaching, leading, and clarifying work of the Holy Spirit, and the giving and receiving of counsel among brothers and sisters in Christ, will not only yield insights and point the direction for

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dealing with central life issues, but also will yield explicit directives for specific behavior.

There are many problems inherent in discovering what the Bible has to say: What the writer actually said, what his intentions were, what resources were used, what literary forms and why, who originally received the writing, what was their situation, and how did they understand the writing — all these must be investigated. How the church has responded to and made use of the writings across the centuries must also be explored. Of course, some persons have worked at all these problems and missed the message. More often the tendency is to give up. The problems are so complex, there is no use to try! Then the temptation comes to go in the other direction, to study the Bible in a surface way as a source of proof texts to support what one happens to believe at the moment.

The complexity of Bible study may lead persons to say, "We really can't tell what the Bible says," and so they feel free to do as they wish or as society suggests. The surface-type proof texting on the other hand may encourage persons to codify conduct with rigid, inflexible demands. Both positions are attractive in our highly individualistic society. But the Bible studied in the context of a Spirit-led brotherhood encourages neither an "I'll do my thing" or a "law and order" mentality.

The Bible needs a brotherhood; the brotherhood needs a Bible. The greater the interaction between brotherhood and Bible, the greater the witness; the greater the distinction between church and world, the more Christlike the brotherhood becomes.

As the brotherhood studies the Bible, it will discover more and more implications of being "born again" into a new family (the people of God) and into a new kingdom (Jn. 3:3) in which Jesus is Lord. It will discover that being born again includes the "renewal of your mind" (Rom. 12:2), a mind not conformed to the world, to the wisdom of men, to the findings and solutions of secular scholars, or to the views and programs of the state. To be born again means a new family.

A New Family

As members of the new family study the Bible they will discover much that bears on homelife. Many in the new family do indeed have families of flesh and blood. They love and care for them. But many in the brotherhood do not have families of their own. The gifts of the single will be appreciated as contributing to the furtherance of the church. 1 Corinthians 7:25-34. Those desiring marriage will be helped to secure mates "in holiness and honor, not in the passion of lust like heathen who do not know God" (1 Thess. 4:5).

Today's courtship practices with emphasis on lust and premarital sex as portrayed in films, widely distributed magazines, and encouraged by secular counselors will be

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openly examined and refuted by brothers and sisters concerned that each person grow without spot or wrinkle.

Faithfulness will be encouraged among those who are married. Divorce among believers will be seen as a denial of the gospel which has at its heart the breaking down of the walls of hostility. Ephesians 2:14-16. Homosexuality, though common in the world, will not be found among believers, because, as Paul wrote, "You were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God" (1 Cor. 6:11).

A New Citizenship

Bible study among those reborn into the kingdom of God will bring into sharp focus the implications of their national citizenship. For natural man his homeland has great importance, for the reborn somewhat less. Philippians 3:20. Those whose commonwealth is in heaven are ready to stay in one country or go to another. As children of Abraham, they are obedient in response to Jesus their Lord (Commander-in-chief, President, King).

The purpose of the kingdom of reborn citizens is to bring all men to a knowledge of Jesus Christ. Thus nationalistic desires to be biggest, or best, or most powerful are not shared. If anything, they are criticized or witnessed against.

In the new kingdom citizens seek primarily to love and to serve. Romans 12:12-21. The so-called national enemies of the moment are seen as men for whom Christ died, to be loved, served, and witnessed to rather than killed. Matthew 5:43-45. The use of political power and pursuit of military might are rejected by the reborn citizens as they pursue the ways of prayer, meekness, and suffering love.

Citizens of the kingdom realize that their rebirth and their life in Christ's kingdom is a very political thing, for every time they assemble they say, "We have a Lord who precedes national leadership; we have an allegiance that transcends national boundaries and aspirations; we have a hope that is not tied to the history of any nation; we have goals and ways of working that are the ways of life." (The ultimate power of the state is death, whether capital

GOSPEL HERALD

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John M. Drescher, Editor

David E. Hostetler, News Editor

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

punishment or military might. Note, too, the power of death is in the hands of the devil. Hebrews 2:14.)

At this moment Bible study is much needed among kingdom members to combat a growing error—the use of Romans 13 and Luke 20:25 to defend a civil religion in which the church blindly supports the state or allows itself to be prostituted by the state for its purposes.

Kingdom members recognize that under whatever government they live they are aliens, pilgrims, and strangers. They pray for the rulers (along with all rulers in the world), they obey the laws (that don't conflict with allegiance to Christ), and they witness by word and deed to the truth of the gospel.

A New Mind!

The new birth has been associated primarily with certain moral and emotional changes—a renewed mind suggests new ways of thinking, new attitudes, new values, new goals, and new knowledge—which take the teachings of Jesus and the apostles seriously as revealing the mind and will of God. Persons with renewed minds are not conformed to the thought patterns of this world—concerning pleasure (Pet. 4:1-5), wealth (1 Tim. 6:3-17), poverty (Eph. 4:28), oppression (Lk. 4:18), greatness (Lk. 22:24-27)—to name a few.

The transformed mind which brings every thought into captivity to Christ is misunderstood—to those who fail to sense the radicalness of discipleship, it is *sick*; to those who want to “do their thing,” in their own time, in their own way, it is *rigid*; to those who use religion to support personal power and acquire gain, it is *demonic*; to those who identify religion with the state, it is *unpatriotic* or *subversive*; to those who like the Athenians always pursue the new, it is *outdated* and *irrelevant*. But to brothers and sisters who gather around the Lord and His Word it is the sound mind (2 Tim. 1:7); it is the *mind of Christ*—humble, loving, serving, obedient even unto death (Phil. 2:5-11).

I feel deeply that every congregation should commit itself to serious Bible study, both individually and corporately. This is not to cast reflection on Sunday school efforts nor on the preaching of faithful pastors—it is just that Bible study is needed on a careful, serious, disciplined level.

I am amazed at the evidences of study in the early church. There are many indicators that the Old Testament was carefully studied. The words of Jesus were seriously considered and applied. The many doctrinal statements found in the New Testament (Eph. 4:4-7; 1 Tim. 2:5; Phil. 2:5-11) suggest that they transmitted doctrine one to another with precision.

The early Christians dealt with moral issues. The “put offs” and the “put ons” and the catalogs of virtues and vices in Paul's epistles (for example, Colossians 3:5-14) are in reality outlines for studies of morality. These outlines are exceedingly appropriate today (and needed!).

The Bible, the Spirit, brothers in Christ all are available to help us find the way in the world today. All three are essential. I think back to the Bible conferences around the turn of the century, and I wonder whether we should not be searching for their equivalent at the end of this century. In what ways should brothers and sisters gather to study the Bible together, to allow the Holy Spirit who inspired the Word to teach them, and to discern the mind of the Lord of the church for their life, witness, and service in the world? For what does the Scripture say?



Moderator's Corner

Assembly 73 Theme and Themes

The theme for Assembly 73, “God's People in Mission,” assumes several large factors. First, that we are God's people and, second, that there is a known mission and that progress is being made toward an established goal.

A theme can mean very much to a people. It can unify efforts, stimulate action, and be a kind of measure of achievement. Some persons may shoot at random, then circle the achievement and call it success. Paul calls for all things to be done decently and in order. The Holy Spirit leads God's people to directed action with purpose and objective.

What shall be the goal for the next biennium? What is the basic challenge to the church for the period 1973-75? This will bring us to the mid 70s if the Lord tarries. What shall be the emphasis? What is the crying need? Some suggestions might be:

1. A call to biblicism.
2. A new interpretation of discipleship.
3. Home and family life education.
4. A new sense of responsibility relative to possessions.
5. A new awareness of ministry as it involves the total brotherhood.

Or is there some theme you have in mind that should be added? If you have such, send it to:

Mennonite Church
10600 West Higgins Rd.
Rosemont, Ill. 60018

Pray that the theme for Assembly 73, “God's People in Mission,” may become an actuality for the total brotherhood. — A. Don Augsburg, moderator, Mennonite General Assembly

You . . . Jesus . . . and the Law

by Leighton Ford

A new wave of paganism is sweeping across the Western world. The moral foundations on which our societies once stood are steadily being chipped away. Disregard for the teachings of the Ten Commandments and of Jesus is becoming more blatant and obvious. The "permissive" society is becoming more open all the time.

Recently the Supreme Court of the United States made a sweeping decision which said that no state could bar abortion before the seventh month of pregnancy. The Court said much about the rights of the mother to control her own body, but little about the rights of the unborn child and hardly anything about the rights of the father. But the really startling thing is that the Court appeared to base its decision partly on an appeal to pagan religion. It said that "ancient religion" did not bar abortion. But Christianity and Judaism *did* bar abortion, so the Court can only be referring to paganism such as existed in the Roman Empire before Christ.

We are all aware, I am sure, of the growing cynicism toward honesty and moral integrity. Many movies are cleverly calculated to work up sympathy for the criminal or for the couple having an extramarital affair. Even hijackers, particularly those who have escaped with large sums of money, earn the admiration of some people. Surely this says something about the breakdown of our ideals!

Although I'm not at heart a pessimist, I believe we can expect more lawlessness the further we get from God. One of the basic definitions of sin in the Bible is "lawlessness." In society this means anarchy; in individuals it implies "do your own thing."

Yet there is a countertrend to lawlessness. We are learning that we cannot live effectively without law, either as individuals or as a society. A reaction is setting in against soft living and low standards. Dr. Dean Kelley, in his book *Why Conservative Churches are Growing*, shows that since 1960 liberal churches have lost ground while churches which make hard demands on people have mushroomed!

What should be our stance as Christians at this point in time? While we can't go along with the "anything goes" attitude, we also have to beware that we not just react and become hard-line legalists. There is a grave danger that an overpermissive society can suddenly swing into a dictatorship. The answer is that we are not to conform either to the anarchy or the legalism of our times. Rather we are to be transformed by the "mind of Christ" (see Romans 12:2), which is revealed to us in the Sermon on the Mount.

Jesus stated: "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfil them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven."

Jesus made His position clear: fulfillment, not abolition, was His purpose! Christ "fulfills" and "completes" the law in three ways.

First, He gives it a deeper meaning. He shows that the law of God demands more than living by a code of rules. It demands both clean hands and a pure heart. The law said, "Do not kill." Jesus said, "Do not have unjust anger." The law said, "Do not commit adultery." Jesus said, "If you look on a woman to lust you have already committed adultery in your heart." God looks on the heart, not just the actions, says Jesus.

Second, Jesus fulfilled the law by perfectly obeying it in His own life. He "fulfilled all righteousness" by His actions and in His Spirit. And He did this not only in His sinless life, but in His atoning death. By His death, Jesus gave us a new motive for righteous living. "If you love me," He said, "You will keep my commandments."

Third, Jesus fulfills the law by giving us the power to live it. "I can will what is right, but I cannot do it" (Rom. 7:18). That's the common human confession — for doing

Leighton Ford is an associate evangelist with the Billy Graham Evangelistic Association. This is a condensation of a recent text for *The Hour of Decision* radio program.

wrong is like going downhill; doing right is like going uphill! But if we let Jesus actually come and live in us, through His Holy Spirit, what a difference that would make. "The law of the Spirit of life in Christ Jesus has set me free from the law of sin and death. For God has done what the law, weakened by the flesh, could not do: sending his Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit" (Rom. 8:2-4).

Perhaps you've been struggling with some terrible temptation or trying to find God by good works and obeying the law. But God's goodness is only found by faith! Receive the goodness that Christ provided *for* you by His death on the cross and receive the goodness that Christ will work out *in* you by His Spirit. That is the way to the righteousness of God!

A nation and society that turns from God's laws is

inviting disaster. We can no more break God's laws than we can step off a building and defy the law of gravity. In Edmund Burke's famous words, "Society cannot exist unless a controlling power on will and appetite be placed somewhere and the less of it there is within, the more there must be without . . . men of intemperate minds cannot be free. Their passions forge their fetters."

What our world desperately needs, as the outer buttresses of morality are removed, are men and women and young people who will demonstrate by their lives an inner commitment to truth and integrity. Jesus' people ought to be living models today of the mind of Christ — neither soft-living anarchists nor hard-lining legalists, but people disciplined in mind, body, and actions to show that the answer is "faith working by love."

God help us to turn to Christ in faith and by the power of His Spirit to show that His commandments are not grievous burdens, but the gateway to freedom that is freedom indeed!



The Forgotten POWs

by Luann Habegger

The American public is suffering from selective amnesia. While unwilling to forget the "offenses" of American draft resisters, the public has blotted from its memory other victims of the Vietnam War. While celebrating the return of 588 American POW's, the public has forgotten the 200,000 political prisoners (other estimates range from 35,000 to 300,000 — a lot in any case) who remain imprisoned throughout South Vietnam.

In early February a Mennonite from Kansas sent the MCC Peace Section, Washington office the answer he received from the State Department regarding political prisoners. "The South Vietnamese have shown leniency toward prisoners. . . . For a nation at war, its (the government of the Republic of Vietnam) record of permitting civil and political dissent has been remarkable."

I realized the brutal irony of these words after hearing Jean Pierre Debris and Andre Menras speak before representatives of church agencies in Washington. The two young Frenchmen, who went to South Vietnam in 1968 as exchange teachers, were released December 29, 1972, from the Chi Hoa prison in Saigon after being confined for 2 1/2 years. They were imprisoned for unfurling a National Liberation Front flag outside the National Assembly of Saigon and for scattering leaflets written in Vietnamese that urged peace.

Since their release, Debris and Menras have been traveling throughout the world "to say what has to be said, even

to those who do not want to be concerned, to those who take refuge in their selfishness." Atlee Beechy and Doug Hostetter, MCC representatives, heard the Frenchmen address those present at the Rome Conference on the Reconstruction of Vietnam. In Paris, Debris told 5,000 people: "At our prison of Chi Hoa, and elsewhere, there are other ways of killing people: by giving them nothing to eat, by rationing their water, by beating them, by torturing them, by leaving them in tiger cages."

Despite international outrage after the exposure of the tiger cages in 1969, the cages were rebuilt. When the political prisoners refused to build their own tiger cages, they were put into shackles. The Thieu government then turned to its ally and received 384 new tiger cages . . . two square feet smaller than the former cages. The U.S. Department of the Navy gave \$400,000 of U.S. taxpayers' money to an American firm for the construction of the cages.

Jean Pierre Debris described the tiger cages as follows: "The cages are too low for the prisoners to stand up. They have to take turns lying down while the others crouch. The cages are kept in completely dark rooms without ventilation; most of those who manage to live in the cages have told us how they were forced in desperation to wash themselves with their own urine, even to drink their own urine. . . . Beside each tiger cage is a container of quicklime which the guards throw onto the prisoners and which burns their skin."

Political prisoners fall into three categories: those with communist connections; those who view President Thieu's

Luann Habegger serves as an administrative assistant on the Peace Section, Washington office staff. This article was written following a meeting with Jean Pierre Debris and Andre Menras.

policies as militaristic, dictatorial, and corrupt; and those who have not committed a crime but have been seized at random. Many women and children who remained in a village after it was occupied have been imprisoned and labeled political prisoners. Some individuals have been interned for up to forty-six days while the government determined the charges. Signed confessions are the main evidence used to convict people. "If they are innocent, beat them until they become guilty," is a saying familiar to the police.

During the last nine months of Debris and Menras' imprisonment they saw a new type of political prisoner arriving at Chi Hoa. In Debris' opinion the lawyers, intellectuals, professors, students, and Buddhist monks belonged to the neutral "Third Force." The July 10, 1972, issue of *Time* magazine reported that "arrests are continuing at the rate of 14,000 per month." An article appearing in the November 10, 1972, *Washington Post* said that President Thieu's closest adviser, Hoang Duc Nha, reportedly told a group of Vietnamese publishers that 40,000 "communist agents" had been arrested "in the past few weeks."

So this is peace with honor. The United States helps finance the Saigon police force, build their prisons, and train their interrogators. Many of the prisoners were apprehended by American troops during the clandestine program — Operation Phoenix.

So peace with honor means supporting a government which passes into law edicts that permit all police and military forces "to kill all those who urge the people to demonstrate and those who cause disorders or incite other persons to follow communism."

Peace with honor? According to Menras and Debris, the Thieu government has been forging records and transferring prisoners to that thousands of political captives can be reported as common criminals and kept in jail. This is a direct violation of the Paris peace treaty. Saigon and the Vietcong agreed "to do their utmost" to accomplish the exchange of prisoners "within ninety days after the cease-fire comes into effect." In signing the Paris peace accords, the United States agreed to "undertake to respect and to implement them." Nevertheless, the U.S. has winked at Thieu's efforts to hold on to its civilian political prisoners.

Peace? "Not at all!" cry the two Frenchmen. "We must not say that we have peace, that it's a cease-fire, that it's finished." Debris and Menras urged their Washington audience to "get a name or names of political prisoners from the Indochina Resource Center (1322 18th Street, N.W., Washington, D.C. 20036) and write the Thieu government. Ask why this person was imprisoned, where he is located, how long he has been in prison, the state of his health, and the date scheduled for his release. Send a carbon copy to your congressional representative and ask him or her to try and gather this information also. Write the State Department, the American Embassy in Saigon, the Saigon Embassy in Washington, and the prisoner himself. We have seen the tortures stop when there has

been international publicity . . . and start up again when there is silence.

For the twenty-six prisoners Menras and Debris knew were being tortured to death when the Frenchmen were released, the silence is deadening. Will the voice of the church break the silence? Will the prisoners in the tiger cages hear the church echo Isaiah's words: He sent me to tell the oppressed good news, to restore the broken-hearted, to announce liberation to the captives, and daylight for all those imprisoned.



Crises

In the Book of Jeremiah, chapter 12, there is a very searching and, too, very helpful question. I give it this translation: "If you have run with men, and they have made you tired, how will you do when you run against horses? If in time of peace you have become weary, how will you do in the time of crisis when the river Jordan is overflowing?" (v. 5).

Many of us modern Americans have developed resources for the hour of crisis — but we let down when peace and ordinary times come upon us. We need to develop a faith, not only for the "swelling of the Jordan" but also for easier times.

To be able to come through with a faith, strong and steady, in the hour of crisis is a grand achievement. But too many depend upon some catastrophe to draw out their best.

James Hilton once made this strong statement: "The League of Nations sickened and died from the deadliest of modern diseases — popular approval without private faith." It is no wonder that many of our dreams and hopes for world brotherhood have crashed to pieces in former days — and will do so again unless we undergird our popular plans with a private faith which moves in the direction of goodness and devotion for every individual. — Wilson O. Weldon

Wit and Wisdom

One dad said to another: "I'm not a model father. All I'm trying to do is to behave so when people tell my son that he reminds them of me, he'll stick out his chest instead of his tongue."

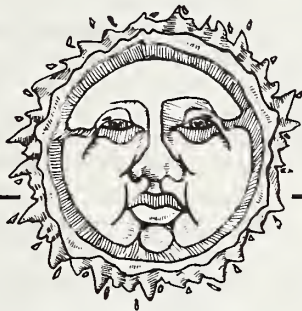
. . .

We don't give eight-year-olds much credit for deep thinking, but one of the best essays written on what a mother means came from an eight-year-old boy who wrote: "A mother is a person who takes care of her kids and gets their meals and, if she is not there when you get home from school, you wouldn't know how to get your meals and you wouldn't feel like eating them anyhow."

. . .

A gossip is one who can give you all the details without knowing any of the facts.

summer's forget-me-nots



- ☐ Family vacation
- ☐ Mennonite General Assembly
Harrisonburg, Virginia (Aug. 7-12)
- ☐ Camp
- ☐ Fishing
- ☐ Mennonite Youth Convention
Grand Rapids, Michigan (Aug. 19-24)
- ☐ Family reunions
- ☐ Mennonite Disaster Service
- ☐ Lemonade
- ☐ Congregational offerings
Your church needs faithful
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Paul M. Lederach Resigns, Congregational Lit Division

The Publishing Council for the Anabaptist Curriculum Project, meeting May 21 in Newton, Kan., unanimously decided to invite Paul M. Lederach to serve as executive director of the project.

The possibility of inter-Mennonite curriculum development and publishing was discussed a year ago in Camp Amigo, Sturgis, Mich., by Mennonite Central Committee constituents and other related groups. Out of this consultation came the proposal to develop an Anabaptist-oriented curriculum.

The Anabaptist curriculum will be a completely new graded Sunday school curriculum from preschool age through grade eight and may include youth and adult studies.

The Publishing Council is made up of representatives of those groups who agreed to cooperate on the curriculum.

Since it is impossible, due to the work loads involved, to direct the Congregational Literature Division of Mennonite Publishing House (MPH) and serve as director of the new project, Lederach is resigning from his position at MPH.

Paul M. Lederach is uniquely qualified to fill his new post, both by academic training and experience. A graduate of

Goshen College and Goshen Biblical Seminary, he received advanced degrees from Eastern Baptist Theological Seminary in Philadelphia and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He did post-doctoral studies at the University of Pittsburgh in empirical research in 1965-66. He has served as a pastor and bishop in various churches. Paul is a member of the Allegheny Conference.

Professionally, Lederach served as field secretary for the Mennonite Commission for Christian Education, 1952-59; editor, Herald Graded Sunday School Series, 1952-61; director, Curriculum Development and Service Department at Mennonite Publishing House, 1961-69; director, Congregational Literature Division at Mennonite Publishing House, 1970-73; and editor of *Builder*, 1972-73.

He is the author of *Learning to Teach*, 1964; *Reshaping the Teaching Ministry*, 1968; *Living with Kindergarten Children*, 1970; *Mennonite Youth*, 1971; and *The Spiritual Family and the Biological Family*, 1973.

Paul is married to Mary Slagell and they have four children: James, Judith, Deborah and Rebecca, ranging in ages from 19 to 12.

Shenk. Missionaries continuing in India have been reassigned to programs where they serve the larger Christian community, he says. They are also able to relate to Mennonite congregations.

For the future "we expect to intensify the patterns of fraternal relations which have been developing over the years," Shenk indicates.

Patriarch Speaks to Eastern Board Leaders

"We would be glad for the opportunity of cooperation in development work, if this is possible," said His Holiness Abuna Theophilos to leaders of the Eastern Mennonite Board of Missions and Charities at a Mennonite fellowship dinner held in his honor at Bird-in-Hand Motor Inn Restaurant, Lancaster, Pa., on May 29.

The patriarch, head of the 12-million-member Ethiopian Orthodox Church, which dates back to AD 340, had arrived in the United States on May 15 for a visit of one month, contacting church leaders and agencies which work in Ethiopia.

In discussion the patriarch mentioned that 80 percent of his fellow countrymen live from subsistence agriculture. "I feel obliged to do whatever possible to help them. A large percentage of our clergy are farmer-priests, just like the Mennonites. We have begun special training courses, both to equip them for the spiritual guidance of society and for helping improve the living conditions of their people.

In private conversation after the meeting Patriarch Theophilos invited Harold Stauffer and Hershey Leaman to meet with him for further discussion when, God willing, they visit Addis Ababa in July.

Following the fellowship meal several presentations were given as background for the discussions to follow. Chester Wenger, speaking in Amharic, reviewed Mennonite involvement in Ethiopia. Wenger and his family had served sixteen years in Ethiopia. John C. Wenger, Goshen, Ind., sketched who Mennonites are and what they believe. He pointed out that while part of their heritage is derived from the Reformers, many of the basic foundations were received from the pre-Reformation churches. John A. Lapp, also from Goshen, Ind., after noting how that the Mennonite Church and the Orthodox Church have begun to learn from each other, described the service ministries of the denomination. He emphasized, "We respond to God's love by serving others."

Properties Go to Church, Madhya Pradesh State

All properties previously held and operated by Mennonite Board of Missions, Elkhart, Ind., in Madhya Pradesh state, India, were transferred on May 11 to an Indian agency, the Evangelical Trust Association of Northern India.

S. Paul Miller, teacher at Union Biblical Seminary in Yeotmal, reported by cable that registration had been completed. The Mennonite Church in India (MCI) joins other evangelical churches across Northern India in using the properties holding service of the Trust Association.

This historic moment climaxes official arrangements to transfer all properties previously held and operated by the Board in M.P., reports Wilbert Shenk, overseas secretary. "It is the culmination of our decision in 1970 to complete Indianization by 1975," he says.

The decision respects the Mennonite Church in India to be the church, Shenk states. "We believe this the right way to go," he says, adding, "In fact, we've been

planning to do this for 25 years."

The Mennonite Church in India has gained a new sense of self-responsibility in mission, according to reports from church leaders and missionaries. P. J. Malagar, a bishop of the MCI, characterizes the earlier time of the mission as gathering people together. Now is the time of the church; the task of the Indian church is to scatter in mission, he states.

Increasingly, new people are coming to faith. A new climate of openness, search, and response seems to be evident in many parts of India, says Blanche Sell, who has served in nursing, nurses' training, and administration in India since 1949. It is not uncommon to hear of persons of non-Christian background added to the church at this place or that place, she reported in a recent chapel service at Mennonite Board of Missions.

Although no missionaries are present in Dhamtari, personnel will be assigned to India as long as requested, says Wilbert



Bishop David Thomas greets Patriarch of Ethiopia, His Holiness Abuna Theophilos

During the afternoon the patriarch and his party enjoyed a drive through the heart of Lancaster County's farmland, and a visit to the farm of Jay and Lois Garber, who only last year had experienced the hospitality of the Mennonites of Ethiopia, the Meserete Kristos Church.

As an eminent historian and linguist, the patriarch also visited the Mennonite Historical Library and Archives, Lancaster, Pa.

Getahun Dilebo in a spontaneous expression conveyed to Patriarch Theophilos the gratitude of the Mennonite hosts "for his unprecedented gesture of friendship," for taking such initiative to get acquainted, and to begin discussing matters of mutual concern.

Initial impetus for the patriarch's visit came through efforts of the theological seminary of Vanderbilt University to microfilm many of the ancient manuscripts and original paintings of Eastern Christianity in Ethiopia, many of which have begun to deteriorate with age.

Interchurch Group Plans for Prison Project

First steps toward a volunteer visitation program at Kansas State Industrial Reformatory are beginning with a mass meeting of interested persons in June and the employment of an executive secretary for the Interfaith Offender Concerns Committee.

An interdenominational meeting of those interested in starting an M-2 (Man-to-Man) program at KSIR in Hutchinson was held at the Metropolitan Baptist Church in Wichita.

Providing about half-time staff assistance in starting the M-2 program is Albert Gaeddert of Newton, Kan., employed by the Interfaith Offender Concerns Committee, based in central Kansas.

The committee grew out of an inter-Mennonite seminar on the offender in Newton last January. The seminar recommended starting the M-2 program at KSIR. The M-2 program started in Seattle

and has spread across the U.S. and Canada. A program based in Kansas City secures volunteers to visit men in the prison at Lansing, Kan.

The present offender committee, chaired by Virgil Claassen, Newton, includes official and unofficial representation from the Western District Conference of the General Conference Mennonite Church, South Central Conference of the Mennonite Church, Mennonite Brethren Church, Beachy Amish Mennonite Church, Conservative Mennonite Church, and Church of God in Christ, Mennonite. The committee is also open to non-Mennonites.

In addition to his work helping to organize the M-2 program, Gaeddert will find what services in the area are available to the offender, find how these programs interrelate, fit volunteers into the programs, or start new programs if necessary. His job began on May 1.

Medical Sociology Focused, Lancaster Study

Chester Wenger, secretary of Home Ministries for Eastern Mennonite Board of Missions and Charities, spoke at a medical sociology seminar held on June 2 at Lancaster General Hospital. The seminar, attended by 25 young doctors and chaplains, was to share experiences of Mennonite mission workers with Lancaster General Hospital personnel in the hope of establishing similar services in the United States. "I spoke on why we have a Mennonite mission program and what it is doing," Wenger stated.

Dr. Zervanos, medical doctor, was in charge of the seminar and Dr. Fox, sociology professor, questioned the visiting mission speakers, which also included Paul Leatherman, director of Voluntary Services of Mennonite Central Committee, Akron, Pa., and Paul Longacre, assistant executive secretary of MCC.

During the lively discussion period Wenger pointed out the great influence that Bible teaching has had in improving the atmosphere of mission hospitals. Wenger had served as hospital administrator at Nazareth Hospital, Nazareth, Ethiopia, for four years. The challenge of establishing successful mission-type medical services in the United States, as well as overseas, was discussed.

There is a particular need to meet the medical needs of the people at the grass-roots level. An attempt of this nature is the medical clinic at Welsh Mountain, which will be operated under Lancaster General Hospital. A former Eastern Mennonite Board missionary doctor to Ethiopia, Dr. Harold Kraybill, Elizabethtown, Pa., will be director of the clinic.

Mexico Consultation Scheduled

Workers in Mexico from seven Mennonite agencies will be invited to come together for the first time in a consultation planned for 1974.

The decision to call such a consultation was made on May 15 by a group of Mennonite mission and service administrators with work in Mexico and was encouraged by the (Mennonite) Council of Mission Board Secretaries (COMBS), which met a day later.

The group, a task force of COMBS, included Henry P. Yoder, secretary for missions of the Franconia Conference; Vernon Wiebe, executive secretary of Mennonite Brethren Missions/Services; Howard Habegger, executive secretary of the General Conference Commission on Overseas Mission; Lubin Jantzen, COM staff member; and Dan Peters, COM missionary in Mexico, now on furlough in Gretna, Man.

The task force discovered that the seven Mennonite agencies with work in Mexico have more than fifty mission and service workers there, both long-term and short-term. But the workers are separated by long distances and have done little joint planning.

The 1974 consultation would bring together nationals, missionary workers, and mission executives for a retreat experience with Bible study and general consultation.

The task force also discussed missionary role and identity, the legal status of workers, and Mexico's relation to JELAM, the Latin-American radio-television communications committee.

Summer in Bolivia for Rutschmans

LaVerne and Harriet Rutschman, teachers at Freeman Junior College, Freeman, S.D., left the U.S. the end of May for a summer volunteer mission assignment in Bolivia.

The Rutschmans join Jose and Soledad Godoy who carry on Bible teaching, house-to-house evangelism, and literacy, sewing and cooking classes in an area near the city of Santa Cruz. The Godoys went to Bolivia two years ago, the first overseas appointees of the missions committee of the Argentina Mennonite Church.

Eight to ten groups of believers, the Godoys report, are now active in the rural area of Tres Palmas. These groups are not yet organized into congregations.

The Godoys through the Argentina Missions Committee requested the assistance of an experienced missionary couple to help them in advanced Bible teaching and visitation.

The Committee accepted the Rutschmans for assignment in Bolivia.

Volunteers Study Brazilian Food Crops

Yams, papayas, and manioc were the objects of a recent training session for some Mennonite Central Committee volunteers in northeast Brazil. Donald Kempf, volunteer from Shickley, Neb., organized the meeting held at the Vitoria, Pernambuco, Agricultural Research Center.

Three agronomists at the Center agreed to teach the basic theory and the practice of growing these important crops. Volunteers come from areas in the United States and Canada, where most of the tropical crops found in northeast Brazil are never grown. They usually serve only 27-month terms.

One of the workers' goals is to help the struggling, small-acreage family farms make better use of their energy, experience, and resources.

The yam, a tuberous plant that looks much like a sweet potato, is an important nutritious root crop. Yams could be more widely planted in the fertile coastal regions, where the volunteers live and where the northeast Brazil population is most heavily concentrated.

Medical Journals Sent to North Vietnam

Mennonite Central Committee has subscribed to six medical and two scientific journals for the Viet Duc Huu Nghi Hospital in Hanoi, North Vietnam.

Professor Ton That Tung from the Viet Duc Hospital requested the journals from John A. Sullivan and Dr. George Perera, an American Friends Service Committee (AFSC) team who visited Hanoi, July 15-22, 1972. Sullivan and Perera went to Hanoi to deliver medical equipment for use in civilian hospitals. In consultation with AFSC, MCC agreed to provide two-year subscriptions and one year of back issues.

Several North Vietnamese physicians mentioned to the AFSC representatives that they had limited access to world medical literature and would appreciate the latest word on scientific research and new therapies. Professor Tung requested copies of *The Journal of the American Medical Association*; *Surgery, Gynecology and Obstetrics*; *Surgery, Annals of Surgery*; *Annals of Internal Medicine*; *Archives of Surgery*; *Scientific American*; and *Science*.

Mennonite physicians also donated back issues of medical journals. The back issues will be air-freighted to Hong Kong and then shipped to Haiphong.

Funds received in the Vietnam Christmas project are being used to provide the journals.



At the special meeting for Spanish-speaking women at the Quin Cities Mennonite Church, Moline, Ill., the ladies express in physical forms what the cross of Christ means to them. Left to right are: Rosalinda Vasquez, Gracie Torres, Antonia Rodriguez, Ana Valentin, Toby Vallejo, and Sara Garcia.

Healing Highlights Spanish Women's Meeting

"The Lord was really there with us from the beginning. The Holy Spirit just took control of the meeting."

This comment by Mary (Mrs. Mac) Bustos, Davenport, Iowa, reflects the feeling of many of those who attended an inspirational meeting for Spanish-speaking women on Apr. 14 at the Quin Cities Spanish Mennonite Church in Moline, Ill. Mary, whose husband, Mac, is pastor of the church, coordinated the get-together for the approximately 60 participants.

Also assisting her in the planning and coordination were Guadalupe (Mrs. Mario) Bustos, New Paris, Ind., and Maria (Mrs. Jim) Snyder, Hesston, Kan. Maria, who teaches in the nursing division at Hesston College, was the featured speaker at the meeting which began about 9:30 a.m. and concluded shortly after 6:00 p.m. on Saturday, the 14th.

The highlight of the get-together was the instantaneous healing of Mac Bustos, Quin Cities pastor. For the past three months he hadn't been able to preach due to extreme and recurring pain in his legs.

A diabetic, Mac had been suffering from a rare circulatory ailment in his legs since Nov. 1. He was planning to resign from the pastorate on Apr. 16, because he felt "the church shouldn't be without a shepherd any longer."

On May 23, some five weeks after the Apr. 14 meeting, Mac reported: "I feel better now than I ever have. I get a little tired sometimes, but since that day there has been no pain. I'm even down to 16 units of insulin per day from the 50 I was taking before that meeting. The doctors are amazed."

Mac commented that he was given a clean bill of health at a general checkup

on May 22. "I just want to praise God for the miracle that took place in my body," he said. "And in the past five weeks, many people have been changed and have come into our fellowship. We're even planning to dedicate a new mission church across the Mississippi River on June 16. Praise God."

Mac mentioned that during the week prior to the women's meeting the pain was so intense that he hadn't slept for more than an hour at a time. "I was taking 12 times the recommended dosage of pain killer, but that didn't help much. The doctors had given up on my recovery and were planning to fit me with braces so that I could at least walk. But I knew a lot of people were praying."

Mac said he hadn't been planning to attend the meeting on Apr. 14, but on impulse he decided to go to the communion service being held in the early afternoon.

With assistance, he came at the lunch hour to the church. During the communion service it was suggested that special prayer be held for Mac. In the words of Gracie Torres, Elkhart, Ind.: "He hobbled to the front of the sanctuary, obviously in great pain, where his brother Mario and several women laid hands on him. Mario then prayed that God would heal him."

A few moments later, just after he took the communion wine, Mac said, slowly and with amazement in his voice: "I have no pain!"

He jumped in the air twice, still feeling no pain. Following this there was much weeping and praising God. The meeting lasted several hours beyond the scheduled closing time. Said Mary Bustos: "It was so beautiful with everyone praising the Lord

for the miracle. No one wanted to leave."

The women in attendance at the meeting came from New York, Indiana, Texas, the Chicago area—and the majority from the Quin Cities region of eastern Iowa and western Illinois. During the proceedings a letter of support from the Women's Missionary and Service Commission (WMSC) was read to the participants.

Another such meeting is tentatively slated for next year. According to Mary Bustos, the day in Moline was planned as "something special for Spanish-speaking women—and we hope, the Lord willing, it can happen again."

Fisch to Pastor Ojibwas in Canada

"Some people think I will be making a sacrifice, but it's the kind of life I enjoy."

Roland Fisch, an anthropology teacher at Eastern Mennonite College, Harrisonburg, Va., described his plans to spend the next three years pastoring an Ojibwa Indian village in northwestern Manitoba, Canada.



Roland Fisch

The anthropologist, his wife, and 2 1/2-year-old daughter literally will live at the end of the road at Hole River, a 300-member village located on the shore of Lake Winnipeg. He is being sent by the Mennonite Pioneer Missions, a Winnipeg (Canada)-based group.

Fisch, who has done considerable study on Ojibwa culture, said his duties as minister will include attending wakes and weddings, organizing athletic events, coordinating crafts, and "being a general-type brother."

In return for his services, the village has offered a house and to teach him the Ojibwa language, Fisch said. He noted that the Indians requested a minister from the Mennonite mission.

The anthropologist said that his ministry at Hole River will have a distinctly interdenominational flavor. The Indians there are all nominally Anglican and are visited once a week by a priest who speaks no Ojibwa. The Indians speak no English.

Fisch is a Methodist who will be working for Mennonites. A Catholic settlement is located just outside the Indian reservation.

Fisch commented that trying to be an effective pastor without antagonizing the Anglicans and Catholics is one problem he foresees.

Another is language, which the anthro-

pologist said "is as different from English as Chinese is." Although Fisch has extensively researched the Ojibwa tribe, which covers the north-midwestern U.S. and central Canada, he does not speak their language. The Hole River Ojibwas speak Saulteaux ("People of the Sioux"), an Ojibwa dialect.

And to compound the problem, "I will be working for Russian Mennonites who speak German," Fisch commented.

Fisch will not have to worry about adjusting to wilderness life. He has spent his summers in Ontario since he was five. The first nine years he went there with his parents, but after that he traveled to the Canadian wilderness on his own to become a hunting and fishing guide.

He said his interest in Indians was initiated by his step-grandfather, an adopted Papago Indian who told interesting stories of Indian life. It was further spurred when he was 14. He was paddling down a river one day and was mistaken for an Indian because of his paddling style.

Before starting his new assignment on

Sept. 1, Fisch will teach a nine-week summer seminar on Ojibwa culture and outdoor life to 16 EMC students. He said the course will include a canoe trip past five Indian reserves.

Fisch came to EMC in March of 1971 and his teaching job there qualified as alternative service to the draft. He explained he did his I-W work at the college because "I was going to turn 26 three days after they drafted me and they did not have time to be fussy."

Fisch said he was also attracted to EMC because of its peace position.

"I thought that if nothing else I could be a janitor. I wrote to Myron Augsburger and offered to take any job, including teaching for free," Fisch recalled. He was given a faculty position.

Fisch said he has completed course work for a doctorate in anthropology and has yet to write a dissertation. He said he plans to study the relationships between relatives at the Hole River Reserve.

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mennoscope

Credit Seminars at Assembly 73

Five seminars offering college-level credit will be offered in conjunction with Assembly 73, the Mennonite churchwide convention to be held on the Eastern Mennonite College campus, Harrisonburg, Va., in August. Teaching teams, composed of faculty from EMC, Goshen, and Hesston colleges, and additional resource leaders, will direct the half-credit courses. Seminars available include: "The Church in Biblical Perspective," "The Mennonite Church Profile," "The Role of Women in the Church," "The Church-Home and Family," and "The Church and Business." Classes will meet 7:00 p.m., Aug. 6; 9:00 a.m., Aug. 7; and 1:00 p.m., Aug. 8-11 at EMC. Tuition is \$50 for credit and \$20 for audit. Information brochures and registration forms are available by contacting Willard Swartley at EMC, Harold Bauman at Goshen College, or Clayton Beyler at Hesston College.

Commencement activities took place on June 9 for Lancaster Mennonite High School, Lancaster, Pa. M. Hershey Leaman, Nairobi, Kenya, addressed the 165 seniors with "To Respond in Commitment." Leaman graduated from Eastern Mennonite College, Harrisonburg, Va., and took advanced studies in public and international affairs at the University of Pittsburgh. During the past 20 years

he has served as a medical administrator and pastor in Somalia and Tanzania, under the Eastern Mennonite Board, Salunga, Pa. Leaman is currently on furlough. The graduates gave a class gift of \$1,400 toward equipment in the new home economics suite.



Larry Fisher, new Botswana director

Larry Fisher, formerly of Coatesville, Pa., recently accepted assignment as director for Botswana programs. He plans to arrive with his family in Gaborone, Botswana, in September, assuming responsibility for 35 volunteers and a program budget of \$109,000. Larry and his wife, Norma Jean Smucker, served in the Teachers Aboard Program in Kenya,

1969 to 1972. They have one child, Jennifer Atieno. The Fishers will replace James and Anna Juhnke.

Tornadoes and floods struck 196 locations over Memorial Day weekend according to a Red Cross Disaster Services telegram sent to Mennonite Disaster Service Executive Coordinator C. Nelson Hostetter. The disasters hit from the Midwest plains to the southeastern states. Tornadoes in Jonesboro, Ark., and Brent, Ala., and floods in Asheville, N.C., caused the greatest damage. Regional, United States, and Canadian MDS officers are standing by to assist the local units. MDS work also continues on the Mississippi River. "MDS is feeling a shortage of volunteers," Hostetter said. "With spring weather finally breaking in some areas, farmers are involved in late crops and builders are back at their own construction work. Many MDS 'regulars' have already given what time they feel they can give in 1973. New volunteers for the adventure are needed."



Indian women near Saraipali

Poor harvests are a way of life in central India. But during the past several years, rainfall has been below average, which means dry stream beds, thirsty cattle, and farmers with dusty fields. To provide both immediate and long-term aid, the Mennonite Mission at Saraipali asked the Mennonite Christian Service Fellowship of India (MCSFI) for funds to build a reservoir which will catch and hold water from the rainy season and distribute it as needed during the growing season. Farmers and their families are now digging and carrying earth to shape a holding basin. They are being paid for their work which means money now to make up for the harvests lost because of drought. The whole project is costing about \$1,350. MCC has approved \$50,000 for various drought assistance projects in India. Assistance is being carried out in cooperation with MCSFI and other organizations.



Roman Gingerich speaks to Robert Miller and Robert Friesen.

Lilly Endowment, Inc., a corporation with major interests in education, religion, and community services, granted \$50,000 to MCC for community development, housing construction, and administrative costs in Nicaragua enabling MCC/MDS volunteers to continue work in Nicaragua. Robert Miller, Ft. Wayne, Ind., succeeded Roman Gingerich as director of Nicaraguan programs in mid-May. He supervises the work of 11 MCCers. Two temporary houses are being built each day by a hired crew of eight Nicaraguans. A smaller team repairs damaged homes. MDSers Lester Kropf, Albany, Ore., and A. K. Wiebe, Abbotsford, B.C., supervise the crews.

Southeastern Virginia gets a new area code for telephone service beginning on June 24. The new area code number, 804, covers Norfolk, Newport News, Richmond, and west as far as Charlottesville. Area code 703 continues in effect for the rest of Virginia, including Alexandria, Winchester, Harrisonburg, Roanoke, and westward. This affects ministers and institutions listed in *Mennonite Yearbook*.

Planning for Convention 73 seminars and workshops is now complete. There will be over 50 seminars and workshops planned for this summer's Churchwide Youth Convention in Grand Rapids, Mich., from Aug. 19-24. These seminars will provide resource persons from many backgrounds and discussion on many contemporary issues. A few include the following: How Do I Study the Bible? Robert Hartzler; Peacemaking, Lawrence Hart; One Nation Under God? Frank Epp; Galatians Rap, Hubert Brown and Paul Gingrich; Holy Spirit, John I. Smucker; Is There a Christian Lifestyle? James Penner; Sharing Your Faith, Al Brown and Del Glick. For more information and a brochure on Convention 73, write Convention Headquarters, Box 513, Goshen, Ind. 46526.

Earl Wissler, pastor of Green Terrace

Mennonite Church, Wernersville, Pa., and prison worker in the Lancaster, Pa., prison, recently reported that prison authorities have granted him permission to talk face-to-face with prisoners. Formerly, Earl had to hand Bible correspondence lessons to the prison chaplain to give to the prisoners, and was able to talk with prisoners only through a tiny hole. In his first visit with restrictions lifted, Earl was able to talk with four prisoners in one room in face-to-face dialogue for an hour and a half. One prisoner had just finished a Bible correspondence course and others are in process. Earl said, "I'm excited that we can get into the Lancaster County prison on a person-to-person basis."

Sylvan View, a new adult retreat center at Camp Hebron, Route 2, Halifax, Pa., will be dedicated on July 1, at 3:00 p.m., with Arthur Miller as speaker. Open house of Sylvan View is June 30, 1:00-4:00 p.m., and July 1, 1:00-3:00 p.m. Everyone welcome.

Address for the Boardwalk Ministry and VS Unit sponsored by the Allegheny Conference is James Armstrong, unit leader and host, Hekili House, R. 1, Box 351, Ocean City, Md. 21842. Tele. (301) 289-8934. The house is located on the Old Ocean City Road, in West Ocean City, south of the Francis Scott Key Motel, one mile from the Boardwalk. The unit will operate during the summer months, until Sept. 1.

Beth Eby, VSer in Tocoa, Honduras, recently reported: "During the last week in March we all were in La Ceiba working with the medical team from the States. It was a week of hard work as we gave educational lectures to the patients who were waiting to see the doctors. We gave a total of 129 lectures about child nutrition, hygiene, dental hygiene, and other health topics. Also we showed 23 films in the six villages that we visited. Sometimes we taught beneath the sun, but in other places we were fortunate enough to be in the shade. I would guess we taught 3,000-4,000 people, including the many individuals to whom we gave health and hygiene suggestions."

The Audiovisual Library of the Mennonite Church was transferred from the Mennonite Board of Missions to the Mennonite Board of Congregational Ministries on Saturday, June 2. The library will be administered by David Helmuth, recently appointed MBCM associate secretary. All requests for films and filmstrips should now be sent to Mennonite Audiovisual Services, 1110 North Main Street (second floor), Goshen, Ind. 46526.

Thirty-five VSers from northeastern United States attended a VS Retreat held June 1-3 at Camp Deepark, Westbrookville, N.Y. Resource persons for the event were pastors John Ehst, Ambler, Pa., and Ray Yoder, Levittown, Pa. VSers attending were from three Eastern Mennonite Board units: Rochester, N.Y.; New York City; and New Haven, Conn.; and one Mennonite Board unit, Claremont, N.H.

Special meetings: Paul Roth, Harrisonburg, Va., at Hildebrand Mennonite Church, Waynesboro, Va., June 24.

New members by baptism: fourteen at Central, Archbold, Ohio; one at Lyside, Lyndhurst, Va.; eleven at Indiantown, Ephrata, Pa.; five at Hammer Creek, Lititz, Pa.

readers say

Submissions to Readers Say column should comment on printed articles.

The May 8 issue of *Gospel Herald* came at a time when I needed it. In preparing a sermon on the Christian marriage I found excellent ideas in "Marriage as Partnership" and "A Marriage Counselor Reflects." Also "The State of the Mennonite Family" was helpful in seeing the values of our heritage. I trust God that we can keep this strong family emphasis through the current cultural changes. Thanks again for a very inspiring church paper. — Kenneth E. Nauman, Homestead, Fla.

I would suggest that Dean Hochstetler takes old superstitions a bit too seriously. I have yet to see the patient who was harmed (or helped) by powwow. I still have not seen the man who really knows how to find water with a forked stick, although I have seen many who think they can. Horoscopes for people and crops do the same — no harm and no good. I was in Kathmandu, Nepal, when every one was panicky in 1962 because horoscopes foretold a day of doom for the city that year. A large earthquake was "sure" to happen. It didn't. You see, the "reason" it didn't happen was that the astrologers had "saved" the capital from destruction by their numerous worship ceremonies. Win or lose, superstitions are hard to fight by fact-finding. I am not quite sure they deserve the attention it takes to fight them anyway.

I do, however, have a concern that the author and the *Herald* have given undue credit to this type of thing. I always get inquisitive at some of the claims that miracle healers make who heal in "accepted" ways. Does Mr. Hochstetler really know of a permanent cure performed for leukemia by this type of healer? I have never heard of anyone who was even permanently cured of leukemia by doctors or Christian healers or by anyone else. Can these folks do better? I would suspect that there are a lot of people in our church who are somehow involved with leukemia, and would like to know more about this case. I would like to know the certainty of the diagnosis, possible other treatment, and facts that would differentiate between a remission and a cure. If it is left standing that powwow has permanently cured one case of proven leukemia I would suspect that the total effect of the article would be to promote powwow. — Jonathan G. Yoder, Goshen, Ind.

Just want to express my appreciation for the *Gospel Herald*. "Thoughts on Depression," the

editorial in Mar. 27 issue, and "Confession — How Far?" Apr. 3, were very searching. Reading these comments helped me take a good look inward.

Kenneth J. Holland's article, "The Rediscovery of Silence" was good for meditation many times. Thanks so much for the variety of articles in the May 8 issue pertaining to the home and marriage. May the *Gospel Herald* continue to speak to us and help guide our thinking to growth in God's Word. — Mrs. C. Lloyd Harnish, Lancaster, Pa.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Capps — McComb. — Harold Carlton Capps, Newport News, Va., Presbyterian Church and Bettina McComb, Newport News, Va., Warwick River cong., by Kenneth G. Good, May 25, 1973.

Clark — Mast. — Ronald Clark, Berlin, Ohio, and Brenda Mast, Millersburg, Ohio, Millersburg cong., by Roman Stutzman, May 11, 1973.

Derstine — Anders. — Dale Derstine, Souder-ton, Pa., Rockhill cong., and Rebecca Anders, Elroy, Pa., Franconia cong., by Floyd Hackman, May 26, 1973.

Groff — Hernley. — Samuel S. Groff and Dorothy Hernley, both of Ephrata, Pa., Ephrata cong., by Wilbert Lind, May 18, 1973.

Lehman — Alderfer. — Ivan Ray Lehman, Chambersburg, Pa., and Twila Grace Alderfer, Warwick River cong., Denbigh, Va., by Ralph W. Ziegler and Aldus Lehman, father of the groom, May 12, 1973.

Mast — Miller. — John Mast, Millersburg, Ohio, Martin's Creek cong., and Rhoda Miller, Holmesville, Ohio, Morehead cong., by Roman Stutzman, May 19, 1973.

Miller — Mayer. — Roger Miller, Oklahoma City, Okla., Pleasant View cong., and Sandra Mayer, Sarasota, Fla., Bay Shore cong., by Paul R. Yoder, Sr., May 26, 1973.

Ross — Neuenschwander. — David M. Ross, Hartsville, Ohio, Hartville cong., and Juanita Neuenschwander, Apple Creek, Ohio, Sonnenberg cong., by Richard F. Ross, father of the groom, May 26, 1973.

Stoltzfus — Brunk. — Dale Stoltzfus, Ridgeview cong., Lancaster, Pa., and Kathy Brunk, Warwick River cong., Denbigh, Va., by Ralph W. Ziegler, Apr. 28, 1973.

Unruh — Thomas. — Merlin Unruh, Pleasant Valley cong., Harper, Kan., and Vesta Thomas, Pleasant View cong., Hydro, Okla., by Gary Nussbaum, May 20, 1973.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Beachy, Gerald and Carol (Gingerich), Marilla, N.Y., first child, Eric David, May 15, 1973.

Burkholder, Elvon and Ellen, Pembroke, Ont., Darlene, May 15, 1973.

Byler, Loren and Lana (Mast), Belleville, Pa., second daughter, Cheyna Dawn, May 11, 1973.

Garman, Ivan and Charmaine (Petty), Ephrata, Pa., fourth child, third son, Jason William, May 30, 1973.

Henry, Donald O. and Carolyn (Lehman), Clinton, N.Y., first child, Adonia Ruth, May 21, 1973.

Hess, Leon and Jean (Martin), Ephrata, Pa., first child, Connie, May 12, 1973.

Kipfer, Galen and Debby (Hess), Alden, N.Y., first child, Gretchen, Apr. 7, 1973.

Kropf, Richard and Karen (Beachy), Woodburn,

Ore., second child, first son, Ronald Ellis, May 29, 1973.

Landis, Donald G. and Elizabeth H. (Brendum), Telford, Pa., fifth child, third son, Dennis Marshall, Feb. 2, 1973.

Martin, Earl and Marie (Eby), Elmira, Ont., first child, Michelle Annette, Apr. 7, 1973.

Martin, Gary and Barbara (Lefever), Lancaster, Pa., second child, first daughter, Kimberly Dawn, May 1, 1973.

Moyer, Bruce and Meriul (Bontrager), Alden, N.Y., third child, first daughter, Dana Michelle, Feb. 18, 1973.

Nolt, Daniel and Bonnie (Hall), Lititz, Pa., fourth child, third daughter, Janelle Marie, May 26, 1973.

Risser, Mark and Anna Mary (Thomas), Holtwood, Pa., third child, second living son, Brent Matthew, May 8, 1973.

Rush, Donald and Linda (Ades), Perkaspie, Pa., first child, Melissa Dawn, Mar. 25, 1973.

Sauder, Jim and Mona (Nofziger), Wauseon, Ohio, Marla Joy, May 13, 1973.

Schmidt, Donald and Paulette (Wantuck), Marilla, N.Y., first child, George David, Mar. 5, 1973.

Steffee, Larry and Reta (Martin), Llewellyn, Pa., second child, first daughter, Melissa Joy, May 21, 1973.

Stutzman, Doyle and Naomi (Mullet), Cleveland, Ohio, first child, Yvonne Dortha, May 18, 1973.

Warfel, Michael and Carolyn (Sensenig), Conestoga, Pa., first child, Michael Anthony, May 24, 1973.

Ziegler, Don and Priscilla (Roth), Akron, Pa., second child, first daughter, Lara Suzanne, Apr. 24, 1973.

Zimmerman, Mark and Lucille (Martin), Stevens, Pa., first child, Amy Janelle, May 6, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Deter, Mary Ellen, daughter of Amos L. and Ellen (Kauffman) Landis, was born in Franklin Co., Pa., May 1, 1905; died of a heart attack at her home in Sterling, Ill., May 24, 1973; aged 68 y. 23 d. On Dec. 28, 1927, she was married to Ira S. Deter, who survives. Also surviving are 2 daughters (Lois Deter and Lona — Mrs. Floyd Litwiller), 4 grandchildren, and one sister (Mrs. Esther LeFever). She was a member of the Morrison Mennonite Church. Funeral services were held at the Science Ridge Mennonite Church on May 26, in charge of Edwin J. Stalter and Aaron Nice; interment in the Science Ridge Mennonite Cemetery.

Erb, Moses O., son of John L. and Barbara (Oesch) Erb, was born in Wellesley Twp., Ont., Apr. 13, 1889; died of heart complications at St. Mary's Hospital, Kitchener, Ont., May 4, 1973; aged 84 y. 21 d. On Mar. 10, 1918, he was married to Mary Steinman, who preceded him in death on Feb. 21, 1969. Surviving are 3 sons (Alvin, Milton, and Harold), 3 daughters (Leona — Mrs. Earl Paddington, Eva — Mrs. Milton Kuepfer, and Wilma — Mrs. Norman Kuepfer), 21 grandchildren, 2 great-grandchildren, 3 brothers (Daniel, David, and Norman), and one sister (Mattie — Mrs. Allan Gingerich). He was preceded in death by two brothers and one sister. He was a member of the Maple View Mennonite Church, where funeral services were held on May 7, in charge of Alvin Leis and Jacob Roes; interment in the adjoining cemetery.

Hartzler, Jonas H., son of John and Elizabeth (Harshberger) Hartzler, was born in Urbana, Ohio, Apr. 4, 1894; died in La Junta, Colo., May 23, 1973; aged 79 y. 1 m. 19 d. He is survived by 2 sisters (Pauline Mae — Mrs. James A. Leroy and Ada Naomi — Mrs. Cal-

vin Ringler). He was a member of the First Mennonite Church, La Junta. Funeral services were held in the Peacock & Frye Almont Memorial Chapel on May 29, in charge of H. James Martin and Menno M. Troyer; interment in the Fairview Cemetery.

James, Emily Mary, was born in London, England, Aug. 5, 1896; died in the Didsbury Hospital, May 11, 1973; aged 76 y. 9 m. 6 d. On Apr. 9, 1917, she was married to Edmund R. James, who preceded her in death in 1960. Surviving are 5 children (Phyllis — Mrs. Ward Good, Alfred, Margret — Mrs. Paul Good, Glen, and Audrey), 11 grandchildren, 3 great-grandchildren, one sister (Mrs. Alice Jeffries), and one brother (Jim Maskell). Funeral services were held at the West Zion Mennonite Church on May 14, in charge of Gordon Buschert and Linford Hackman; interment in West Zion Cemetery.

Kolb, Amos, son of Jacob and Emma (Buckwalter) Kolb, was born in Spring City, Pa., —, 1879; died at the Grand View Hospital, Sellersville, Pa., May 10, 1973. On Jan. 2, 1902, he was married to Lizzie Good, who preceded him in death in 1938. On June 3, 1942, he was married to Laura Good, who survives. Also surviving are 4 sons (Samuel, Milton, Joseph, and Matthew), 3 sisters (Lydia — Mrs. John L. Stauffer, Anna — Mrs. Horace Longacre, and Grace — Mrs. Henry H. Good), and one brother (Jacob F. Kolb). Three sons (Arthur, Daniel, and James) preceded him in death. In 1906 he was ordained to the ministry and served the Vincent congregation. In 1944 he was ordained bishop and served the Western District of Franconia Conference. He was a member of the Vincent Mennonite Church, where funeral services were held on May 15, in charge of John E. Lapp and Norman G. Kolb; interment in the church cemetery.

Meyers, Ruth, daughter of Mr. and Mrs. Charles Kufske, was born in Kitchener, Ont., —; died at St. Raphael's Nursing Home, Kitchener, Ont., May 26, 1973; aged 68 y. She was married to Stanley Koch, who preceded her in death. She was later married to Clayton L.

Meyers, who survives. Also surviving are 2 daughters (Mary — Mrs. Roy Gascho and Marjorie — Mrs. Lennis Gingerich), 2 sons (Earl and Arnold), 16 grandchildren, one great-grandson, two brothers (Kenneth and Herbert Kufske), and 4 sisters (Pearl — Mrs. Ken Dubrick, Doris — Mrs. Mahlon Ramseyer, Reta — Mrs. Andrew Bean, and Mildred — Mrs. Royden Woolner). She was preceded in death by 2 brothers (Laverne and Howard). She was a member of the First Mennonite Church, where funeral services were held on May 29, in charge of Robert N. Johnson; interment in First Mennonite Cemetery.

Neville, Effie Florence, daughter of Isaac and Rachel (Hershberger), Shantz, was born in Cullom, Ill., Mar. 22, 1896; died in the La Junta Medical Center, La Junta, Colo., May 13, 1973; aged 77 y. 1 m. 22 d. On June 17, 1926, she was married to Ellsworth Neville, who survives. Also surviving are one daughter (Dorothy — Mrs. John Kimbrel), 3 grandchildren, and 2 sisters (Lilly — Mrs. Fred Hodge and Mary — Mrs. Levi Miller). She was a member of First Mennonite Church, La Junta, where funeral services were held on May 16, in charge of Menno M. Troyer and Wallace Jantz; interment in the Fairview Cemetery.

Nyce, Henry M., son of Jacob B. and Nancy (Mininger) Nyce, was born in Montgomery Co., Pa., Feb. 27, 1877; died at the Grand View Hospital, Sellersville, Pa., May 22, 1973; aged 96 y. 2 m. 25 d. He was married to Emma Freed, who preceded him in death in 1919. He was later married to Lizzie Alderfer, who died in 1925. Surviving are 5 daughters (Mrs. Lydia F. Freed, Emma F. Nyce, Mrs. Marietta F. Kratz, Esther — Mrs. Raymond R. Rice, and Margaret — Mrs. Sanford Kiser), 2 sons (Jacob F. and Norman F. Nyce), 2 stepdaughters (Nora — Mrs. Jacob R. Rice and Irene A. Moyer), 23 grandchildren, 27 great-grandchildren, and one great-great-grandchild. He was a member of the Franconia Mennonite Church, where funeral services were held on May 26, in charge of Leroy Godshall, Floyd Hackman, and Curtis Bergey; interment in adjoining cemetery.

Reinford, Bertha T., daughter of John T. and Mary (Tyson) Landes, was born in Skippack, Pa., Dec. 11, 1895; died at Sellersville, Pa., May 11, 1973; aged 77 y. 5 m. On Jan. 15, 1916, she was married to Frank Reinford, who survives. Also surviving are 4 sons (Wilmer L., Paul L., John L., and Donald L.), 9 grandchildren, 4 great-grandchildren, 3 brothers (Jacob T., John T., and Christian T.), and 5 sisters (Stella, Florence and Martha Landes, Anna — Mrs. Eli Stoltzfus and Alice — Mrs. Robert Nace). She was preceded in death by one sister (Mrs. Mamie Garges) and one brother (Harry L. Landes). She was a member of the Upper Skippack Mennonite Church, where funeral services were held on May 14, in charge of Charles A. Ness; interment in Upper Skippack Mennonite Cemetery.

Warfel, Charles Howard, son of Archibald and Fannie (Miller) Warfel, was born in Baltimore Co., Md., June 21, 1894; died at Portsmouth (Va.) General Hospital on Mar. 24, 1973; aged 78 y. 9 m. 3 d. On Apr. 14, 1921, he was married to Ella Miller, who preceded him in death in 1961. Surviving are 5 children (Margaret — Mrs. Ray Schrock, Donald, Stanley, Rebecca — Mrs. Amos Layman, and Myra — Mrs. Dan Wanner), 27 grandchildren, and one sister (Mrs. Barbara Matthews). In 1949 he was ordained as a deacon and served in the Deep Creek congregation of which he was a member. Funeral services were held at the Mt. Pleasant Mennonite Church on Mar. 27, in charge of Homer Wenger, Amos Wenger, and Philip Miller; interment in the church cemetery.

Yoder, Joe M., son of Mose and Magdalena (Plank) Yoder, was born in Iowa Co., Iowa, Aug. 29, 1893; died at the Pleasant View Home, Kalona, Iowa, May 25, 1973; aged 79 y. 8 m. 26 d. On Sept. 2, 1914, he was married to Ella Miller, who preceded him in death in 1968. On Mar. 11, 1972, he was married to Mabel Swartzentruber, who survives. Also surviving are 4 children (Daryl, Dorothy, Melva — Mrs. Eugene Garber, and Russell), 3 stepsons, 10 grandchildren, 2 great-grandchildren, 6 step-grandchildren, and 3 brothers (John, Francis, and Kores). Three brothers and one sister preceded him in death. He was a member of the East Union Mennonite Church, where funeral services were held on May 28, in charge of Lonnie Yoder and J. John J. Miller; interment in the East Union Cemetery.

Yoder, Maurice A., son of Reuben C. and Maggie (Bontrager) Yoder, was born at Inman, Kan., Sept. 22, 1897; died at Schowalter Villa, Hesston, Kan., May 21, 1973; aged 75 y. 7 m. 29 d. On Aug. 30, 1928, he was married to Elizabeth Gish, who survives. Also surviving are 2 daughters (Marjorie — Mrs. Joseph Stoltzfus and Doreen — Mrs. William Miller), 7 grandchildren, one brother (Stephen), and 2 sisters (Mrs. Rhoda Nelson and Mrs. Corinna Schaar). He was a member of the Hesston Mennonite Church, where funeral services were held on May 25, in charge of Richard Yordy and Milo Kauffman; interment in the East Lawn Cemetery near Zimmerdale.

Cover photo by Camerique

These People Mine

Merle Good

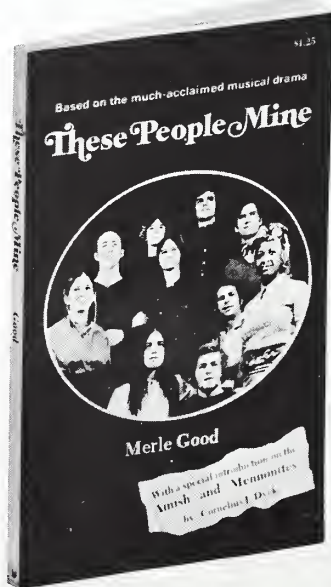
For the Ninth Mennonite World Conference in Brazil in 1972 Merle Good was commissioned to write a musical that would bring together the common heritage of the Mennonite Church worldwide. It is now available in book form. Through the use of extended parable, poetry, and photographs vignettes of Mennonite history from 1527 to the present are presented.

"In this work Merle Good communicates the tensions between the flesh and the Spirit among a people whose history is being tested by modern secularism.

"His historical vignettes have a contemporary style which readily involves the reader in the options of faith.

"Read it for inspiration — but only if you are honest!"

— Myron S. Augsburger, *president Eastern Mennonite College Harrisonburg, Virginia*



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PROVIDENT BOOKSTORE

calendar

Virginia Conference Sessions, Harrisonburg, Va., July 19-22.

Iowa-Nebraska Conference, Beemer, Neb., July 31 — Aug. 2.

Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.

Nationwide Bible Fellowship Meeting, Missionary Campgrounds, 7 1/2 miles south of Elkhart, Ind. (on Co. Rd. 9), Aug. 15-17.

Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

items and comments

Century Sees "Nation Worship"

The *Christian Century* said, in what it called "a tentative theological insight," that the Watergate scandal is as much about "nation worship" as about the names and guilt of the participants.

Most of the editorial in the May 16 issue of the ecumenical weekly focused on President Nixon's address to the nation on Apr. 30 and reported on widespread concern that the president "might" be directly involved.

Watergate shows, the magazine said, that the president is the "ultimate deity" in an American nation worship in which money is the means of grace.

"There is a national need to absolve the president, editor James Wall wrote, not 'for any personal love or admiration for Mr. Nixon,' but 'because the office is the ultimate deity in our nation worship.'"

In the same issue, associate editor Martin Marty devoted his M.E.M.O. column to thought on whether it is of value for religious leaders to hold forth on Watergate.

Mr. Wall said that "the feeling of fear that Watergate evokes among the people is the awareness that the presidency can be demeaned." He continued:

"This does not operate too much on the surface of public opinion, but try suggesting to anyone of any particular political persuasion that Mr. Nixon should be impeached, and the reaction is almost certain to be negative.

"Here is where nation worship betrays the worshipers. Always in the worship of something less than God there lurks the fear that the idol can be destroyed.

"It is the nature of man to sense inwardly that misplaced worship never brings full satisfaction; hence, the neurotic search for reassurance that the object of misplaced worship is invulnerable."

The *Century* editorial claimed that Mr. Nixon's past suggests "that he is no stranger to shady campaign tactics." It added that the president was able to separate himself from the activities of his aides because he could "assume that the majority of his hearers would accept his explanation that the work of the presidency is too important to be bothered by lower-level foolishness."

Scripture Distribution Up 27.6 Percent

More than 200 million Scriptures were distributed around the world during 1972,

representing a 27.6 percent increase over the 1971 total, the American Bible Society reported.

In its 157th annual report, the Society's Board of Managers said that 218,429,595 Scriptures were distributed last year, of which 121,122,596 were distributed in the United States.

Gifts that made possible the distribution of 163,624,325 of those Scriptures came from 1.6 million individual donors and from 70 denominations and agencies.

Regional breakdowns indicated that the Americans led other parts of the world with 150,609,366 copies distributed last year, followed by the Asia/Pacific region with 51,716,955, Europe with 8,330,373, and Africa with 7,772,901.

Catholics "Unwilling" Not "Unable"

Roman Catholics are apparently not "unable" but "unwilling" to give funds to keep parochial schools open, the National Council of Churches contends in a statement urging Congress to reject tax credits for parents of nonpublic school students.

A statement filed with the House Ways and Means Committee says Catholics have one of the lowest per capita giving rates of any religious group in the nation.

"If Roman Catholics are not exerting themselves any more sacrificially than \$30 or \$40 per year per capita to keep their schools going, why should the rest of society make up the difference?" the NCC document asks.

Watergate as Blessing in Disguise

A former presidential aide, who is now an author and journalism school dean, told a group of Protestant and Roman Catholic editors that the Watergate disclosures could well be a blessing in disguise as a point of departure in reforming the U.S. presidency.

Declaring that "arrogance" and a position of exaltation in power and authority have become part of the White House scene in the past 20 to 30 years, George Reedy said Watergate was "inevitable" and could have happened in previous administrations.

"But, I fear the wrong lesson may be drawn because many think Watergate is an isolated incident," he said, adding that the scandals now emerging are nothing new. Dean Reedy said it could have happened in earlier times and "could have been worse."

"We can see the scandal and understand it," he said, but he noted that the American government, especially the executive branch, was "bound for such tragedy," because underlying all of it is a growing arrogance being "bred" into government institutions.

He said that those leading the nation have come to feel they are "not subject to the norms in ethics that govern relations between other men and women in the nation. This trend has been developing for decades, but subtly."

Declaring that a modern president is too isolated from human contact and honest criticism, the former LBJ aide said the president becomes exalted — "and what's worse, the people around him give him Godlike reverence." He said Watergate shows none of those involved had any consciousness of wrongdoing; they "believed they were acting morally."

"We must rearrange our government and the White House," he observed. "Watergate may have a silver lining insofar as it may eventually introduce a note of humility into the White House, leading to the restoration of unity and a sane approach to our problems."

Urges Recall of Lodge

Immediate termination of the United States diplomatic mission to the Vatican was urged on President Nixon today by Glenn L. Archer, executive director of Americans United for Separation of Church and State. The complete text of Mr. Archer's message to President Nixon follows:

"At a time of changing leadership and priorities, we respectfully recommend termination of Mr. Lodge's official mission to the Vatican. During the three years of its existence, this mission has produced no tangible or worthwhile result. U.S. representation at the Vatican is a violation of church-state separation. It is a kind of sectarian discrimination offensive to our people. It should be terminated at once."

Church Emerging in Red China

The Chinese church, thought by some to have "gone under" during the Cultural Revolution of the late 1960s, has emerged from eclipse during the past two years, according to some sources.

Increased contacts of Christians from outside China with Christians inside — as well as similar contacts of other religions — can be taken as a "changing trend," according to Dr. Raymond Whitehead, China consultant of the (U.S.) National Council of Churches, who lives in Hong Kong.

During a World Council of Churches conference on Salvation Today in Bangkok at the first of the year, he told an ad hoc group that since early 1971 newspapers have "mentioned" the Islamic Association and the Buddhist community in China, and reported that foreigners have attended both Roman Catholic and Protestant public services.

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Moral Muddle and Us

Traveling with a missionary friend in Europe some years ago we discussed many concerns including the school system of the European country in which he lived. This friend, among other things, told me about some of the literature his children are required to read at an early age. It was required because, as the authorities said, youth should be aware of all kinds of literature, not only the valuable but also the vulgar and profane.

Somewhat taken aback, I asked my friend, "What do you do as a parent when such material is required reading for your children?" He answered with a statement I shall not soon forget. "We tell our children that this is the way some people live. But Christians do not live like that."

Now that was a good answer and an approach we need to take increasingly in America. It seems to me we are in the middle of a moral muddle which has saturated our homes far beyond what we realize and we must say clearly and without compromise, "That is the way some people live. But Christians do not live like that."

Regarding the kinds of movies shown and the places they are shown we must say, "There is where some go and what some feed their minds on. But Christians do not go to such places or look at such films." Regarding the level many are living in premarital sex, homosexuality, and the plea for freedom between consenting adults we must say, "That is the way some live and what some propose but Christians do not."

Running through all pornography the same message is found, "Old Puritan bonds must be broken. Sexual freedom will at last set things right in our society!" Mixing pornographic pleasure with propagandistic messages, the smut peddlers of our day will try to impress us that civilization will rot and fall unless homosexuals and sadists and prostitutes and premarital sex proponents are granted status. Their subtle cry is that everybody is doing it, therefore it isn't wrong and consenting adults must have their freedom.

We are at the place as North American Christians where we will need to decide if we are going to take the Scripture seriously or whether we will not. We will need to choose not only between Christ and Caesar in warfare and national loyalty but also between Christ and secularism when it comes to the level of life and purity we practice and accept. We will need to decide afresh whether the Scripture will be our guide to faith and practice or

whether we will follow the moral mood of the magazines, movies, TV, and news of our day.

We must, we are told, scotch the old structures and taboos that have surrounded human relationships for so long. We must, we are told, caper out into the meadows of a new kind of freedom and honesty. Just think how unhappy our poor fathers and mothers must have been with all the taboos, codes, and prohibitions.

But, believe it or not, the Puritans and Queen Victorias didn't invent taboos. Every tribe, society, and civilization has surrounded sexuality with some hedges. There are, of course, civilizations that began to celebrate their emancipation from taboos, but it is a dismal roster: Sodom, Babylon, Corinth, Rome, and so forth.

No wonder the Scriptures say in Ephesians 5:6, "Don't let anyone fool you into thinking that immorality is a light thing. For this very reason the wrath of God comes down."

In this issue of *Gospel Herald* is a helpful article by Paul M. Lederach. It offers some guidance for us as we face the moral muddle. Read it. — D.

Ministers in Moral Letdown

James C. Stokes, editor of *The North Carolina Christian Advocate*, publication of the United Methodist Church, writes: "The ministry seems to be caught in the general moral letdown which prevails in this ultrapermissive society." Stokes says it is not so much that ministers fail to live up to their goals but "rather many seem to have lowered their goals." The effort of many ministers is to be utterly human to the point that they are "no longer concerned to be bright and shining examples of discipleship to Jesus Christ."

In speech and conduct this school of ministers seeks to be secular rather than saintly. Personal piety is taboo. And of primary importance is to be well thought of by the world.

Since no leader can help his people beyond the point he himself is willing to go, the ministry, of all people, dare not lower goals. A spiritual leader, above all leaders, must live a life of personal integrity, inspiration, and godly example. And moral integrity begins in the inner life of discipline and discipleship. — D.

GOSPEL HERALD

June 26, 1973



The Story of My Christian Faith

by Deloris J. Pattison

Some people reach out and grasp, and God is there, but for me the road was filled with long and hard struggles which have taken the greater portion of my life, and I feel they have just culminated into a mature faith in Christ since I have been here on the Goshen College campus the past two years. There is a vast difference in knowing "about" Christian faith and in "experiencing" Christian faith.

I will go back in my life to the God-child relationship. Psychologists have said, and with facts to base their statements on, that a child's first conception of God comes from the child-father relationship. Well, if this is true then my struggle is very legitimate, and it is really a wonder that I could conceive of God at all.

Before I was two years old my father was committed to a mental institution in my hometown as a result of brain damage caused by the disease syphilis. If I formed my opinion of God at this early age from my relationship with my father I would say that my God could not be a caring and loving God.

As I began school I learned that on the playground and sometimes in the classroom other children didn't want to play with "that crazy man's daughter." If in my subconscious at this time I was forming an opinion of God, who wants anything to do with a "crazy" God who causes other kids to laugh at you and not want to play with you? Who wants a God that has deserted you in the home at such a young age?

My family was Christian, and I was raised in the Pres-

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byterian faith. Since I was so much younger than the others in the family, they all left the home about the time I started to school, leaving just my mother and me at home. My mother was a very rigid disciplinarian and had to work hard to support me. Many times she let me know my birth was accidental and I was the "last thing" the family needed. Needless to say I soon learned to adapt and plug into a feeling that I was not wanted, nor needed, so why then did God create me? Why did He let my birth take place?

As a child I remember kneeling and saying my prayers and during my grade school years I seemed to have a compulsion to pray to "Dear God, Father of Abraham, Isaac, and Jacob" . . . how I picked up this Old Testament God, I do not know, but God was never "my" God.

I took catechism when I was twelve years old, but this was just a lot of memory work and there was no true feeling of meaning, but I memorized the proper phrases and verses from the Bible, passed, and became a church member.

As I entered my high school years my mother divorced my incurably ill father and remarried and for the first time in my life I felt I was like other people. We began to attend a Baptist church. There was a large youth group and I came to find a place playing the piano, then the organ, singing in the choir, and teaching a class of kindergarten children.

It came as a surprise to me one Sunday morning that my folks told me we were going to walk forward at the end of the service and make arrangements to be baptized by immersion. Again a step into the Christian faith was decided for me, the "proper" thing was done, we were baptized by immersion and were Christians.

I can't say that it made any real difference in my life, it was just "what was supposed to be done." I began searching for a faith of my own though, something that was real to me. I wanted to be a Christian young person. I hadn't committed any terrible "sins." I had been in a church all of my life, but I felt there was something more.

As I worked with other young people taking part in the worship services I began to have fleeting thoughts of being a minister's wife, maybe that was where the answer was. If I could go back in time and give myself advice after being a minister's wife for eighteen years I could readily tell myself that is not where it is really at.

After high school I worked two years as a medical secretary and stayed active in the church. After two years of working for a leading surgeon in my hometown I decided I wanted to break from the bonds of the "hometown" and the familiar, so I entered nurses' training.

As so often is the case when one first breaks out on his own, I found it easy to miss church and never get involved in Sunday school or youth work. The Presby-

terian church in Muncie had an outstanding preacher and often a group of us would make it to the late service, but church really had little meaning.

During my first year at Ball State I met my husband. He was studying to be a coach. We occasionally attended the square dances at the campus Methodist church. The church and the Christian faith did not really have a very big place in my very busy life at that time.

At the end of my first year in nurses' training I decided to quit and get married. My husband had two years of college finished, I had one, but all we really needed at that time was each other. I didn't know much about his homelife, and our first meal together I was going to skip "grace," for I knew it was not practiced in his home, but he was searching for a "home" of our own making and it was his suggestion that we say grace and that we attend church.

Our first child, Traci, was born ten months after our marriage. When she was just three months old and we were living back in my hometown, we were invited by my husband's insurance man to attend a "revival." Well, the first night we had a good excuse, I had on shorts and halter and there wasn't time to dress, maybe tomorrow. . . . However, I did a lot of thinking I knew my life was not right spiritually, and I knew I had nearly bled to death the night our baby was born. I knew I wanted her to be raised in the church.

Next night I suggested we go to church. My husband was tired, but we went anyway. All during the sermon I kept thinking, "Boy that preacher sure is preaching right at John!" But then an altar call was given and the song "Amazing Grace" sung, suddenly I knew the preacher hadn't been preaching to John, God was speaking to me. I handed Traci to the woman next to me and I couldn't get to the altar fast enough, then seconds later my husband joined me.

We went back the next night and John told of being called to preach as a youth at Epworth Forest, our Methodist Church camp . . . the evangelist asked us to stay after service for prayer for guidance for our lives and it was at that time it seemed as if God touched both

GOSPEL HERALD

Volume 66 Number 26

John M. Drescher, Editor

David E. Hostettler, News Editor

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

Deloris J. Pattison, Wakarusa, Ind., is a Methodist minister's wife who is attending Goshen College, Goshen, Ind.

of us and we dedicated our lives and our baby to go forth, study, and prepare to serve full time in the ministry of the church.

My husband went back to school and we had student pastorates to provide for us as he finished his college and seminary. He grew by leaps and bounds, but I hit many "standstill" times being home in the parsonage, tied down with a young child, then during seminary days, two young children.

The seminary had a week each spring when the people of the churches we served cared for our families and we joined our husbands on campus for a week of fellowship and classes and sharing. These were really great experiences. We worked very hard at our faith and at raising our children to know, love, and experience "Jesus."

After seminary it was easier for us to have Bible study and to work at our faith "together." I feel I grew much during those years and we were blessed with two more children. I felt we lived the Christian faith as much as we understood it, but I felt my husband was far beyond me spiritually. But I would not give up my search, I kept struggling for a closer and more real relationship.

The years we served a church in Muncie came to be a time of real testing of our faith. We believed in equality and did not realize the seriousness of the racial unrest present in Muncie at that time. We had crosses burned on our lawn by the KKK because we let our daughter walk and talk with Negroes at school and we had a black minister friend. The "niggers" were to stay in their part of town and we were not to get close to them or "touch" them.

We felt the love of Christ was more binding than the advice of our "friends" who warned us. We received telephone threats upon our lives and the lives of our children. We came to know what true dependence upon God for our "daily" life was. We moved from there to Indianapolis where my husband did additional graduate work for one year in Pastoral Counseling, then we moved back to northern Indiana, to Wakarusa.

We had a very happy summer, then the greatest trial and test of our faith ever to hit us came on September 24, 1970, when we were told that our lovely seventeen-year-old daughter who was a senior in high school had been killed on her way home from school when her car was hit by a train. We were given no choice, only told we could never see her again. I felt a blow had been dealt that I could not cope with, and yet deep within me I "knew" God had a part in this and I could not doubt Him. I knew He would someday show me the answer to the "why's."

The night before the accident, Traci had asked her dad at the supper table . . . "Dad, are you sure you will go to heaven when you die?" He commented, "If I don't change my ways, I will." She laughed and responded with, "Oh, Dad, most people say they will go to hell if they don't change their ways, but I am serious. Are you sure you will be in heaven?" He responded with a serious, "Yes, if I

do not change my ways, I will." Traci then turned to me and said, "Mom, are you sure you will go to heaven when you die?" I found myself groping and grasping for words, for I never wanted to be "too sure" of myself, I wanted to be a "humble" Christian and I responded with the idea that heaven was my goal and I wanted to live daily, and hoped to be there. But I still had doubts, should I die committing a sin. Traci then said, "Our God is bigger than that. He understands and forgives and I know I will go to heaven when I die." Well little did any of us realize at that time, within less than twenty-four hours, she would be there.

Losing Traci was the biggest struggle I ever met, but as I read her poems and essays and compiled them into a book, *A Teen Trace*, I knew she was at peace and she could not be hurt anymore. I still had this deep feeling within that God would someday show me why it had to be Traci that He took at this time.

The year following the accident I came to Goshen College and while some young people were thinking up excuses to resent chapel, I grasped at every service I could. I studied New Testament Survey under David Garber and that particular class was a very close class and we all worked at understanding not only the Bible, but ourselves.

At the conclusion of that trimester I had found a partial answer in 1 Corinthians 15. I found first of all I must yield my life to Christ in subjection. I must open my mind and my heart and be willing to accept what I would find. The answer came in 1 Corinthians 15:19, "If for this life only we have hoped in Christ, we are of all men most to be pitied." I came to feel that if I did not have the Christian hope of reaching ultimate peace and love that we cannot seem to find on this finite earth, then I could expect to be miserable.

I learned as I searched for answers on death and life after death. I resolved that there is no answer for everyone. We cannot know until that time comes to us exactly what death is like, but the Christian does have one answer and that is the little word "faith." If we can find God to be a loving and caring God, taking care of our loved ones gone on, we must trust Him with their life and our own. I feel that there is a second word that must go along with the word faith though and that word is "hope." 1 Corinthians 15:19 states: "If our hope in Christ is good for this life only, and no more, than we deserve more pity than anyone else in all the world" (TEV). The truth is that Jesus Christ was raised from the dead as a guarantee that those who sleep in death will also be raised. What more hope and how much more of a guarantee do we need?

From the time I began searching and doing a research paper on death and life after death I began to find a new peace and trust that I did not feel possible here on earth. I have found a fellowship and a love and a caring in the community of the campus at Goshen. I have had my eyes

opened and have come to see an equality among those of other faiths and races that I feel is the true Christian community spirit.

Through Goshen College I learned of Koinonia Farms in Georgia and we visited there a year ago on Christmas. Through caring, I have come to have a corresponding friendship and fellowship with Mrs. Virgil May, Rick May's mother in Flanagan, Illinois. My world has expanded and opened up.

Through meeting Tom Skinner and Bill Pannell on campus last summer we were invited to a convention of the Third World on our Methodist Camp Grounds at Epworth Forest to hear Bill Pannell speak. When I witnessed people of seven representative cultures in the auditorium witnessing of Christ's love and heard them sing and ring out across the camp grounds the favorite song of Traci's, "O Happy Day," I felt I had witnessed just a little fraction of what the real Christian community and heaven would be like.

Through Goshen College chapels I have met and felt some true Christian spirit. Just last fall we again met Tom Sloan and Bill Paige of "Dust and Ashes" on our campgrounds at a youth rally. The warm glow I feel when we fellowship with people like them and the warmth I have felt as I am working with Dr. Kubler-Ross is what I see as the "community" of God that we strive to find.

As I began to attend the Christian faith class, I expected it to be a simple search for the meaning of Christian faith. It has been that, but much more. I have read into books and the beliefs of theologians I would not have attempted to understand or struggle with on my own. I feel I have

grown in my own personal faith as I studied Christianity and Christology.

I think I understand the Christian faith in a more mature way and I think in finding the answers to Christian faith, I have found the answers to who I am as a person. God has given me new eyes to see people, no matter what their present condition, as creatures created and loved by Him, thus worth loving by me. I do not feel I have all the answers, but I do not feel that is the aim of the Christian.

I may still have times of grasping and groping and struggling in my personal Christian faith, but thank God I know there is a way, and I know there is a faith and a hope in this life. I know there is a God who loves even me, and I have come to know that when my father became a Christian, Jesus loved him too and if God could forgive him for his past sins, should not I his own earthly daughter forgive?

I found I could love and accept my life, my mother, and even my father before he died. I know now even though I was at my birth "the last thing my family needed." God had a place in this world for me, and a job for me to do. I think because I have struggled so hard to find a real and true faith in Christ, it has a deeper and fuller meaning to me.

Sometimes we have to learn to give up something we love very much in order to appreciate the gift of life that God has given us, and I think that is and has been true since God chose my lovely Traci to be His and not mine. Christian faith is real and concrete and I am thankful for the experiences I have found meaningful in my search or quest for this real living faith.



**Eastern Mennonite College
Harrisonburg, VA 22801**

Registration for: ASSEMBLY 73

Name(s) _____

Address _____

Names and ages of children attending: _____

Lodging is needed for: August 6, 7, 8, 9, 10, 11, 12 (encircle)

Lodging Preference: ☐ Home ☐ Madison Dormitory ☐ Will make own arrangements
☐ EMC Dormitory ☐ Reserve a campsite

Please note the following concerns or questions: _____



Assembly 73

Local Arrangements

Virginia Conference is happy to welcome you to Assembly 73 on the Eastern Mennonite College campus at Harrisonburg, Virginia. A large number of persons have been at work for some time in preparation for your coming.

Registration: When you arrive you should complete your registration in the main lobby of the library. There is no charge for youth and adults. Children will pay a \$3.00 registration fee to cover the costs for their activities during the week.

Lodging: Guests will be housed in homes, college dormitories, campsites, and motels. There is no charge for lodging in homes. A charge will be made for those who will be housed in dormitories, as follows:

- Eastern Mennonite College dormitories; the cost of a double room is \$5.00 per night (children with sleeping bags in parents' room free); \$2.00 per night for children over 12; \$1.00 per night for children 6-12; children under six free.
- Madison College dormitories (three miles from EMC); about \$3.50 per night per person regardless of age. Sheets and pillowcases will be supplied. Bring your own pillows, blankets, towels, and washcloths.

Motels in the Harrisonburg area are:

- Howard Johnson's Motor Lodge, Route 1. 434-6671
- Belle Meade Motel, Route 1. 434-6704.
- Holiday Inn, Route 1. 434-9981
- Rockingham Motel, Route 1. 434-6340
- Coachman Inn, US 11, 434-5301
- Wise Mid-Towne, 622 S. Main Street. 434-3491
- Marvilla Motel, 687 E. Market Street. 434-3687
- Pure Village Court, Route 1. 434-7355
- Breen's Willow Bank Motel, 2426 S. Main Street. 434-9963

All motel reservations should be made early directly with the motel. Write to Harrisonburg, Virginia 22801. Telephone area code is 703.

If you are bringing a camper or a tent you can reserve a campsite by notifying the Lodging Committee.

For home, dormitory, and campsite lodging send reservations to Assembly 73, Eastern Mennonite College, Har-

risonburg, Virginia 22801.

Meals: Regular meals will be served in the dining hall of the college. The costs are as follows:

	Adult	Children
Breakfast	\$.75	\$. 50
Lunch	1.25	.75
Dinner	1.50	1.00

For those desiring less than a full meal, arrangements will be made to purchase various items individually in the dining hall. Also snacks are available at the snack bar.

Travel: Persons traveling by plane should plan to come to the Shenandoah Valley Airport near Staunton, Virginia, on Piedmont Airlines. Those coming from west and north will come by way of Washington, D.C. If Piedmont schedule does not fit your travel plans, groups of persons could rent a car in Washington and drive to Harrisonburg and leave the car at an agency there. Persons coming to Shenandoah Valley Airport can take a limousine to Harrisonburg. Persons coming by car can use Interstate 81 from north and south. Persons needing transportation from the bus terminal or other location can call Assembly 73 Travel at 433-2771.

Nursery Services: Nursery services will be provided for children under 3 1/2 years of age.

Children's Activities: For children age 3 1/2 through grade eight activities will be provided both morning and afternoon, Wednesday through Sunday. There is a \$3.00 fee charged for participation in these activities for the week. Children will attend the evening services with their parents.

Tours: A Tours Committee will arrange tours for those who are interested. Brochures and information regarding sites of local interest will be supplied. A schedule of tours will be available at time of registration.

Plans are being made to accommodate 5,000 persons. You are urged to make preliminary registration and lodging plans. Use the coupon in this issue of *Gospel Herald* or the church bulletin insert which you received in May. Everyone is invited to attend. — *Ivan Kauffmann, coordinator*

REVIEW OF THESE PEOPLE MINE

by Ken Reed

Merle Good of Lancaster, Pennsylvania, has a way of making headlines. Whether you like him and his writing or not, there he is, looking up at you from the church papers or being talked about wherever Mennonites get together. He is a man to be reckoned with.

Merle was asked to write a play for the ninth Mennonite World Conference in Brazil in July 1972. What kind of play could possibly interest Mennonites from six continents speaking several dozen languages? Merle wisely looked for the things we have in common, wrote his play in several weeks, rehearsed it for about two weeks in the evenings and between regular productions at the Dutch Family Festival (which he directs), and then took his sound equipment and actors to Brazil for the performance. The play brought a standing ovation from the World Conference people, played for 32 nights in Lancaster, and now is scheduled to tour the United States and Canada this summer.

I saw *These People Mine* three times although I rarely read a book or see a play more than once—especially not a Merle Good book. I'm not that keen on his writing. But this play raised goose pimples up and down my arms the first time I saw it. Something happens inside when you see our Mennonite story on stage, something that doesn't take place when you read even our best histories.

These People Mine brings to life seven sketches from Mennonite history: (1) an Anabaptist secret cave meeting about 1530, (2) the arrest of an escaped Anabaptist prisoner in Holland several years later, (3) the emigration of a Mennonite family from Russia in 1860, (4) a son's return to his parents who have thrown him out in America in 1890, (5) the revival movement in our church, (6) a Lancaster County Amish couple hounded by tourists and land sharks in 1972, and (7) an argument between a white administrator and a "native" at a missionary hospital in Africa in 1972.

Songs precede or follow each scene. A grand reunion of Mennonites from all those times in history occurs at the end while the music over the

loudspeaker plays "Sweet reunion, God's reunion, shout and sing!"

Anyone who has grown up in Amish country and seen the invading cameras and tourists and land sharks will love the second to last scene of the play. A black lady tourist from California and a Polish middle-class American and his wife from New Jersey meet by chance in Amishman's Nate Beiler's garden to take pictures of him and buy his land.

"They seem so backward and simple," says the New Jersey tourist. But the California lady says, "Nate Beiler has the answers to the problems that are troubling us. Why does backward sometimes seem so forward, if backward means loving life?" These backward farmers may be much further ahead than they themselves realize. Perhaps that is why the tourists are streaming in from New York and Baltimore. Not to get pictures of people in buggies eating shoofly pie, but to meet some people with some sensible answers to life.

Merle is attempting a tough job—trying to communicate what Mennonites have in common after 450 years. Why you'd have a hard time even saying what the thirty or forty Mennonite splinters in Lancaster County, Pennsylvania, have in common. Imagine tackling all 500,000 of us.

"Hold it right there! We need another Schleithem!" the actors shout as they stop the action in the last scene. Schleithem, of course, was the first great Mennonite World Conference in Europe, when the Anabaptists from all parts of Europe met to decide if they had anything in common besides our name? Are we a world brotherhood?

If there is anything the Mennonites of one scene of *These People Mine* have in common with those of the next scene, it is that they are saying good-bye. In one scene after another, someone is being cut off, or saying good-bye and moving on to some better promised land. Mennonites as a people are not 100 percent happy in America, Russia, or Switzerland. Children leave for VS or I-W or college, families move to British Columbia or Ohio, friends migrate in or out of the faith. Life is a series of good-byes. But there will be reunion, says Merle. When will that reunion be? That reconciliation? In this life or the next? That is for the playgoer to decide, but judging by our

growing differences, it will probably have to be the next world except for occasional reconciliations here and there among old enemies or broken families.

These People Mine is the best and the worst of Merle's work so far. Can it be both? Like the king who wanted to eat the hottest thing in the world with the coldest thing in the world (and they brought him hot chocolate syrup on ice cream) Merle has heaped the best of his ideas on the worst of his habits.

The play is a smorgasbord (or a garbage can full) of all the good things you have ever seen done in plays. The music has a good strong beat, the narrators look like something out of a futuristic movie, there is a little choreography (abstract body movements) at the end of the play, and lots of shouting, weeping, singing, angry glares, whipping, ring-around-the roses, marching, and so on. It seems a little like a supper of sauerkraut, spaghetti, apple dumplings, barbecued chicken, and Limburger cheese, with a whole roasted pig for dessert. My head felt like my stomach would if I ate all that. Indigestion of the ears and eyes. But nobody fell asleep.

The play also shows lack of research. The scenes from history aren't much different from the Anabaptist stories I've encountered before. The only thing that makes the play startling is to see these scenes played on stage. The scene of the Mennonites in Russia was straight out of *Fiddler on the Roof*, substituting Mennonite names. The man talked to his wife more like a Jewish husband than a Mennonite one. But then, it is true, Mennonites and Jews have much in common.

Merle has brought to life some of the best ideas floating around our brotherhood today. But in his desire to tell us about them, he prefers preaching to the subtle ways of art where you have to dig out the meanings for yourself. At heart, Merle Good is a preacher. But that too is part of our tradition. We have always loved preachers and going to tent meetings or meetings in caves. We love to hear a good speaker lay it on us.


The music in *These People Mine* grows on you. Good Enterprises, Ltd., has pressed a record titled *Reunion* featuring some of the best songs from the play. Dave Seitz composed the music for the play. Dur-

ing the performance the actors sing along with a prerecorded musical background. The music grows on you. The oftener I hear *Reunion* the better I like it. It may sound more like Broadway than Lancaster or Schleithem, but it's alive.

One of the finest things Merle is doing, in my opinion, is only incidentally related to *These People Mine*. He is creating a Mennonite theater and an appreciation for drama among a people who have traditionally gotten all their drama over the pulpit on Sunday morning. Merle heads up a company of real fine actors. Not professional, to be sure, but very sincere. *Genuine*, the New York tourists say. A long time ago another group of quiet, introverted people discovered drama. The Japanese still use drama powerfully to tell stories from their history.

Plays, after all, are not produced for "the beautiful people" and critics who move around in furs and Cadillacs. They are written to help ordinary people laugh at themselves and ponder the meaning of their lives.

Maybe drama is our thing.

If so, thank you, Merle Good, for helping us discover it. 

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New Roles for Mennonite Church Women Cited

The executive secretary of the women's organization of the Mennonite Church will move her office to the church's newest agency the end of June.

Beulah Kauffman, executive secretary of the Women's Missionary and Service Commission (WMSC), will transfer from Mennonite Board of Missions, Elkhart, Ind., to Mennonite Board of Congregational Ministries, Goshen, Ind. The move follows WMSC's 1971 reorganization as a Commission of the Mennonite Church. For 55 years the organization functioned as an auxiliary of Mennonite Board of Missions.

Mrs. Kauffman established the first continuous WMSC office at the Mission Board in 1966. Previously each executive secretary worked out of her own home. "When I first came WMSA was a thing off by itself," she said. Then she added, "I had little interaction with people."

With a smile Beulah said, "A closer working relationship has developed. Being invited to sit on committees and meetings helped me understand my work and I've gained an appreciation for the work of the church."

Mrs. Kauffman was provided office space and equipment by the Mission Board; the same is being provided by Congregational Ministries. Otherwise WMSC pays its own way.

When Beulah began her work as executive secretary there were no women on any of the church's Boards or committees. In the past four years the situation has changed to the extent that women are serving on almost all the committees of our church organizations, she said.

During her term at the Mission Board she served half time as administrative assistant to H. Ernest Bennett, Board secretary. She continues to serve on the Mennonite Church Nominating Committee, responsible for selecting the slate of candidates for election to church boards this year. Delegates to Assembly 73 in Harrisonburg, Va., Aug. 7-12 will be presented this slate.

Mrs. Kauffman is a member of the Goshen (Ind.) College Board of Overseers. In 1972 she was one of the 18 Mennonite Church (North America) delegates to Mennonite World Conference held in Curitiba, Brazil.

On the future of WMSC she said, "The role and status of women in the church is one concern we'll be working at." Tokenism still exists, she finds. Women are sometimes included on church boards just because they're women and not for their individual gifts.

Men often haven't appreciated or recognized that women in their own right bring gifts to the total work of the church, she said. WMSC, Beulah saw, is concerned "to discover and develop the gifts of women for fuller contributions they can make to the body of Christ."

The work of WMSC — WMSC means every woman of the church — crosses continents, cultures, and denominations. Girls of the congregations are included in the Girls' Missionary and Service Auxiliary (GMSA). Non-Mennonite women also participate in local WMSC activities.

In addition to service projects — sewing, clothing, financial support of mission and service projects, student scholarships — women of the church are calling each other to deeper devotional life through retreats, World Day of Prayer programs, and small groups. The annual *Devotional Guide* and monthly *Voice* magazine are published by WMSC.

Local women are keenly aware of and communicating with people who have needs, Beulah said. One district reported: "We don't need to look for ways to serve community needs to be involved, we just are."

Keeners Report on East African Tour

Clayton and Martha Keener, former missionaries to Ethiopia, recently returned from a visit to Ethiopia, Kenya, and Tanzania. The trip, from Mar. 7 to May 4, was a gift from friends and children in honor of their fiftieth wedding anniversary.

They reported: "Our stay in Ethiopia was extremely rewarding. We met more than thirty of our former blind students. Many of them are married; some have children. Some are employed at a factory, where each day 300 umbrellas are made by handicapped persons, 75 of whom are blind. Some of them are teachers at the

School for Blind at Sebeta, which is operated by the Ethiopian Haile Selassie First Foundation, and is a successor to the Merha Ewourran School which we had opened in Addis Ababa."

The Keeners continued, "Everywhere we saw many improvements and changes which had taken place in the 13-year interval since our departure. Nazareth has paved streets; Addis Ababa has many high buildings; there are factories producing steel, galvanized roofing, and prefabricated housing."

While in Ethiopia the Keeners had opportunity to worship with the Meserete Kristos Church at Bole, Addis Ababa, to see equipment and patients being moved into the three newly constructed buildings at Nazareth Hospital, and to meet many missionaries and church leaders.

The Keeners then flew to Kenya, and the next day they arrived in Tanzania, where they spent time with missionary Joe Shenk and Bishop Zedekia M. Kisare and Susanah, his wife, and Treasurer Salmon S. Butenge. In Tanzania they visited churches and fellowshiped with believers, and met with many of the missionaries.

The Keeners reported: "Apr. 29 was a highlight of our trip. We worshiped at the Nairobi (Kenya) Mennonite Church. This is very new, having been started by the David Shens and Ronald Hartzlers, after their withdrawal from Somalia in January. Sixty attended the Sunday school service and 40 the preaching service, when I spoke on 'Forgiveness.' This building is in a section where Somalis are living. A site is being sought and a building fund has been begun to provide a church meeting place for the believers."

Congregation Begins with Mississippi Indians

A new Mennonite congregation held its first service on Sunday, May 13, in the Pearl River community, near Philadelphia, Miss.

About half of the 20 persons attending the new fellowship are members of the Choctaw nation. Approximately 4,000 Choctaw Indians live in Mississippi, about 1,200 of whom now reside in the Pearl River vicinity. Many Choctaws have moved to the Pearl River area recently due to various housing and facility improvements — and the proximity to their relatives.

Pastoring the congregation is Glenn Myers, who continues to carry responsibilities at the Nanih Waiya Mennonite Church, located about 20 miles east of Pearl River. Services at Nanih Waiya are held on Sunday morning; at Pearl River the group meets Sunday evening.

Both churches are related to the Ohio



Sunday school class at the Nanih Waiya Mennonite Church. Voluntary Service worker Larry Diener plays guitar (at left), while Glenn Myers (rear right) and family join in the singing.

Mennonite Conference. Support for the work at Nanih Waiya has come from several Ohio Conference congregations, in addition to the Home Missions Division of Mennonite Board of Missions, Elkhart, Ind.

Simon G. Gingerich, home missions secretary at the Board, says that the most exciting thing about the outreach in Mississippi is "the interest in the Christian ministry being shown by some of the young Choctaw men."

Choctaws Invite Weaver to Found New Church

David Z. Weaver, who has served the Mashulaville Indian Church for the past 14 years, has decided to accept an invitation to serve the Choctaw Indian community at Crystal Ridge in Winston County, Miss.

The work began at Crystal Ridge about a year and a half ago, in a Choctaw home. On May 13 two converts were baptized, with ten more to be baptized or received by confession of faith in the near future.

This group is engaged in a building program that is consuming all their resources and more. Weaver says the cost of a building with four classrooms and an indoor bath will run about \$6,000. They have a third of that amount.

Alva Yoder has assumed responsibility for the Mashulaville congregation.

Publishing Council Projects Anabaptist Curriculum

The Publishing Council for the Anabaptist Curriculum Project took three important actions at its May 21 meeting in Newton, Kan. Erwin Thomas, publisher for the Brethren in Christ, Nappanee, Ind., and Dick Rempel, of the General Conference Mennonite Church were appointed officers of the new project, president and secretary respectively. Paul M. Lederach, Scottdale, Pa., was appointed executive director of the curriculum development. And plans were made for the

establishing of an Editorial Council.

Representing Mennonite Publishing House were Ben Cutrell, publisher, and Paul M. Lederach. Frank Ward and Dick Rempel, both of Newton, represented the GC Commission on Education. The Christian education and publishing interests of the Brethren in Christ were represented by Erwin Thomas and Don Shafter, Upland, California.

The aim of the project is that "a cooperative curriculum be created and published within the general framework of the Anabaptist and the believers' church understanding of the Scriptures and of Christian life and practice." (From the Proposal.)

Rationale for the undertaking includes the creating of greater unity, wider sharing of resources, better stewardship, and enrichment of each participating group through the sharing of Christian insights and expressions of discipleship.

Nairn Hosts Western Ontario Conference

Western Ontario, Canada, sings in June.

So it seemed to those who took part in the Western Ontario Mennonite Conference, which met at the Nairn Church, Ailsa Craig, Ont., June 8-10. The days were warm and clear.

A spirit of celebration pervaded the meetings, because the conference focused the host church's 25th anniversary.

"The Year of Evangelism," theme of the meetings in deference to Key 73, was first looked at from the perspective of motivation. Paul N. Kraybill, of Rosemont, Ill., sharply delineated the Mennonite problem in getting at evangelism. The church tends to divide her approach and attempts to meet physical need and then works through a "spiritualistic" approach in missions. Can there be an integrated ministry?

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Roy Sider, moderator of the Brethren in Christ Church in Canada, was guest speaker throughout the meetings. Of his five sermons, only three related directly to evangelism. The other two were on concepts of church membership and stewardship. His talk to the young people, Saturday evening, "The Fresh Wind of the Spirit," was especially well received.

Of major importance to the brotherhood is the Conrad Grebel College at the University of Waterloo campus. Several persons commented they felt the project merits continued support.

Some interest in camping came out in discussions. Rightly so. There are nine Mennonite-related retreat centers in Ontario and Quebec. Among these are Fraser Lake, Shady Pines, Chesley Lake, and Hidden Acres camps.

Vernon Zehr was elected moderator of the conference for a one-year period, when his successor will be chosen for a three-year period. Vernon has been moderator for a number of years.

A number of visitors from outside the conference were present: Paul N. Kraybill, General Board; Ross Bender, Board of Congregational Ministries; Weyburn Groff, Goshen College Biblical Seminary; and Gordon Yoder, Goshen College. David E. Hostetler represented Mennonite Publishing House.

Mininger Accepts Wright Position



Paul E. Mininger

Paul E. Mininger, former president of Goshen College, has received a two-year leave of absence from its faculty to be a senior research associate at Wright Institute, of Berkeley, Calif., beginning July 1.

The leave received formal approval by the College's Board of Overseers at its meeting in Cleveland on June 1 and 2. The Board also approved the move of the Center for the Study of Christian Higher Education, which Mininger has directed since its beginning in 1971, to Berkeley.

Mininger became acquainted with Wright Institute during his 1970-71 sabbatical and found resources there and at nearby University of California at Berkeley unusually rich and stimulating for further research.

His interests, which focus on the distinctive role of the Christian college in the future, tie in with the Institute's program to research undergraduates and what changes they undergo during college years.

Mininger is presently seeking to develop a contemporary theory of Christian higher education. It is his hope that such a theory will suggest new educational models for church colleges whose purposes go beyond the cognitive and include the development of the student as a whole person.

Mininger says, "The greatest challenge facing the Christian college today is to find new ways to help youth clarify and strengthen their faith and to discover the meaning of Christian obedience. The challenge faces the individual Christian, as well as the church in today's confused and rapidly changing world."

In his new position Mininger will also be in a consultative relationship with the Center for Development of Early Adulthood. This Center, to be set up at Wright beginning July 1, was recently funded by a Lilly Endowment grant and will be led by Joseph Katz. Katz was professor of human development at State University of New York at Stony Brook last year.

Wright Institute was founded five years ago as an outgrowth of the work of Nevitt Sanford, a social-clinical psychologist who is former director of Stanford University's Institute for the Study of Human Problems. Sanford is internationally recognized for significant research and publications on authoritarianism, prejudice and collective destructiveness, child development, alcohol problems, and prison psychology.

The Institute is a small, independent, nonprofit educational organization relying on "action research" to study, as well as foster desired change, in social institutions — universities, government, and community organizations.

Prayer and Community Conference

A conference in the countryside of Bolivia brought together three different groups of Christians. The conference, held Apr. 14 and 15, was planned to provide spiritual input for farmers of the area.

The eight members of the Mennonite Central Committee Cotoca unit served as contact people with the farmers of the four villages where they live. Jose Godoy, Argentine Mennonite missionary serving in Bolivia, led singing. Father Ralph and Sister Helen, two Catholic leaders from Santa Cruz, were the resource personnel. Though Godoy, MCCers, and the Catholics have had many informal conversations, this was the first joint effort by the three different groups.

One hundred adults were present Saturday to discuss community — its strong points, its limitations, and its problems. After input sessions, the group twice divided into small groups of 10 to 15 people for more intimate discussions.

One hundred and fifty people were present for the Palm Sunday service on Apr. 15. The input shifted to communities of prayer. Several MCCers shared their personal pilgrimages while others had



Gerald Mumaw, Goshen, Ind., led a devotional during the Palm Sunday celebration service.

opportunity to lead devotionals.

"God is our Friend; let us talk to Him as a Friend," encouraged Father Ralph as he attempted to lead the people beyond the stereotyped Catholic prayers which are memorized or repetitions of someone else's (priest's) prayers. Small groups were formed according to villages to encourage conversational prayer among the farmers. Some were willing and tried to pray conversationally for the first

time in their lives. Others still felt uncomfortable with the new form, but showed interest in learning more.

As a result of the conference, several communities of prayer have begun. Many more people are asking questions and showing interest.

MCCers involved in the conference were: Marlin Burkholder, Ken and Linda Lehman, Jake Snider, Gerald and Geraldine Mumaw, and Lynn and Jean Loucks.

Eastern Board Appoints New Volunteers

Persons and assignments are as follow: Janet Brenneman, Lancaster, Pa., for a 26-month term as a home economist in Tocoa, Honduras; Isaac Burkholder, Chambersburg, Pa., for a 26-month term as an agricultural worker at La Ceiba, Honduras; David Hunsberger, Middleburg, Pa., for a 26-month term at the Mennonite Center in Belize City, British Honduras; Glenn Stutzman, Adair, Okla., for a 26-month term as an agricultural worker at La Ceiba, Honduras; Grace Weaver, Middletown, Pa., for a 3-year mission associate term at Pine Grove Academy, Tegucigalpa, Honduras.

Five Volunteers Leave for Bangladesh

Five volunteers joined the May 8-11 orientation at Mennonite Central Committee Headquarters, Akron, Pa. They will fill needed roles as agriculturists and office workers.

Glen and Constance Balzer have begun a three-year term of service. Glen is serving in crop testing and agricultural extension. He received a BS in agriculture from University of Saskatchewan. Constance also attended the University of Saskatchewan. The Balzers are mem-

bers of the Nutana Mennonite Brethren Church, Saskatoon.

Robert Enns, of Carrot River, Sask., also began a three-year term of service. He is serving in village extension work. He received a BTh from Canadian Mennonite Bible College, Winnipeg, Man., and is a member of the Carrot River Mennonite Church.

Victor and Sharon Peters have initiated a three-year term of service. Victor is serving in agricultural extension work and Sharon is working part time in the MCC office in Feni. Victor and Sharon received degrees in Christian education from Winkler Bible Institute. Victor graduated from the University of Manitoba with a major in agriculture. The Peters are members of the Boissevain (Man.) Mennonite Brethren Church.

Famine Tightens in Sub-Sahara Africa

A number of countries in sub-Sahara Africa have been hit by what is labeled a catastrophic famine. Land-locked countries in the belt from Mauritania to Chad are reportedly the hardest hit. The drought is now in its fifth year and has apparently resulted in the deaths of thousands of people and millions of animals.

The drought and famine were common

knowledge to the countries' governments for some time, but were only recognized as severe when starving nomads began appearing in the cities. Many nomadic herdsman are moving south in search of grazing lands. Their encroachment on the fields of subsistence farmers has led to clashes in several instances.

Mauritania, Senegal, Mali, Upper Volta, Niger, and Chad are former French colonies that have for centuries lived in some of Africa's harshest climate. Their peoples have a low standard of living. The per capita GNP ranges from \$60 in Mali to \$205 in Senegal, compared to \$4,600 in the United States.

Although drought has long been a problem in sub-Saharan Africa, the recent famine has been attributed to several modern causes. Attempts to grow dry land crops in sub-Saharan soils, and overgrazing by improved herds of cattle and goats may have upset the balance of nature, say some experts.

The Mennonite Central Committee has made an initial commitment of \$15,000 for famine relief. The MCC will concentrate its efforts in Chad. The program will consist first of material aid because the planting season is past. MCC is considering transferring several Paxmen from Zaïre to Chad, according to Ray Brubacher, MCC Africa director.

The MCC is contacting the European Mennonite Evangelisation Committee (EMEK) and French Mennonite missionaries in Chad to determine further methods of assistance.

Teacher in Zambia Brings Biology to Life

Ed Peters, a Mennonite Central Committee teacher at Sefula Secondary School in Zambia, is a combination of humor, wit, and good sense. Sefula is located nearly 400 miles west of Lusaka, Zambia's capital. The school is built on the sandy hills overlooking the Zambezi flood plain. The desolate surroundings might leave many teachers despondent, but not Ed.

A short walk around the campus reveals some of Ed's ingenuity. Sefula no longer has a manually operated school bell—not since Ed installed a battery-operated electric car horn on one of the gables of the administration block. Ed is in charge of audiovisuals and this has provided additional opportunities for creativity. Any old packing crates lying around the school are quickly converted into useful objects. One use for such packing crate panels is to paint outline maps of various continents and countries in white against a green chalkboard colored background. These are used effectively in teaching geography, history, civics, or even ecology. The teacher can draw in with chalk

the things he wishes to emphasize on the map. Packing crates also become map chests for storing the dozens of paper maps which the school owns.

In the Sefula heat classrooms can get stuffy with thick black drapes pulled over the windows to keep out the light while 40 students watch slides or a movie. Ed's answer to this was a daylight screen, again made out of old packing crates and scrap lumber. While Ed was building it, the students could not imagine what the device would look like. He told them it would be something like a 21" television set. The resulting box of scrap lumber, mirror, glass, and translucent paper met all their expectations and more.

Occasionally Ed dabbles in medicine—a field which is actually his wife, Nell's, specialty. One day when Nell was not able to attend the school clinic, Ed stood in for her. One student presented himself with a small cut on his leg, obviously overdoing the seriousness of the injury. Ed prescribed that the student's ailing leg be tied up with the knee bent so that heel and thigh were touching. One day of this treatment found the leg much better and its owner cured of a psychosomatic tendency.

Ed is a biology teacher and for the first time in three years he is teaching only in his field. For him teaching biology is like playing games. He obviously enjoys it. Whenever students enter the classroom, Ed has equipment standing on the desks so that they have something to do and think about immediately. Instead of telling the class to keep quiet, he tells them

to talk to each other about their observations. In demonstrating experiments Ed uses group leaders, who have had after-school coaching from him, to demonstrate to their fellow students. On field trips he gives students the options of either staying in the classroom, wandering off under some shade tree, or participating fully in the activity and learning something. Most of his students choose the latter.

Until Ed started teaching biology the students had not studied the subject from a practical perspective with live specimens in the laboratory. Without a microscope, any teaching about the one-celled amoeba could be no more than book-learning. Now when you enter the biology lab at Sefula, you can smell the white mice and the stale samples of water from the Sefula stream with all the organisms that thrive in those conditions. The lab now has six inexpensive Czechoslovakian-made microscopes which contribute to the practical aspects of the study of biology. Students have become so interested in science and biology in particular that the school paper boasts a "Science Page." Students publish articles on why they should boil their water, how to make a blood smear, and other topics of scientific interest.

Ed and Nell Peters, who are from Kitchener, Ont., will be completing a three-year teaching assignment at Sefula in August. When they leave the Sefula sands they will do so with the feeling that the three years there were well spent.
— Ken Neufeld.

mennoscope

Fifty seniors and two special Bible students received degrees at Western Mennonite High School on June 3. Alvin Grasse, of Edson, Alta., spoke at the baccalaureate service, with Paul Friesen of Hesston College, Hesston, Kan., giving the commencement address. Three new faculty members will join the staff for the 1973-74 school year. Curt Dietz, of Salem, Ore., will serve as part-time instructor in industrial arts. Shirley Yoder, also from Salem, will return to Western as teacher of English and journalism. The dean of boys position will be filled by Paul Zook of Portland, Ore.

Prose, poetry, short stories, and other creative literary works in English, German, or Low German are being sought for publication in a Mennonite centennial anthology. Five prizes will be awarded by

the Mennonite centennial organization's anthology committee for the best materials submitted. First prize will be \$250; second, \$100; and there will be three prizes of \$50 each. All submissions will be reviewed by an editorial committee, whose decision will be regarded as final. Materials should be sent to George Epp, Mennonite Brethren Bible College, 77 Henderson Highway, Winnipeg, Man., Canada R2L 1L1. The deadline is Oct. 31. The anthology is one of the projects being undertaken by the Manitoba Mennonite Centennial Committee to commemorate the coming of the Mennonites to this province in 1874.

A five-acre plot of ground in Arcadia, Fla., has been given to Eastern Mennonite Board for a future Mennonite church. David Kniss, who recently resigned as

pastor of the Ashton Mennonite Church to spend a year at Eastern Mennonite Seminary, is looking forward to developing this new church after his studies. Arcadia is located about 50 miles from the Ashton Church, outside Sarasota.

Eugene A. Miller, 50, currently of San Juan, Puerto Rico, has been named as the new executive director of Argentine Youth Services, a program operated cooperatively by the Mennonite Board of Missions, Elkhart, Ind., and a local board of directors. Miller, his wife, Hildegard, and family, are expected in Kansas City by Aug. 15. The Millers are the parents of three children: Jeanne Ann, 18; Philip Lee, 16; and Romona Kay, 13. Eugene Miller succeeds Larry Wenger, who recently resigned to become assistant director of the Union Industrial Home and Children's Center of Trenton, N.J. Argentine Youth Services operates four group homes: 1612 S. 37th, 3707 Ruby, and 1424 S. 34th, all in Kansas City, Kan.; and at 5229 Nall in Roeland Park, Kan.

Alvin Weaver, Kansas City, Kan., was honored at a dinner on June 9, an occasion which marked his retirement from the Board of Directors of Argentine Youth Services, after forty years of service to the agency. In attendance were current staff members and former members of the Board, as well as their families. Luke Birky, secretary for Health and Welfare of the Mennonite Board of Missions, was also present. Alvin Weaver is a long-time resident of the Argentine community. For many years he has operated a custom-built furniture business. His wife, Velma, is a registered nurse, employed by District 500 School System. The Weavers are the parents of two sons.

There has been a bit of misunderstanding regarding cost of travel to the Youth Convention at Grand Rapids, Mich., Aug. 19-24. Convention policy is that convention participants will pay the actual cost of travel or \$50, whichever is less. Persons whose travel costs are more than \$50 will be reimbursed from convention funds for any cost above \$50, provided they travel with their district conference group. This means, for example, that if a person's travel cost is \$15 round trip to Grand Rapids, he pays \$15. If, however, his travel cost is \$75, he pays the first \$50 and the convention will reimburse him for the additional \$25. Any additional questions regarding travel should be directed to your district conference youth secretary or to Convention Hqs., Box 513, Goshen, Ind. 46526.

Young people and adults planning to attend 1973 Youth Convention at Calvin College, Grand Rapids, Mich., Aug. 19-24, are urged to mail their registration to Convention Headquarters soon. Current registration deadline is June 30.

Although the full registration fee is \$65, only a \$10 down payment need be sent with the registration form. The remaining \$55 may be submitted as late as Aug. 1. Calvin College has room for 2,000. To date, approximately 525 have registered. "It looks like we will have room for all who want to attend," says Art Smoker, convention coordinator. "Lack of funds should not stop youth from registering. We are offering travel and registration scholarships to all who really need them." All registrations and correspondence should be sent to Convention 73 Headquarters, Box 513, Goshen, Ind. 46526. Phone: (219) 533-0551. Youth Convention 73 is sponsored by the Board of Congregational Ministries.

Laurelville Church Center has a number of scholarships available for families interested in attending the Week for Families with a Retarded Child. Concerned businessmen are making this possible. The dates are July 8-14. For more information write: Laurelville Mennonite Church Center, Route 5, Mt. Pleasant, Pa. 15666.

"The Way of Peace Is the Way of Jesus" has been chosen as the theme for an inter-Mennonite peace film, to be produced in 1974. Representatives of the General Conference Mennonite Church, Mennonite Brethren Church, and Mennonite Church have been planning the film, and participation by the Church of the Brethren is also possible. The planning committee has outlined the objectives of the film and is contacting script writers. Target audience will be primarily those sixteen to twenty-five years old, but it is hoped the film will stimulate dialogue also with those over twenty-five.

The 1973 Workers' Conference of the United Mission to Nepal recently convened in Katmandu, reports Frank E. Wilcox, executive secretary of the 30-member organization. About 100 workers from the various projects and institutions of the UMN gathered for a week of inspiration and renewal. UMN is in its twentieth year of life and work in Nepal "to minister to the needs of the people in Nepal in the name and Spirit of Christ, and to make Christ known by work and life," according to its constitution. In a report to Mennonite Board of Missions, Elkhart, Ind., one of the member organizations, Wilcox describes the sharing of "some special message, some vital concern" among friends and visitors at the 73 conference.

Paul Kennel, Lancaster, Pa., and Gerald Keener, Elizabethtown, Pa., left the U.S., on June 6 for a one-year term with World Relief Commission in Vietnam. Paul, who has been seconded by Eastern Mennonite Board, will serve as hospital administrator. Their address is P.O. Box 405, Danang, Vietnam.

Dorcas Miller, Grantsville, Md., has been appointed as the first counselor of the Staten Island Girls' Home, New York City. She will work with the director couple, Peter and LeAnna Dunn. There is still a need for a second counselor to make up the basic team of four.

A twentieth-anniversary meeting was held at the Gaithersburg Mennonite Church, Gaithersburg, Md., on June 10, with James Delp and Glen Sell as speakers.

Dorothy Sauder, cook at Pine Grove Academy, left Honduras on June 8 for a three-month furlough in the U.S. Her address is R. 1, Manheim, Pa. 17545.

Esther Schlabach, teacher at Pine Grove Academy, was scheduled to leave Honduras on June 10 following completion of her mission associate term. She planned to arrive in the U.S. on June 25, and will spend some time in the Salunga area before proceeding to her home, where her address will be R. 1, Box 411, Salem, Ore. 97114.

Don Clymer, Lancaster, Pa., left the U.S. on Sunday, June 10, for a short term of six to twelve months as construction supervisor for the Bible Vocational Institute in La Ceiba, Honduras.

Paul G. Landis and family, Landisville, Pa., flew from Philadelphia on June 10 to Kingston, Jamaica, for the beginning of their 2 1/2-month teaching mission in Central America. They plan to stay in Jamaica until June 30 and then to move on to Honduras, Guatemala, and Belize.

The Mennonite Fellowship in New Haven, Conn., recently baptized five persons, the first baptisms since the opening of the work several years ago. To help in ministering to this new congregation Wilbert Harrison from Miami Bible College has been engaged for work this summer.

Beulah Kauffman, executive secretary of the Women's Missionary and Service Commission of the Mennonite Church, announces that her office is moving to the Mennonite Board of Congregational Ministries, Goshen, Ind. Her address effective June 27 is Beulah Kauffman, executive secretary, WMSC Office, Box 513, Goshen, Ind. 46526. Tel.: (219) 533-0551.

"A Givers' Guide to Mission Shares" is a 16-page booklet of mission projects which form part of the planned program of Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514. Congregations in the Board's supporting constituency are receiving several copies. Additional copies are available upon request. Projects identify specific areas in which people and dollars are working. Each project is based on \$10 shares.

Claude Herbert Setzkorn, Mohnton, Pa., has been appointed to a 15-month term as a volunteer in Champaign-

Urbana, Ill. He was scheduled to join the Voluntary Service unit in Champaign-Urbana on June 6 as an orderly. The Champaign-Urbana unit is sponsored locally by the First Mennonite Church, a member of both the General Conference Mennonite Church and the Mennonite Church. He is a member of the Bethany Mennonite Church, East Earl, Pa., and is the son of K. H. and Winifred Setzkorn of Mohnton, Pa.

A 15-day tent revival campaign will be held by the George R. Brunk team. The dates are July 15-29, near the Kaufman Mennonite Church, Hollsopple, Pa. Church of the Brethren and United Methodists will cooperate in the campaign. Wayne Thomas, Thomasville, Pa., will be the soloist and song leader. Harry Y. Shetler is general chairman; Paul Martin, counseling; Dorsey Eash, publicity; Carl Holsopple, grounds; David Alwine, prayer; Mary Jane Beisel, music; Lester Lehman, youth; Clayton Shetler, usher; Glen Steiner, finances.

Lowville Mennonite Church, Lowville, N.Y., dedicated its new and recently renovated building on Sunday, June 10. George R. Brunk, dean of Eastern Mennonite Seminary, Harrisonburg, Va., was the dedicatory speaker. The dedication day services were prefaced by a three-day series of revival meetings, June 7-9, also conducted by Brunk. The structural changes now provide for classrooms, library, reading room, pastor's study, workroom, nursery, and fellowship hall. Lowville Mennonite Church is a member of the Conservative Conference and the New York State Fellowship of Mennonite Churches. Milton J. Zehr is pastor.

Happy as the Grass Was Green drew a near-capacity crowd in its premiere showing on June 15 at the Lancaster (Pa.) Fulton Opera House. Among the guests were local dignitaries, many of the persons who appear in the film, newspaper and television reporters, and a delegation from Herald Press, the publisher of the book.

"Film on 'Plain People' Is Best Ever," headlined Lancaster's *Intelligencer Journal* in a three-column, morning-after, page 1 review. They complimented the movie for its "authenticity, sincerity and honesty in plot, humor and message."

The 107-minute 35mm film continued in this special advance engagement through June 24. Negotiations are under way for national distribution.

New members by baptism: two at Frederick, Pa.; two at Crystal Ridge Indian Mission, Louisville, Miss.; one at Mashulaville, Macon, Miss.; one at Pleasant View, North Lawrence, Ohio.

Change of address: Milo Kauffman from Hesston, Kan., to 212 Baltimore Ave., Morton, Ill. 61550. Lee H. Kanagy,

c/o Alvin C. Kanagy, R. 5, Harrisonburg, Va. 22801 (after Aug. 1).

readers say

Submissions to Readers Say column should comment on printed articles.

Many thanks for your fine editorial, "Today's Our Time" (May 29). It puts things in perspective. While I feel like an Amos sometimes and want to denounce our congregations, I more often feel like the Barnabas who went to Antioch, "saw the grace of God," and "was glad." — Stanley C. Shenk, Goshen, Ind.

Dear Brother Editor:

I aint rit to the *Gosper Herald* fer a coon's age. Fact is, I aint rit since I wuz fired fer ritin that terribul and scandulus Seth's Kolumn. I jist bin sittin reel quiet, but I bin readin in our organ papur rite along. One thin I bin readin is this new feller, Menner B. Hurd. I notice he's ritin purty slick, and shure aint makin meny mistakes in grammer or spellin, least that I can see, which aint too good. But it peers to me he mite stir up a hornets nest if he aint keeful.

I seen from his kritics that he orter be ashamed kause he felt he shuld be a preachur and wuznt. I kinder red between Menner's lines about that preachin bizness and figure he did feel ashamed. Wuz he sposed to put on sack-cloth and go around hollerin "Unclean"? No use rubbin it in, is there? I give the man credit fer bein honest.

Another feller rote and said Brother Hurd wuznt hiz rite name. I looked in our telephone book and we got two "Hurds" rite there smack on page 62. There mite jist be a kouple more "Hurds" sumplace in this kountry. I figured Menner B. Hurd wuz his keerect name.

I red hiz artikle in todays *Gosper Herald* fer May 29 about how peepul orter give 10 purcent of their money to the Lord and I figure peepul that aint doin that will be tellin you purty plain that he aint fittin fer the furst page of our paper. So I wanted to get my licks in furst. I kinder liked him. I bin givin my 10 purcent evry since I wuz knee high to a grasshopper. So has Sarah.

I sorter wunder if Menner B. Hurd wuld be gittin bawled out if hiz name wuz Yoder or Kauffman? Seems like we got to have a Water-door investigation evry time sumone pops up who wuznt born in the Big Valley and went to a Mennonite collige.

I aint much fer givin advice no more, but if I wuz Menner B. Hurd, I'd zip out, for I got zapped out.

Brother Seth

Thanks kindly for your presentation in "Social Drinking? Is It Really That Bad?"

I agree it is all that bad and fear too many of our dear ones don't agree. Did you know that a single beer deletes from the body as much vitamins as it would normally use in three days?

Menno, it seems to me you write with the same salty manner as Seth of the late "Seth's Korner." Be that as it may, how about meditating on the difference we see made in respect to 1 Cor. 11. Seems as how verses 23 to 30 of this chapter are suitable to use for the communion while verses 1 to 16 are much forgotten. Maybe you could set us straight on this little difference. — M. Esther Good, Goshen, Ind.

I noted with interest the recent article on social drinking in the June 5 *Gospel Herald*. I do support the position of the article and the concern within our brotherhood for steward-

ship, health, and morals. I am sorry that the article was written by Menno B. Hurd, whom I cannot identify. Your editorial at the end of the same issue suggests that "no impression or impulse is of God which will not allow for the careful examination of fellow Christians. . . ." How can brotherly process and open, honest communication occur with someone whom we do not know? I wish we had ten more persons admonishing us with articles of the same quality, but who could reveal themselves for further dialogue with fellow Christians. — Bob Guth, Goshen, Ind.

This article, "Social Drinking? Is It Really That Bad?" is a timely one that appeared in the June 5 issue. Surely we have more men who aren't afraid to stand up and be counted, and nip this evil in the bud. Paul says in 1 Corinthians 16:13 in *Living Letters*, "Act like men; be strong." — Ruth Lefever, Jonestown, Pa.

Along with the rest of our family of six, I would like to express my appreciation for "Social Drinking? Is It Really That Bad?" (June 5). We felt that it was a very timely article. Would you be so kind as to pass our words of thanks on to the writer?

Our favorite *Gospel Herald* writers are Menno B. Hurd and Robert Baker. Our entire family reads all of their articles almost always on the first day. — Rachel E. Bucher, Atmore, Ala.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Barth, Donald and Kathleen (Hershberger), Beaver Crossing, Neb., second daughter, Stephanie Lynn, May 25, 1973.

Byler, Edward and Thelma (Yoder), Sarasota, Fla., first child, Jonathan Edward, May 31, 1973.

Denlinger, Kenneth and Matilda (Shertz), Lancaster, Pa., third child, first son, Jeffrey Kenneth, June 8, 1973.

Keim, John and Donella (Headings), Harrisonburg, Va., second son, Anthony Scott, May 21, 1973.

Miller, Lester Roy and Mary (Stidham), Houston, Del., fifth child, second son, Jeffrey Scott, May 15, 1973.

Piper, Ron and Myrna (Schloneger), Lakewood, Colo., second child, first son, Michael Jon, May 29, 1973.

Schrock, Merlin and Linda (Tennefoss), Harrington, Del., first child, Jerry Lyn, Apr. 27, 1973.

Whitehead, Robert and Grace (Sommers), Kokomo, Ind., first child, Christopher Robert, Feb. 14, 1973.

Wideman, Joseph and Glenna (Wiens), Tofield, Alta., first child, Charmaine Faye, May 28, 1973.

Yoder, Gideon and Hazel (Rudy), Belleville, Pa., first child, Diane Elizabeth, May 29, 1973.

Yoder, Richard and Nancy (Metzler), Omaha, Neb., second son, Brian Lynn, Mar. 2, 1973.

Zehr, Larry and Fran (Barker), Lancaster, N.Y., first child, Jennifer Marie, May 26, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Brubaker — Miller. — Leon M. Brubaker, Washington, D.C., Lititz (Pa.) cong., and Carolyn L. Miller, Washington, D.C., Chestnut Hill (Pa.) cong., by Melvin H. Lauver, May 26, 1973.

Eby — Zimmerman. — Leon Z. Eby and Elsie Zimmerman, both of New Holland, Pa.,

Hammer Creek cong., by Paul Hollinger, June 2, 1973.

Eck — Litwiller. — Darrell Eck, Newton, Kan., and Janice Litwiller, Hopedale, Ill., Hopedale cong., by Robert Zehr, June 9, 1973.

Eichelberger — Jenkins. — Donald Eichelberger and Barbara Jenkins, both of Mackinaw, Ill., Hopedale cong., by Lee J. Miller, May 19, 1973.

Freed — Bartel. — Millard Freed, York, Pa., and Margaret Bartel, Gap, Pa., Monterey cong., May 9, 1973.

Fox — Zimmerman. — Harvey H. Fox, Jr., Ephrata, Pa., Fairview Street cong., and Mary Ann Zimmerman, Lititz, Pa., Hammer Creek cong., May 12, 1973.

Garland — Shantz. — George E. Garland, Waterloo, Ont., United Church of Canada, and Linda Joyce Shantz, Cambridge, Ont., Preston cong., by Rufus Jutzi, May 18, 1973.

Good — Ranck. — Ronald Good, East Earl, Pa., Monterey cong., and Rebecca Ranck, New Holland, Pa., United Methodist Church, by Russell Hoffman, May 26, 1973.

Maust — Hostetter. — Robert D. Maust, Harrisonburg, Va., Park View cong., and Gretchen Hostetter, Scottsdale, Pa., by Daniel B. Suter, May 27, 1973.

Owens — Rush. — Clarence W. Owens, Jr., and Sharon Rush, both of Bristol, Pa., by Howard W. Rush, father of the bride, Mar. 24, 1973.

Reeder — Garber. — Kenneth Reeder, Hubbard, Ore., and Becky Garber, Woodburn, Ore., both of the Zion cong., by Allen Miller and Paul Brunner, Apr. 21, 1973.

Schlegel — Horst. — David Schlegel, Shickley, Neb., Salem cong., and Gladys Horst, North Lawrence, Ohio, by Lee Schlegel, father of the groom, May 26, 1973.

Shantz — Langton. — Roger Laverne Shantz, Cambridge, Ont., Preston cong., and Susan Calder Langton, Guelph, Ont., United Church, by Louis Snow and Rufus Jutzi, Mar. 31, 1973.

Sharp — Reese. — Merle Sharp, Smoketown, Pa., Monterey cong., and Bonnie Reese, Lancaster, Pa., United Methodist Church, by Arthur Musser and Gordon Zook, May 12, 1973.

Sharp — Umble. — Donald Sharp, Smoketown, Pa., Monterey cong., and Loretta Umble, Atglen, Pa., Maple Grove cong., by Gordon Zook and Robert Shreiner, May 26, 1973.

Weaver — Gochbauer. — Ronald Weaver, Blue Ball, Pa., Monterey cong., and Lois Gochbauer, Manheim, Pa., East Chestnut Street cong., by A. Don Augsburgers, May 26, 1973.

Wilson — Robinson. — Norman J. Wilson, Cambridge, Ont., Anglican Church and Joy A. Robinson, Maryhill, Ont., Preston cong., by Rufus Jutzi, Apr. 27, 1973.

Yoder — Kilheffer. — Gerald L. Yoder, Belleville, Pa., Locust Grove cong., and Patricia A. Kilheffer, Lancaster, Pa., East Chestnut Street cong., by James M. Shank and Erie Renno, June 9, 1973.

Yoder — Yoder. — David Yoder, Macon, Miss., Magnolia cong., and Sara Kathryn Yoder, Macon, Miss., Shiloh Fellowship cong., by David Z. Weaver and Louis Kauffman, May 26, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Erb, Dorothy, daughter of Aaron and Veronica (Gerber) Erb, was born in Stanley Twp., Ont., May 12, 1921; died at Alexander Marine Hospital, Goderich, Ont., May 26, 1973; aged 52 y. 14 d. Surviving are 3 brothers (Gordon, Leroy, and Harold). She was a member of the Blake Mennonite Church. Funeral services were held at the Westlake Funeral Home on May 29, in charge of Clayton Kueper and Ephraim Ginge-

rich; interment in the Blake Church Cemetery.

Ford, Ernest Algernon, was born in London, England, July 24, 1899; died at Scarborough General Hospital, Scarborough, Ont., May 24, 1973; aged 73 y. 10 m. He was married to Agnes Wiley Berry, who survives. Also surviving are 8 children (Agnes — Mrs. Fred Billedeau, Ada — Mrs. Bill Bartlett, Ernest, Jean — Mrs. Ernest Bridges, John, Edward, Harold, and Donald), 21 grandchildren, and 6 great-grandchildren. He was a member of the Warden Park Mennonite Church, where memorial services were held on June 3, in charge of John H. Hess, Harold D. Groh, and Emerson McDowell. The body was bequeathed to medical research.

Graber, Elsie Mae, daughter of Henry and Anna (Freyenberger) Wenger, was born in Wayland, Iowa, June 9, 1898; died at her home in Wayland, Iowa, May 31, 1973; aged 74 y. 11 m. 22 d. On May 8, 1919, she was married to Henry Graber who survives. Also surviving are two daughters (Mrs. Anna Mae Huffer and Mrs. Dorothy Tidwell), one son (Warren Graber), 7 grandchildren, and one brother (Alvin Wenger). She was a member of the Sugar Creek Mennonite Church, where funeral services were held on June 2, in charge of Orie L. Roth, Vernon Gerig, and Willard Leichty; interment in the North Hill Cemetery.

Hahn, Elmer Daniel, son of Daniel and Eva Hahn, was born at North Lima, Ohio, Aug. 19, 1916; died at Grants Pass, Ore., May 17, 1973; aged 56 y. 8 m. 28 d. In June 1943 he was married to Margaret —, who survives. Also surviving are 2 children (David and Sarah — Mrs. David Coe) and 2 grandchildren. He was a member of the Mennonite Church.

Horst, Mary, daughter of Martin and Nancy (Bowman) Frey, was born at Wallenstein, Ont., Mar. 19, 1891; died of a stroke at Kitchener-Waterloo Hospital on May 11, 1973; aged 82 y. 1 m. 21 d. On Dec. 9, 1913, she was married to John L. Horst, who preceded her in death on Nov. 28, 1959. Surviving are 5 sons (Tilman, Cleason, Martin, Levi, and Nelson), 4 daughters (Hettie — Mrs. Wilfred Shoemaker, Selina, Mary — Mrs. Orville Bechtel, and Lena — Mrs. Kenneth Nafziger), 25 grandchildren, 2 brothers (Enoch and Eli), and one sister (Mrs. David Gingrich). She was a member of the St. Jacobs Mennonite Church, where funeral services were held on May 14, in charge of Glenn Brubacher and Simeon Horst; interment in the St. Jacobs Mennonite Cemetery.

Kenagy, Levi Irvin, was born in Garden City, Mo., Dec. 6, 1888; died Apr. 2, 1973; aged 84 y. 3 m. 27 d. On Jan. 27, 1917, he was married to Mary Brenneman, who survives. Also surviving are 4 sons (Earl D., Glenn L., Lloyd C., and Willis C.), one daughter (Mrs. Virginia Frisch), 15 grandchildren, 3 great-grandchildren, 2 brothers (George and Tom), and one sister (Mrs. Sarah Birkey). One daughter (Dorothy Ellen) preceded him in death. Funeral services were held at the Albany Mennonite Church, Albany, Ore., Apr. 5, in charge of James Lapp.

Kreider, Allen H., son of Tobias and Emma (Herr) Kreider, was born in Lancaster Co., Pa., April 4, 1912; died of a heart attack while visiting near Westbrookville, N.Y., June 2, 1973; aged 61 y. 1 m. 28 d. In June 1933 he was married to Anna Leman, who preceded him in death in January 1971. In 1972 he was married to Grace Kautz, who survives. Also surviving are 6 sons (Elvin L., Paul L., Allen H., Jr., Tobias L., John L., and Earl L.), one daughter (Gloria — Mrs. James Shelly), 15 grandchildren, and one brother (Noah W. Kreider). He was a member of the Stauffer Mennonite Church, where funeral services were held on June 5, in charge of Paul G. Landis and J. Frank Zeager; interment in the church cemetery.

Litwiller, Lena, daughter of Daniel and Elizabeth (Sutter) Wittrig, was born at Hopedale, Ill.,

Apr. 30, 1885; died at the Mennonite Hospital, May 30, 1973; aged 88 y. 1 m. On Mar. 1, 1906, she was married to Daniel Litwiller, who preceded her in death in January 1962. Surviving are 2 sons (Ralph and Lawrence), 2 daughters (Elsie and Mrs. Agnes Zehy), 8 grandchildren, 8 great-grandchildren, and 2 sisters (Mrs. Lydia Birkey and Mrs. Mary Martin). A brother, a sister, and a grandson preceded her in death. She was a member of the Hopedale Mennonite Church where funeral services were held on June 2, in charge of Lee J. Miller; interment in the Hopedale Mennonite Cemetery.

Stutzman, Abner, was born in Kansas, Sept. 26, 1903; died of a heart attack in Lagrange Co. Hospital, Lagrange, Ind., May 30, 1973; aged 69 y. 8 m. 4 d. On May 14, 1927, he was married to Elva Troyer, who survives. Also surviving are 4 sons (Marion, Willard, Kenneth, and Gerald), 2 daughters (Joella — Mrs. Bud Zehr and Jean — Mrs. Sam Yoder), 2 brothers (Dan and Will), and one sister (Mattie — Mrs. Andy Lehman). He was a member of the Maple Grove Mennonite Church, where funeral services were held on June 1, in charge of Joe J. Swartz; interment in the Maple Grove Cemetery.

Ulrich, Lena, daughter of Chris and Mary (Kennel) Eigsti, was born near Lowpoint, Ill., Aug. 20, 1892; died at the Washburn Nursing Home, Washburn, Ill., Apr. 6, 1973; aged 80 y. 7 m. 17 d. In 1911 she was married to David M. Ulrich, who preceded her in death in 1966. Surviving are 3 daughters (Mrs. Earl Unzicker, Mrs. Eugene Schrock, and Mrs. Ben Nofsinger), 4 sons (Chris, Lester, Edward, and Arthur), 32 grandchildren, 8 great-grandchildren, 2 brothers (Peter and Chris), and 2 sisters (Mrs. Emma Christner and Mrs. Phoebe Hostetter). Two children, 2 grandchildren, 2 brothers, and 7 sisters preceded her in death. She was a member of the Mt. Herman Amish Mennonite Church. Funeral services were held in the Linn Twp. Amish Mennonite Church; interment in the Roanoke Mennonite Cemetery.

Yoder, Bertha B., daughter of Lewis and Mary (Deitric) Berkey, was born in Swanton, Md., Mar. 2, 1913; died at Columbia General Hospital, Andalusia, Ala., May 21, 1973; aged 60 y. 2 m. 19 d. On Mar. 30, 1934, she was married to Albert Yoder, who survives. Also surviving are her foster parents (Eli and Amelia Swartzentruber), 4 sons and 3 daughters (Roland, Ruby — Mrs. Harold Esbenschade, Marilyn — Mrs. John White, Treva Rose — Mrs. Samuel Kurtz, Gerald, Jerome, and Earl Vernon), 10 grandchildren, 2 brothers (Lloyd and George), 2 sisters (Lillie — Mrs. Lymon Schrock and Mrs. Verna Ruth), and 3 foster brothers and 5 foster sisters (Mark, Rhoda — Mrs. David Showalter, Esther — Mrs. Melville Nafziger, Caroline — Mrs. Paul D. Yoder, Lois — Mrs. Amos Bontrager, Earl, David, and Twila — Mrs. Owen Guengerich). Funeral services were held at the Bethel Mennonite Church, Blountstown, Fla., May 23, in charge of Oscar Schrock, Mark Swartzentruber, and Earl Swartzentruber.

Cover photo by H. Armstrong Roberts

calendar

Virginia Conference Sessions, Harrisonburg, Va., July 19-22

Iowa-Nebraska Conference, Beemer, Neb., July 31 — Aug. 2

Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12

Nationwide Bible Fellowship Meeting, Missionary Campgrounds, 7 1/2 miles south of Elkhart, Ind. (on Co. Rd. 9), Aug. 15-17

Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24

Federal Spending Clock

For the first time in history, there's a clock in Washington that shows the rate at which the federal government is spending your tax dollars.

It's called the Federal Spending Clock. It was built by and is located in the national headquarters of the Chamber of Commerce of the United States.

During the present fiscal year, which began on July 1, 1972, and ends on June 30, 1973, the federal government will spend approximately \$250 billion.

Each day rapidly changing digital figures across the top of the clock indicate the federal government is disbursing approximately \$700 million in new expenditures.

Every 1.26 seconds a dial indicates the expenditure of another \$10,000, the average annual income of an American family. Every 12.6 seconds, a light flashes, indicating the federal government has spent another \$100,000. And every two minutes and six seconds, a "beep" is heard, signaling that the federal government has spent another million dollars.

Proposed by Physician

Establishment of a "shy people's anonymous" has been proposed by Dr. Philip Cawley. Dr. Cawley, former president of the Irish Medical Association, who spoke at a seminar on drugs and alcohol in Castlebar, County Mayo, said that those who cannot tolerate mixing socially because of shyness consider themselves abnormal, thus may be tempted to turn to alcohol or drugs.

Dr. Cawley also went on to say that young people today have more freedom, more opportunities, and more money. "But, he added, 'they have little or no manual work to do. And as we leave manual work behind we create problems requiring crutches such as drugs and alcohol to take us on our journey.'"

Saigon Holds Prisoners

Claims that South Vietnamese jails do not hold any political prisoners are false, according to a Catholic bishop who recently spent nine days in the Saigon area.

The charge was made in an interview by Auxiliary Bishop Thomas J. Gumbleton, vicar general of the Detroit Archdiocese.

Bishop Gumbleton said that President Thieu had invited anyone to visit his country's prisons during his April 8 *Face*

the Nation television appearance. But the group never received a reply to its request to visit the prisons, Bishop Gumbleton said.

"And no wonder he wouldn't want us to visit the prisons," the bishop continued. "We've been able to gather reliable testimony and documentary evidence in South Vietnam which convinced us beyond doubt there are tens of thousands of political prisoners in Mr. Thieu's many jails, that many of them have been tortured severely, and that most of them are forced to exist under the most inhuman and degrading conditions."

Cambodia Bombing Continues

In March alone, more than 39,500 tons of bombs were dropped on Cambodia (more than 2,600,000 pounds per day at a daily cost of about \$1.8 million). As a result of the bombing an unknown number of Cambodians have been killed and more than 40 percent of the Cambodian population has either been refugees or displaced. On Apr. 16 Deputy Assistant Secretary of State Arthur W. Hummel, Jr., told a Senate subcommittee that an end to U.S. bombing in Cambodia could not be foreseen in the near future.

Should Nixon Weigh Resigning?

The editor of *The Living Church*, influential Episcopal magazine published in Milwaukee, Wis., believes that President Nixon should consider resigning if it becomes clear that the nation cannot follow him because it cannot trust his administration.

"His painful public confession of 'responsibility' for the Watergate scandal left this question unanswered, along with other questions which are of less importance."

"As he spoke of how his loyal and trusted subordinates let their zeal run away with their discretion (he might have added their morals) in the 1972 election campaign, we found ourselves asking: What kind of leader is he who, to begin with, attracts such morally sleazy characters to his service? And what kind of leader is he who gives his servants the impression that anything goes in his service, however base and despicable — as long as he doesn't have to know about it? It seems sadly certain that Mr. Nixon did give them that impression. They would never have behaved as they did without having received such an impression."

"Any leader has to be judged not only by his own performance but by the kind of people who work for him and by what they do to advance his interests. By this criterion, President Nixon stands under a terrible indictment."

Church Lost 104,000 Members

The United Presbyterian Church lost 104,000 members in 1972, statistics released at the denomination's General Assembly showed.

The new total of 2,909,808 members is the lowest since the denomination was formed by merger of the United Presbyterian Church and the Presbyterian Church in the U.S.A. in the late 1950s.

The point of peak membership for the denomination was in the early 1960s. There were 3,304,000 members in 1965. The figure decreased to 3,165,990 in 1969.

Cite "No Religious Preference"

Data released by the administration indicate that nearly half of the more than 26,000 students at the University of Arizona have no religious preference.

Students, during class registration, were asked to indicate their preferred religion and other information for the 1971-72 school year. A survey revealed that 46 percent checked "no religious preference."

The largest single preference category was Roman Catholic (18 percent of the students). Protestant religious preferences came to about 20 percent, a marked decrease from "about 50 percent" just 20 years ago.

Bombing and Cancer Epidemic

Executive secretary of the AFSC, Bronson P. Clark, said the North Vietnamese medical specialists now feel that they have definitely established a link between United States defoliants and an alarming spread of liver cancer in Vietnam.

These Vietnamese specialists believe that dioxin, a long-lasting cancer producing by-product in the defoliants, has been absorbed by fish and shellfish and is now going into the Vietnamese diet.

Reformed Journal Honored

Reformed Journal won top honors in the "Periodical of the Year" contest sponsored by the Evangelical Press Association at the Association's 25th anniversary convention in Fort Wayne.

Marlin Van Elderen, editor of the periodical, which is published by the William B. Eerdmans Publishing Company in Grand Rapids, Mich., received the award. Some 74 publications entered this year's competition, in which *Reformed Journal* also won recognition for the best news story of the year.

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Hearing the Truth

A comment sometimes heard in Catholic circles is that "when a man becomes a bishop he never again hears the truth." This being interpreted means that when a person is put in certain positions people are not honest enough with him to tell him where he is wrong or that they differ with him. Recently George Reedy, who served as a Lyndon Johnson aide, told a group, "The only time a president hears the word 'no' is when he asks, 'Is it true what people say about me?'"

Now the above can happen, to one degree or another, at any level of leadership. Because it can happen is the reason why anyone in leadership better be humble. A leader at any level should not think of himself more

highly than he ought to think. Man gets proud only when he compares himself with the wrong people.

Further, a leader needs to create an atmosphere of openness to criticism. That person is doomed to ineffective service, stomach ulcers, and many hard feelings toward others, who does not assume he will not only receive criticism but that he often deserves more than he gets. When this attitude is assumed a leader will grow in knowledge of himself and others and develop holy discernment.

That person is hopeless and helpless who gets to the place he no longer hears the truth about himself or herself. — D.

Word of Encouragement

I've observed that many times those who serve in a quiet and effective way seem to get little fanfare while those who make a stir seem to receive the attention.

Some time ago I received a letter from a reader of *Gospel Herald* which said, "It would help so much if once in a while a word of appreciation would be shared. Some of us Sunday school teachers study and work with the children week after week. And it seems that few, if any, care or notice."

Perhaps it will be said that a teacher should serve faithfully and let the rest up to God. God will reward. This is true except that most of the time we are spurred on in an endeavor by words of appreciation from others.

In the congregation it is possible to pay all the attention to those out of line, the troublemakers, and those who make a lot of noise, forgetting altogether those who are the faithful, loyal, and growing Christians upon whom the church depends. A word of appreciation is due such.

This is not to say that the church should not be concerned about those "out of the way." Primary concern should be with and for such. What it does say is that we

should not forget that the faithful need words of encouragement also.

Sometimes in an industry or business the person who plugs away, keeps his area out of the red, and never causes particular problems becomes a person almost ignored by the business. He becomes an "assumed" person. The assumption is that he will be there and will do his job faithfully. He therefore receives no word of condemnation or word of encouragement. It may at times seem that persons who make the most noise and create the most problems get the attention.

Of course this is not a plea for ineffectiveness or noise to get attention. Nor is it a plea that we work as unto men. Our primary concern is to please God. Unless our work is "as unto the Lord" we will forever be discontented and disappointed. It is a reminder that we should not forget the person who serves faithfully and to sometimes share a word of appreciation for such. We should make special effort to see these persons. Remember, God's method of encouragement to His servants is usually through other people. — D.



GOSPEL HERALD

July 3, 1973



Not Yet Peace

by William Keeney

Americans may be tempted to believe that because a cease-fire was declared in Vietnam, because American troops withdrew, and because the POW's returned home, peace has arrived. We may be tempted to relax and assume that the peacemaking tasks are done and we can forget about Indochina. But a number of unfinished items remain for the peacemaker.

Amnesty

Although the POW's are now home from Indochina and China, the American people have not been willing to grant amnesty to those who for reasons of conscience violated the law. These men may be in exile, in prison, or suffering loss of certain civil rights because they found the Vietnam war abhorrent and could not cooperate with the system which perpetuated its harm upon mankind.

Amnesty does not call for dismissing the consequences of all violations against the law, as some would imply. Amnesty is a practice with abundant precedent in American history. It has been granted even to those who took up arms against the government. It should be granted now to those who refused to take up arms in what they believed to be an unjust, immoral, and illegal war.

Mennonites should have deep sympathy for those who for reasons of conscience have defied the government's claim to the right to force men to fight in war. Amnesty is needed to bring the nation together again. It affects not only those in prison or exile but also families and the larger circles of friends who after identifying with the war resisters feel alien-

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ated because of the treatment of sons, husbands, and friends.

The Draft

In January Melvin Laird announced that drafting of all except medical personnel into the U.S. Armed Forces was being suspended. We all heaved a sigh of relief that young men need no longer have their lives arbitrarily disrupted.

We should not, however, assume that the draft can now be forgotten. The draft machinery remains and could be used again very quickly. On March 10 the list of priority numbers for those who may be drafted in 1974 was published in the newspapers.

The Selective Service Act did not expire on June 30. Only the president's power to induct without Congressional approval expired then. The Selective Service System itself will continue (with a budget of \$55 million for 1974) unless Congress acts to repeal the Selective Service Act or cuts off funds as antidraft groups are urging. Unless these efforts are successful, registration and classification will continue. As long as these continue, new draft law violators will be generated because some will refuse to cooperate.

In addition, there are some indications that a new push is underway to institute some form of national service, which could include women as well as men, especially if the equal rights amendment becomes law. Even if in the present circumstances such a system might only be for civilian service, it could readily be transformed into a universal military service system. National service is in any case a system for involuntary servitude even if started for beneficial ends.

Political Prisoners

Christians should be concerned not only about people close to them. We should remain sensitive to suffering people anywhere. People imprisoned in South Vietnam for political reasons are a group about whom we should continue to be aware.

The Thieu government, quite apparently with the awareness and at least tacit consent of the American government, has jailed thousands in prison. Estimates run from tens of thousands to 200,000 political prisoners. They are frequently held with no charge, no sentence, and under very poor conditions. The infamous tiger cages are only some of the worst practices.

We should not assume that we have no recourse because it is a South Vietnamese internal problem and that since the American military has withdrawn, we have no responsibility and no influence. American dollars and personnel still support the Thieu regime. If Americans were sufficiently concerned about this travesty of justice and human rights they could exert influence in righting the wrongs.

William Keeney is a member of the MCC Peace Section and serves as provost of Bethel College in North Newton, Kansas.

The War Goes On

A cease-fire and withdrawal of American forces does not mean that the war is over or that Americans are no longer involved.

1. Military Machinery

In the closing months before the cease-fire the United States moved to provide enough military hardware to assure that the South Vietnamese government could carry on the war. Airplanes from American bases all over the world were flown into Vietnam to make it the third largest air power in the world. These planes were flown in even though the South Vietnamese lack sufficient trained pilots and other personnel to fly them. We can be assured that American dollars will continue to supply assistance for these planes to be used in pursuit of the war.

2. Personnel for the War

While the men in uniform are being withdrawn from South Vietnam, many are not coming home. A sizable force will still remain in the area though not on South Vietnamese territory. One report notes that 45,000 are located in Thailand, for example. Others are kept on carriers or at bases where they can readily be called back to duty should it be deemed necessary. Still others are taking off the uniform and being recruited as civilians to go back to Southeast Asia to do the same jobs. These previous soldiers turned civilians will train South Vietnamese to use American military hardware. They are still paid with U.S. dollars.

3. Dollars for the War

Hopes were high that once America quit pouring billions of dollars into Vietnam, money would be released to tackle some of the critical domestic problems. We are now told that the military budget will not go down, but up. Some of the reasons are that the military hardware given to South Vietnam will be replaced, no doubt at higher cost than that which was given away. It costs more to hire civilians to carry on the war covertly than it does to do it with conscripts. And, of course, the military has an insatiable

GOSPEL HERALD

Volume 66 Number 27

John M. Drescher, Editor

David E. Hostettler, News Editor

The **Gospel Herald** was established in 1908 as a successor to **Gospel Witness** (1905) and **Herald of Truth** (1864). The **Gospel Herald** is a religious periodical published weekly by the Menno-nite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. **Gospel Herald** will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to **Gospel Herald**, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.



Boy looking through rubble of his destroyed hometown, Ky, South Vietnam.

appetite for bigger and better means of destruction.

4. Deaths of the War

American men are no longer dying in Vietnam, but the dying goes on. Our bombs have been falling on Cambodia at an unprecedented rate. The Vietnamese continue killing in their country with United States aid. Some figure that the number of Vietnamese dying has gone up as each side seeks to establish control over territory to gain power for the political struggle yet to come. Much of the death can be attributed to American supplies if not to American men. We should mourn the demonic use to which our tax dollars continue to be put, no matter how indirect the line from our pocketbook to the wounded and dying Vietnamese.

The Call for Acts of Reconciliation and Reconstruction

The cease-fire could not heal Vietnam even if it were a true cease-fire. It can only slow the increase of harm. The tragic consequences of war on a people, a society, a culture, a land remain. Those made refugees cannot return to farm the land because of unexploded mines, bombs, and other devices which litter the countryside from which the people were driven earlier.

The cease-fire does not rebuild the homes, the schools, the hospitals, and the factories destroyed by more explosive power than was dumped on all of Europe and Asia in World War II.

The cease-fire does not provide for the fruit of legiti-

mate and illegitimate unions of American and Vietnamese men and women. Their babies are not brought back here, nor are they cared for or wanted in Vietnam. Women who served as wives were not taken responsibly "until death do us part" but are abandoned to their own resources as the troops come home.

The cease-fire does not provide jobs for those Vietnamese who came to depend on the Americans for their livelihood. They will now be thrown back on a war-inflated economy. The social and economic problems of Vietnam remain to be solved.

Christians with compassion and a desire for reconciliation will want to contribute to reconstruction of the country which has suffered so deeply. Now is not the time to forget the Vietnamese, nor to erase the war from our memory. Rather it is time for us to support efforts of reconstruction urging the government to invest in peace as it has in war. It is time for us to contribute to church agencies in their works of reconciliation.

Love will continue to labor to overcome the effects of evil even when self-interest is no longer directly affected. Those who are merely antiwar can relax their efforts once the fighting stops and the troops come home.

Christian peacemakers will know that they must continue to persevere in overcoming evil:

- with acts of amnesty for those who are still considered criminal,
- with determination to remove the draft which makes wars so much easier to pursue,
- with concern that the political prisoners be set free,
- with efforts to turn the swords into plowshares and to move the cease-fire on to real peace,
- with acts of reconstruction and reconciliation so that the wounds of war may be bound up and healed.

Peace does not come by chance. It comes because peacemakers under the lordship of Christ make it happen in conformity to His will. ✠

Wit and Wisdom

His name was Johnny, and one day he came home from school looking so miserable that his mother was worried. "What is wrong?" she finally asked. Out of his trouser's pocket, Johnny fished a note from the teacher which said: "Johnny has been a very naughty boy. Please have a serious talk with him."

"What did you do?" asked his mother.

"Nothing," sobbed Johnny, "except that the teacher asked a question, and I was the only one who could answer it."

"H'm," murmured his mother. "What was the question?"

"Who put the dead mouse in my drawer?" answered Johnny.

. . .

One small boy came up with this defense of his poor report card: "I was the highest of all the kids who failed."

The War and Our Witness

by Luke Martin

The Mennonite Church has heard voices suggesting that United States involvement in Vietnam made impossible any meaningful proclamation of the gospel. More voices have said that, in spite of the problems, Christian compassion called for the sharing of the Christian word and deed. While I support this view, I believe there are several issues the church cannot ignore as it seeks to witness in Vietnam.

One of these is the foreignness of the gospel. The Christian message was first preached in Vietnam in the seventeenth century by Jesuit missionaries. Later missionary work was carried out by various French orders. Today when over 10 percent of the population is part of the Catholic community, many still refer to Catholic Christianity as the Western (or French) religion. Protestant missionaries have been in Vietnam for only sixty years. Some observers refer to evangelical Christianity as the American religion.

Another issue is the entanglement of the Christian gospel with political and military power. Some French missionaries encouraged French involvement in Indochina. Persecution of missionaries and Vietnamese Christians provided the context for France to intervene in the nineteenth century.

French control over Indochina meant preferential treatment for the Catholic Church. The church received large tracts of land when poor peasants defaulted loans. Writing in 1924, Ho Chi Minh said the Vietnamese peasant "is crucified on the bayonet of capitalist civilization and on the cross of prostituted Christianity."^o Even into the era of Ngo Dinh Diem, the church had great political power. Conversion to Catholicism was the only sure way to advancement for military officers and civil servants. All officer trainees were required to attend mass.

Some Vietnamese have seen a direct relationship between Protestant missionary activity (mainly from the United States) and American intervention in Vietnam.

Some Protestant missionaries have tried to be discreet in not involving themselves in political issues, but most have supported American intervention. Many preferred a more aggressive military policy believing it would have led to a rapid defeat of the insurgents. A few years ago one missionary privately stated that the American president should "stand up and tell the world that God is on our

side." This, he said, would lead to a rapid conclusion to the war.

Francis Cardinal Spellman made yearly visits to the American "soldiers of Christ." Billy Graham also made visits to the GI's, yet he has always insisted that his was a spiritual ministry without political significance.

The Christian churches have been generally identified with an anticommunist position. This has attracted some Vietnamese to the church. But it is repulsive to others. An anticommunist student imprisoned for protesting government injustice told bitterly of one minister preaching to him with apparent unconcern about the issues of justice of which the gospel also speaks. A Vietnamese Christian trying to present the gospel was rejected by a young man who said, "You are just part of America's plan to take over our country."

The overwhelmingly destructive United States military power compounded the problem. Millions of innocents suffered from this power. American officials expected Christian relief agencies to contribute to United States political objectives. Occasionally these agencies were asked in advance to commit relief assistance for refugees the United States forces were planning to "generate."

Some Americans have seen United States involvement in Vietnam as an opportunity to advance the cause of the gospel. GI construction of orphanages is cited as one illustration. One devoted GI serving on an aircraft carrier in the Tonkin Gulf requested gospel tracts and Bible portions to send with jet aircraft as they flew on their missions over North Vietnam. He said he was concerned for the salvation of the people! A Vietnamese evangelical church leader, however, said United States intervention has hindered the spread of the gospel.

How should the church today respond in light of what has happened? We are grateful that the Vietnamese people and leaders on both sides of the conflict have frequently seen the church ministering to human needs. A witness to the gospel of Christ is needed in Vietnam. The alternative to a prostituted gospel is not simply to withhold the gospel. The gospel of Christ must be presented and received as good news. I believe American Christians can have a part in this. It is essential that we join with Christians from other nations to proclaim the gospel. Perhaps the true "offense of the gospel" will then become visible — repentance and the way of the cross. The Christian church dare not construct artificial barriers to the gospel.



Luke Martin has served in Vietnam under the Eastern Mennonite Board of Missions since 1962. During the past year he has been on furlough in the United States.

^oBernard B. Fall, *Ho Chi Minh on Revolution* (Signet Books, 1968), p. 38.

Bach Mai: a View from the Inside

by Douglas Hostetter

Last Christmas Eve, the *New York Times* carried a small story stating that Swedish diplomatic sources in Hanoi had reported that the largest hospital in the Democratic Republic of Vietnam, Bach Mai, had been destroyed by American bombers.

I had little idea of the meaning of those few lines until a few months ago when I had the chance to sit down and spend five hours with Dr. Ha Thi Truc, who was at Bach Mai the night it was bombed.

I had met Dr. Truc just two days earlier at a world conference on Vietnam being held in Rome. Dr. Truc is a twenty-six-year-old medical doctor with a speciality in biological science. She was warm, but very shy, as she invited me to sit down and visit with her and Mai Lam, another representative from North Vietnam.

Bach Mai, I learned, was not just a hospital, but was an entire medical institute including fifty buildings and covering thirty-five acres. The institute included a complete pediatrics hospital, a medical referral center, a hospital for the treatment of cadre, and Bach Mai hospital itself. The hospital had been built in 1932 by the French and was the largest medical institution in all of Indochina, containing 1,200 beds at its peak capacity. There was a full-time medical staff of over 200, with about 800 medical students and residents in training.

Despite the fact that the hospital had been located in this area for forty years, was well-marked, and noted on all French maps of Hanoi, it had been hit twice before that fateful evening of December 22. After those attacks the decision had been made to evacuate as many of the patients to the countryside as was feasible, but continued bombing of the city made transportation hazardous and brought in many more patients.

A little after 3:30 a.m. on December 22, the air raid sirens sounded. The hospital staff including Dr. Truc quickly rushed patients into underground shelters. At 3:45 a.m. the bombs hit.

The whole world seemed to have gone into convulsions. Everyone in the shelter grabbed each other to keep from flying across the floor. Suddenly the roar ceased, the earth quivered and then, silence, except for the muffled cries of the sick and wounded in the shelter. Dr. Truc felt herself and discovered that she had escaped without a scratch. Someone lit a match. Dr. Truc and the other young people who belonged to the youth rescue team climbed

over the rest to get to the door. Unfortunately, the blast had dropped a tree trunk and other debris onto the entrance of the shelter. There was a moment of panic about being trapped. But fear gave way to determination. They started digging away the debris and forced their way into the cluttered desert of what had been Vietnam's finest hospital.

The rescue teams started work immediately. Almost all of the shelters had been buried, some under mounds of brick and concrete. It was a race against time to dig out the entrances before people died of suffocation or injuries. Even when a shelter was opened, most of the patients were in shock and had to be given care. There was a desperate searching for friends buried in the rubble, anger and revulsion at the meaningless terror from the sky, and determination to keep working.


When the team reached the shelter for the dermatology ward, they discovered that it had taken two direct hits. Seventeen people had been in that shelter—their arms and legs were intertwined as they had grasped each other to stay together. Only one had miraculously survived. Of the twenty sections of the hospital, eighteen were completely destroyed. Two sections were partially damaged.

Several of Dr. Truc's best friends didn't make it through that night.

Miss Ngo Thi Ngoc Tuong, Bach Mai's best X-ray technician and head of her own lab, was planning to be married on Christmas Eve. Dr. Truc had gone shopping with her to help select the silk for her wedding gown. But Tuong was on duty the night of December 22, and the dress on which she had worked so hard for her wedding became the dress in which she was buried.

Nguyen Kim Phung, a nurse on the dermatology ward and a close friend of Dr. Truc, had been married on November 26, 1972. Her marriage lasted only twenty-seven days. It was shattered by the bombs that destroyed Bach Mai.

As I got up to leave, I wasn't sure I could look directly into the eyes of Dr. Truc. But when I did, I discovered not hatred and bitterness, but forgiveness, strength, and determination. As we parted, she said, "I must return to Vietnam. The doctors and medical staff of Bach Mai are determined to stay in their positions and work for the reconstruction of Bach Mai and the hundreds of other destroyed hospitals and clinics in my country."

I resolved to return to the United States and do what I could to assist Dr. Truc and others like her who refuse to give up, regardless of the hardships or difficulties. 

Douglas Hostetter served with MCC in Vietnam from 1966 to 1969. In 1970 he visited North and South Vietnam. Doug is presently involved with the Medical Aid to Indochina Committee.

What Is Mennonite Central Committee Doing in Vietnam?

by Robert W. Miller

South Vietnam

The Mennonite Central Committee effort in South Vietnam began in 1954, following the partition of North and South Vietnam. From 1966 through 1972, MCC was a part of Vietnam Christian Service (VNCS), a joint effort of Church World Service, Lutheran World Relief, and MCC. Since January, 1973, MCC has been operating its own programs in cooperation with the national church in Vietnam but continues to cooperate with VNCS in various ways.

There are fifteen MCC workers in South Vietnam. Six volunteers are trained in the medical profession. The overseas personnel come from the United States, Canada, Japan, and India. MCC also employs a few Vietnamese including Mr. Nguyen Van Ninh who began his service in 1955.

MCC supports projects in Saigon, Nhatrang, Pleiku, Quang Ngai, and Can Tho. The regular budget for this year is \$82,000 plus \$15,000 for rehabilitation and reconstruction.

MCC and the Evangelical Church of Vietnam cooperate in the operation of a clinic-hospital at Nhatrang with an average inpatient census of sixty-five persons. The hospital specializes in eye surgery. About 150 general clinic patients are seen each clinic day. A 60-bed tuberculosis ward accommodates tubercular patients, and nearly 2,000 TB patients are treated as outpatients. A government-recognized assistant nurses' training program is being operated at the hospital.

At Pleiku there is a clinic-hospital which is operated cooperatively by MCC and the Evangelical Church of Vietnam. This facility serves both Montagnards and Vietnamese. The 30-bed hospital is usually filled to capacity. About 1,200 patients are seen each month in the clinic. The inpatient facility may soon be closed temporarily due partly to lack of a medical doctor replacement.

MCC supports a Family-Child Assistance program carried out through the social services center of the Mennonite Church in Saigon. The goal of the program is the improvement of the economic base of the 150 participating families. In most cases a family member is assisted to learn a trade and to purchase tools for the trade. Funds also

help support the clinic operated by the Mennonite Center in Saigon.

In Saigon MCC supports a program of educational assistance for 150 needy children in the Rang Dong Elementary School operated by the Mennonite Church. The funds go for tuition, school supplies, school uniforms, bread, and some emergency assistance to the families.

Support is also given for a home economics training program in Can Tho conducted by the Vietnam Mennonite Mission. Needy girls can take a three-month course in sewing, cooking, and health.

In Quang Ngai MCC will assist up to 300 students through an educational supplement program. Poor refugee families in the area must choose whether to send their children to school or keep them at home to provide added income for the family. The educational program assists the family so the child can continue his education.

MCC material aid supplies are also being sent to Vietnam this year to be distributed through MCC and Vietnam Christian Service.

In the future MCC is planning to give particular attention to assisting refugees who want to return to their villages. The possibility of assisting villagers in clearing their fields of unexploded ordnance is also being explored. If this proves feasible, MCC would like to recruit two persons who would train for this work. Agricultural-mechanical workers are also needed.

North Vietnam and Provisional Revolutionary Government

Using funds raised through the Vietnam Christmas Project, sponsored by the Peace Section, MCC has been contributing to the American Friends Service Committee program of providing medical assistance to the Democratic Republic of Vietnam (DRVN). During the past two years \$25,000 has been contributed toward the purchase of medical equipment for the Viet Duc Hospital in Hanoi. MCC has also subscribed to medical and scientific journals for the Viet Duc Hospital.

Atlee Beechy, MCC Executive Committee member, and Doug Hostetter, former MCC worker in Vietnam, spent mid-February contacting representatives of the DRVN and the Provisional Revolutionary government (PRG) in Paris and Rome. Hostetter and Beechy offered MCC assistance

Robert W. Miller, MCC Asia and Middle East director, served as executive director of Vietnam Christian Service from 1968 to 1971.

in the areas of Vietnam controlled by DRVN and PRG. Following these discussions the MCC Executive Committee approved funds for an initial medical shipment of the PRG. The shipment would include a machine designed to locate plastic fragments imbedded in human flesh. Some of the United States antipersonnel bombs used in Vietnam are made of plastic and their fragments cannot be detected by X-ray equipment. It was also agreed that we would pursue further with the PRG a particular medical project to which we might relate. The Executive Committee also authorized an Indochina counselor who would give particular attention to developing programs in areas of Indochina not now open to North American personnel. ☺



MYF Convention Has Risks

by Don Yoder, Convention Moderator

Persons attending Mennonite Youth Convention 73 should carefully consider the risks.

Are you willing to permit others to see the real YOU? Many "others" will be at Convention—close to 2,000, matter of fact. You won't be able to relate to all, but you will do a variety of things together.

The D-I-G experience will be risky. What if there are people in the group you can't stand? Or, what if the group leader just doesn't make it? Are you still willing to take the risk of permitting others to see the real you?

Are you willing to take a hard look at who you really are? Convention will focus on struggles of life and freedom using Galatians as a guide. Paul Gingrich and Hubert Brown will lead a mass Bible study each day. Beyond Galatians, you will be exposed to additional resource persons who will challenge your thinking. A wide variety of seminars are also available.

Listening to the speakers will be risky. What if their ideas run contrary to what you've always thought? Or, what if the speakers are just plain boring? Are you still willing to take the risk of discovering the real you?

Are you willing to reexamine your personal commitment to God? A major goal of Convention 73 is for participants to hear the call of Jesus Christ to commitment. Each of the varied parts of the program—and the nonprogram—are designed to help you get your spirit together.

So just being in the atmosphere of Convention will be risky. Are you willing to hear the call of Jesus to deeper commitment? Are you willing to let others guide you in that commitment? Are you still willing to take the risk of looking again at your personal commitment to God?

Sure, Convention will be fun—and games. But the risks are certainly there. However, the above-mentioned risks when properly thought through won't be risks at all. Rather they could become a guide as to what to expect for yourself at Mennonite Youth Convention in Grand Rapids, Michigan, in the summer of 73. ☺

A Time for Decisions

In Acts 15:28 we understand that the early church faced decisions with confidence and poise. We read, "For it seemed good to the Holy Ghost, and to us. . . ." They related to the Holy Spirit and to each other with a sense of awareness of the implications of their decisions. They were dealing with weighty matters, matters that had not been faced before in the newborn Christian community. The gospel and current emerging issues had to be integrated. The issues had to be seen in the light of the gospel message and the gospel needed to be interpreted so that relevance could be experienced in light of the emerging issues.

This kind of experience takes humility, understanding, and a double exposure to sanctified flexibility.

Some new issues will be coming to General Assembly at Harrisonburg, Virginia, August 7-12. It is my desire to see the delegates so open to the Holy Spirit and one another that they will be able also to say as did the early church, "For it seemed good to the Holy Ghost, and to us. . . ." If we enter into decision-making with this kind of orientation the blessing of God will be upon us and the decisions made will have meaning, content, and far-reaching implications.

I invite the constituency to pray for the delegates so that they may be open to the leadership of the Holy Spirit and to one another to hear the Word and will of God in relation to decision-making. You too can be a part of this process as you pray for those who are deeply involved in this phase of the ministry of the church. Place the delegates to Assembly 73 on your prayer list.—A. Don Augsburg, moderator of Mennonite General Assembly

Crystal

I want to be a perfect crystal, shining so flawlessly, transparently, and clear that anyone who looks into my face can see my heart, and seeing may be sure that Christ is living there.

— Anonymous

Lombard Congregation Ordains Emma Richards as Copastor

Emma Richards was ordained to the Christian ministry in the Sunday morning, June 17, worship service at the Lombard Mennonite Church in Lombard, Ill., where she will continue to serve as copastor with her husband, E. Joe Richards. Participating in the service were Edwin J. Stalter, conference minister, and Robert Harnish, chairman of the Leadership Commission of the Illinois Mennonite Conference. Emma's husband, Joe, led the congregation in the worship service. James Yordy, chairman of the congregation, gave a response for the congregation. Jean King represented the congregation in the laying on of hands. Emma then gave a response to the ordination charge in which she testified to the Lord's call to her and her willingness to serve as He directs.

The Lombard Mennonite Church has a membership of 117 persons. The members are located in Lombard and surrounding suburbs. Lombard is a suburb of Chicago located about 20 miles west of the loop area. The Lombard congregation is one that seeks to involve every member in congregational life and to utilize all of the gifts which God gives to the members of the congregation for its mission in the community. Some time ago the congregation recognized Emma's gift for preaching and teaching and asked her to use this gift in the congregation's life and mission.

In 1972 the congregation brought a request to the annual meeting of the Illinois Mennonite Conference for her ordination. In response to this request the conference granted a license for Emma to begin serving as copastor immediately, and also appointed a study committee to consider the ordination request. The study committee brought a report to the 1973 annual meeting of the conference, which included a recommendation that the ordination request be granted. After considerable discussion the conference delegate body approved the request and directed the Leadership Commission to work with the Lombard congregation for the ordination service. Illinois Conference recognized this action as a specific approval for Emma's ordination and is looking further to the Mennonite Church General Assembly for further clarification on a more general ruling regarding the role of women in the church.

Emma is a daughter of Monroe and Effie Horner Sommers of Kokomo, Ind. She was a former member of the Howard-Miami Mennonite Church, Kokomo, Ind. Emma is a 1949 graduate of Goshen College and a 1950 graduate of Goshen Biblical Seminary. She has also had three additional semesters of seminary study.

The Richards have served twelve years in Japan under Mennonite Board of Missions and following that returned to the United States in 1966 to earn master's degrees in education.

Emma's husband, Joe, became pastor at Lombard in 1968. Emma began serving as copastor in October of 1972. She also teaches school in Villa Park, a suburb which is next to Lombard.

The Richards are the parents of three children. They are Evan Samuel, a freshman last year at Goshen College; Katherine Ruth, who will enter Goshen College in September; and Lois Elizabeth, who is a sophomore at Willow Brook High School.

The ordination of Emma to the Christian ministry is a confirmation of a call from the Lord, which she had heard early in life. In consulting with the late Harold S. Bender about this call she was advised to prepare for some future service, even though there were limited avenues for her service at that time. Her ordination, which recognizes this call and the gifts which God has given her is now finding fulfillment in her Christian service through the Lombard congregation.

Opportunities -- South Africa, India, S. America

The Mennonite witness in South Africa received major consideration at the annual meeting of the Council of Mission Board Secretaries and MCC administrators in Chicago in May. Special guests who shared in the discussion were William Keeney, provost of Bethel College, who has been asked to serve as a peace missionary to South Africa; and Lewis Hoskins, professor at Earlham College, Richmond, Ind., who is also planning to devote a period of service there.

Hoskins shared historical background on how South Africa developed to where it is today. He emphasized that great social

changes are taking place that are breaking down long-held laws and traditions. Hoskins feels that this is a particularly crucial time for the peace churches to help the South African churches understand and practice the reconciliation which is inherent in the gospel. He believes this can be done through working with leaders in Christian fellowship and education.

While Keeney will serve under MCC, mission boards working in Africa have a vital interest in his mission and are working closely with MCC in this undertaking.

The administrators were also updated on developments for a Mennonite mission to Bangladesh. A nine-day, exploratory visit was made last November by P. J. Malagar, director of Mennonite Christian Service Fellowship of India (MCSFI); M. P. Nand, General Conference pastor; and Dan Nickel, Mennonite Brethren missionary to India. The team, accompanied by MCC workers, Mr. and Mrs. Maynard Shelly, visited three main areas: Dacca, the capital; the Chittagong area to the southeast; and the Mymensingh district to the north. They also interviewed about 20 individuals from a variety of groups and agencies.

"Mennonites are welcome to begin work in Bangladesh," Subhas Sangama, NCC secretary, told the team. "The time is ripe for preaching the gospel. Prayers are going in the church that God may soon evangelize Bangladesh."

The team was warned that evangelism would not be easy among the Muslims. One mission worked for ninety years without seeing a single Muslim commit his life to Christ. A Roman Catholic missionary has worked 22 years without visible results. "Islamic evangelism will take all our God-given resources to win one Muslim. 'Chipping the rock' would be descriptive of Islamic evangelism," the team concluded.

After consulting with a number of individuals, the team has recommended that the new venture be identified as the Bangladesh Mennonite Mission. The Asia Mennonite Conference Executive Committee met in Indonesia in June to consider next steps for opening work.

Internationalizing missions was also discussed, especially in terms of involving the churches of the Third World in the world mission of the church. Paul Longacre reported on MCC experience in using international volunteers. At present, one from South America, five from Asia, and one from Africa are serving under MCC. This number is expected to grow. The example of the Japan Brethren in Christ, Mennonite churches supporting the Kaneko family as missionaries at Radio Station HCJB, Quito, Ecuador, with assistance from the Mennonite Board of Mis-

sions, Elkhart, was also cited.

Wilbert Shenk presented a paper dealing with biblical-theological issues, historical considerations, terminology, and structures. The group agreed to keep this subject on the agenda as a frontier that needs further exploration.

Kenneth Weaver, representing the Inter-Mennonite Television Group, reported that the group is considering a proposal to provide leadership in producing a series of international television spots. The administrators encouraged Weaver to continue exploring.

Mission outreach by Mennonites in Paraguay was discussed by Calvin Redekop, professor of sociology at Goshen College who spent a year in study and research in Paraguay last year. He cited this as an example of effective communication of the gospel across cultural lines, and spoke highly of the Mennonite leaders who caught the vision of sharing the gospel with their Indian neighbors.

Mission boards will again be represented at Urbana 73, the Inter-Varsity-sponsored missionary convention to be held December 27-31. A committee was appointed to plan displays, material for distribution, and meetings for Brethren in Christ, Mennonite students at Urbana.

Reports were also given on outreach to Spanish-speaking people in Europe, the Mennonite Major Medical Pool, the American Bible Society, Mission Board policies concerning adoption of non-Caucasian children.

A combined meeting of COMBS and the Home Ministries Council is being planned for October with American Bible Society representatives. This meeting will focus on use and distribution of Scriptures and look at current patterns of support for the work of American Bible Society.

Dollar Devaluations Up Overseas Missions Costs

Two devaluations of the U.S. dollar since December 1971 are costing Mennonite Board of Missions, Elkhart, Ind., an additional \$9,000 to \$10,000 for its overseas program.

The U.S. dollar was devalued by 8.57 percent in December 1971 and another 10 percent last February.

The plummeting value of the dollar, in relation to other major currencies, and inflation overseas have substantially increased missionary living and program costs in six countries.

The salary index for workers in these countries was raised on June 15. Overseas personnel receive the equivalent of \$3,000 per adult (including cash allowance and fringe benefits) and \$1,050 per child.

Japan represents the single highest ex-

penditure of the Board overseas, with 80 percent of the \$100,000 budget going toward missionary support. The Japanese yen, which stood at 360 to the dollar in September 1971, after the December devaluation stood at 304-310 to the dollar, and after the February devaluation now stands at 260 to the dollar.

U.S. News and World Report (June 18) reports that goods and services in Japan that cost \$100 (U.S.) in the spring of 1971 now cost \$154 (U.S.). On the same basis, increased costs in other countries range from \$112 to \$164.

Salary adjustments are done on a yearly basis, says James Kratz, associate secretary for overseas missions. However, the current adjustment covers a larger area than previously, he noted.

In the U.S. devaluation and other economic controls have not cooled down the inflation-plagued economy. U.S. consumer prices rose at an annual rate of 9.2 percent during the first four months of the year while food prices shot upward at an annual rate of 25.4 percent. A June 13 freeze on all consumer prices for 60 days is the president's fourth attempt in two years to curb inflationary pressures.

Arkansas Tornado Damage Largest in U.S. Records

One hundred and fifty Mennonite Disaster Service volunteers are picking up after the Memorial Day tornado in Jonesboro, Ark. The storm damaged over 4,000 homes in Arkansas, 2,600 of them in the Jonesboro area.

MDS workers from northern Mississippi, Arkansas, Oklahoma, Kansas, and southern Missouri are continuing a three-week clean-up operation in Jonesboro. MDS is working closely with Red Cross there.

Wilbur Swartzendruber, Region III director from Wellman, Iowa, reported that the Jonesboro storm caused the most general tornado destruction he had ever seen. Brick and masonry houses crumbled in the wind. Four people were killed.

MDS is planning a short-term project, since most of the damaged homes were owned by middle- or upper-income families. Also, because of their experience with a smaller but more intense tornado five years ago, the community is better prepared to handle this crisis themselves.

Ervin Stutzman from Hutchinson, Kan., is serving as field director. Project foremen are Edward Schmidt, Clarksdale, Miss., and Jonas King, Eldorado, Ark.

Emerging from the disaster is a new MDS unit. Twelve Mennonite churches in Arkansas and six churches from southern Missouri organized the 45th MDS unit, June 11. Jonas King is the new unit coordinator. ●

Inflation can affect how many people go to college if costs keep skyrocketing, said Virgil Brenneman, secretary for student services at the Mission Board. "In any inflationary economy it's the poor guy who gets hit the hardest, he noted. More of the income is used for food, medical, and other basic living costs.

Inflation in the U.S. is hurting our health and welfare institutions badly, said Luke Birky, secretary for health and welfare. He noted sharp increases in food, drugs, and equipment costs, with charges for services being controlled. Health and welfare institutions operated by the Board had gross operations of \$11.5 million in 1972. The division received \$44,000, or less than 2 percent, of the Board's contributions budget.

"Inflation should have little effect on home ministries of the Mennonite Board of Missions," Birky said, "if our members are committed to a 'percent of income.'"

"Any major shift in economic planning by government affects someone. Some profit; some lose. I think our members should be encouraged to think not in dollar amounts of giving, but percent of income," he concluded.

Haiti Volunteers Respond

Because no replacements were in sight for five Mennonite Central Committee volunteers in Grande Riviere du Nord, Haiti, Paul and Eleanor Derstine, Deborah Lubbs, Stephen Mason, and James Wheeler decided to extend their terms. At the urgent invitation of community leaders, most of the MCCers will stay an additional year.

"The spontaneous extension of the MCC workers in Haiti has certainly told us something about their commitment," said Edgar Stoesz, MCC Latin America director. "There's a development process in motion that the Grande Riviere group really believes in. The MCCers couldn't bear to think it would be interrupted by a personnel shortage."

MCC volunteers and Haitians are finding techniques to continue projects without depending so heavily on foreign personnel and resources. To interrupt this transition stage by withdrawal of MCC personnel was unsatisfactory to both MCC and Haitian community leaders.

Maize Seed Distributed

Twenty tons of maize and other seed has been distributed to 6,500 families in the Southern Region of Sudan, according to a report from the Commission for Relief and Rehabilitation of the Sudan Christian Council (SCC/CRR). The seed should produce 1,500 tons of maize during

the time it is most needed in the Southern Region.

Maize is an essential food in Sudan, often eaten green as a stopgap measure before the harvest of the sorghum crop. The SCC/CRR distributed quick-maturing maize seed developed in Kenya. This maize can be harvested in three months and thrives even in conditions of erratic rainfall, common to Sudan's Southern Region.

The SCC/CRR received funding for the seed distribution project from several supporting church agencies: Mennonite Central Committee, Norwegian Church Relief, Danchurchaid, and Church World Service. After consultation with SCC/CRR personnel in Khartoum, the Sudanese capital, MCC decided to contribute \$5,000.

Following the first peaceful planting season in 17 years, Sudanese recipients of the seed will be asked to repay the seed from their harvest. The seed will in turn be distributed to newer returnees to the Southern Region.

Leon Yoder Fund Will Aid Students

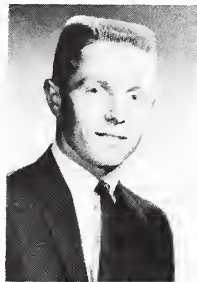
An endowment fund in memory of Leon C. Yoder, Pax volunteer fatally stricken in 1965, was set up at Goshen College this month to perpetuate his personal values and deep devotion to Christ.

Donors of the fund are his father and mother, Ora M. and Grace Yoder, of Shipshewana, Ind.

Indonesian students will have priority for the annual income from the memorial endowment because of Leon's intense interest in his Mennonite Central Committee (MCC) assignment in Indonesia—a three-year term abruptly terminated after 17 months because of skin cancer.

Young Yoder arrived in Indonesia in mid-September, 1963, 3 1/2 months after receiving the BA degree with a major in economics from Goshen College. He immediately set about to shoulder the financial and shipping affairs of MCC's work on the islands and to lower the racial barriers between the youth of the Chinese Mennonite and the Javanese Mennonite brotherhoods, a challenge of the scale as the black-white problem is in the States.

It was in the latter that his gifts of friendship and concern made him as "one with the Indonesian young people," a co-worker later wrote to the Yoders. Another remarked, "He did much to unite the brotherhoods in his short term of service."



Leon C. Yoder

Leon was ever eager to help others, and gave a third of his meager \$15 monthly allowance to an Indonesian student to attend the Christian University. His meticulously kept notebook also shows faithful support of the church through his weekly offerings.

Yoder's commitments came from an upbringing that inspired him to pledge, as he wrote to mom and dad, when he was a college senior, "to live up to the ideals and standards which you have instilled in me, so that I may be worthy of being called your son."

Accept Appointment to West Africa

Howard and Miriam Charles and son Thomas, Goshen, Ind., leave in early July to spend a year in West Africa. Charles will work with various mission and church organizations in Ghana and Nigeria in leadership training and Bible teaching.

Charles, professor of New Testament at Associated Mennonite Biblical Seminaries, Elkhart, Ind., has been granted a service leave by member school, Goshen Biblical Seminary. He joined the GBS staff in 1947.

"Goshen Biblical Seminary is committed to granting occasional leaves for the purpose of loaning faculty members to other church agencies," said Joseph Hertzler, executive vice-president of GBS.

The benefits run both ways, he said. "Special skills and resources are made available to the larger church, and, invariably, the faculty member returns to campus and church leadership training with renewed vigor and fresh insights."

The Charles family spent a sabbatical in a teaching mission with the Japan Mennonite Church in Hokkaido, Japan, during 1961-62. They are serving with Mennonite Board of Missions, Elkhart, Ind. Support for their year overseas comes from Associates in Mission (AIM) contributions to the Mission Board and the overseas budget.

In West Africa Charles will serve as a biblical consultant in a Christian literature development program based in Accra, Ghana. During July and August he will also serve as leader for missionary retreats of workers with Mennonite Board of Missions in West Africa.

At the Lay Training Center in Abetifi, Ghana, he will lead a Lay Teacher Course for 60 young men. At the Good News Training Institute in Accra, Ghana, he will lead a 10-week program for leaders on independent churches.

After December 1973 the family will move to Lagos, Nigeria, where he will teach one semester at the Church of the Lord. They will return to the U.S. in the summer of 1974.

Finances Van for K.M. T.

The Executive Committee of Eastern Mennonite Board agreed to finance a \$7,500 van for the Mennonite Church in Tanzania. In addition to the Toyota Land Cruiser, the purchase will include a generator, amplifier, microphone and stand, filmstrip projector, and bells to call the people together.

The van would serve in triple capacities. For the annual Christian life conferences it would provide transportation, loudspeaker equipment, filmstrips, and reading material. In district evangelism, teams will visit villages for refresher courses, evangelism, and book-selling. To strengthen the Bible-teaching ministry in primary schools, Bible teachers will be contacted where they work and Christian literature will be made available to children.

"Financing the van will be above budget," stated M. Hershey Leaman, associate overseas secretary. "In other words this is something we are doing in faith the constituency will respond with gifts beyond their regular giving."

Lessons in Giving

"My wife is a fanatic when it comes to tithing. No fooling!" said Brother Sutartono, leader of the western district of the Javanese Mennonite Church. "She has a plastic detergent cup and every time she receives any money she puts 10 percent of it into the cup. Once I got a special bonus from the church to buy a suit to preach in. I asked my wife if I had to give a tithe of the gift money. She said: 'What kind of question is that? Of course you give a tithe of it. It's income just like your salary, isn't it?'"

In 1971 Brother Sutartono went to the Asian Mennonite Conference in India. He came home with a strong feeling that his church had to do more to become self-supporting. He talked about stewardship and tithing. He asked other preachers to preach about it. But he and his family were in difficult straits. They were always in debt to the rice merchant.

Brother Sutartono's wife is a midwife. In those days she rarely got a call to deliver a baby. Often a month would pass without a call.

Then several sermons on stewardship by the preachers Brother Sutartono invited to speak began to hit home with Mrs. Sutartono. She began to take 10 percent out of their meager income to give to the church. Then in quite an unexplainable way calls for a midwife began to increase and other sources of income began to materialize. In addition to a monthly 10 percent tithe, the Sutartonos give regular weekly offerings in worship services.

The word which the Sutartonos use

over and over again to describe their experience with giving is *senang* (happy). For many months they have not suffered shortages in income. Very literally they have taken the promise from Malachi 3:10 ff. that he who gives will be blessed.

The experience is contagious. Brother Sutartono talks about it all the time. He preaches about it. He organizes conferences for church board members about it. He tells his fellow pastors, "Don't you preach about tithing if you don't give a tithe yourself."

Brother Sutartono doesn't take tithing as a law which must be followed by Christians, but rather as a guide, a good guide for Christians to use in deciding how to divide their financial resources. All of our resources are God's but we are responsible for how we use them.

Brother Iskandar is a teacher in the Christian high school in Jepara, Central Java. When I asked him why he started to tithe, he replied: "Tithing is one of God's commands. God's commands are for obeying—the hard ones as well as the easy ones."

I asked him to tell me of his experiences with tithing. "Before I started to tithe I was always in financial difficulty trying to provide for my family," Iskandar explained. "I had to borrow money to buy food and often I was not able to repay. I almost gave up hope. Then in our church there was a series of meetings about giving to God and God's promise of blessing to those who gave. At first my wife was not happy that I wanted to give so much of my salary to the church. But then our financial difficulty started to ease. My wife is united with me now and we enjoy giving 10 percent of our income to the church. If I have to borrow money now for some special purpose it seems easy to find someone who will lend me the money, and it seems easy to pay it back. My salary from teaching has not increased but God has blessed in many ways."

who is a wood merchant on the side.

"When I first began to come to church a few years ago I could not understand why people gave such little amounts of money to the church. But since that is the way everyone did, that's what I did too," Mrs. Suparto said.

"At that time we were having some difficulty with family finances. Then several preachers came to our church and began to preach about tithing. My husband and I decided that we should give 10 percent of his salary from the courthouse to the church. But we did not give from the profits of our wood-trading business.

"In addition to the tithe of my husband's salary I gave a 25-rupiah note each week for each of the three offering plates each Sunday. One Sunday by mistake I took three ten-rupiah notes for the offering, but I also had several hundred-rupiah notes in my purse. When time for the offering came I almost gave the ten-rupiah notes, but because I felt cheap doing that I gave three hundred-rupiah notes.

"When I got home someone was waiting at the house to buy teakwood. (In reading this testimony the reader must understand that for the most part Indonesian Christians do not consider Sunday to be the Sabbath in the Old Testament sense.) That was unusual because everyone knows that I go to church on Sunday morning. But there he was—one of our regular customers. I sold him the wood he needed and I made a profit of over three thousand rupiahs. I gave the three hundred rupiahs in church instead of the thirty rupiahs, and God blessed with a profit ten times the amount I gave.

"God taught us a lesson that Sunday, and now we give 10 percent of all of our income. God blesses us in every way, including health. He has taught us that if we are generous with Him, He will be generous with us."

Brun Released, Wife Still Held

Miguel Brun, faculty member of the Mennonite Seminary in Montevideo, Uruguay, has been released from prison, reports Ernst Harder, director of Church Relations for the seminary.

Brun, released June 5, had been held in prison for 12 1/2 months. His wife is still being held in Montevideo. The Bruns were arrested without charge by the military government.

In a letter to all the Mennonite churches in Latin America, Harder told of Brun's release. Harder, in the company of the grandparents and the two Brun children went to military headquarters at Libertad to get Miguel.

The family was required to make a financial deposit in order for Miguel to be released. He will need to report to military authorities every 15 days.

Papers for Mrs. Brun's (Katie) release have also been signed, and it is hoped that she will soon be freed. Harder in his letter requests prayer that Mrs. Brun might soon be freed.

He asks the church to pray for all who live and work in Montevideo for the cause of Christian peace and reconciliation.

Graduates Join Staff

Four 1973 Eastern Mennonite College graduates were named to staff positions at the college.

Terry A. Cowan, 851 S. College Ave., will serve full time as manager and program director of radio station WEMC. He served part time in this capacity while enrolled in the business administration curriculum at EMC.

Galen R. Lehman of Park View will serve as an assistant instructor in the psychology department at EMC. A cum laude psychology graduate, he edited the 1973 EMC yearbook.

Steve C. Shenk, 878 Hillside Ave., has accepted a position as assistant in media relations. The history graduate will write news and brochure copy and assist in the overall public information program of the college.

Duane L. Yoder, 1161 Park Road, will be a full-time staff member of the learning resources department at EMC. The recipient of a BS in physics, he will be primarily responsible for the management and maintenance of audiovisual equipment.

A fifth 1973 graduate, Philip A. Minger of Harman, W. Va., will succeed Kenneth G. Masterman as associate in admissions.

Masterman, who has accepted a position as minister of music for a church in Allentown, Pa., will contact high schools in that area as a continuing service to EMC.

Mennonite Musical on Tour

These People Mine, the musical by Merle Good and David Seitz, which premiered at Mennonite World Conference in Curitiba, Brazil, last summer, will go on a North American tour this summer. *These People Mine* will be presented in the following communities: July 6-8 in the Goshen, Indiana, area; July 6 at Northridge High School in Middlebury, July 7 and 8 in the Goshen College Auditorium; July 9 and 10 in Bloomington-Normal, Illinois, at the Community Players Theater on Towanda and Robin Hood streets; July 11 and 12 at the Iowa Mennonite School Auditorium, Kalona, Iowa; July 14 in Hesston, Kansas, at Hesston High School;



Lawrence Yoder (left), MCC Indonesia director, with Mrs. Suparto.

Mrs. Suparto is a mother of four children and wife of a courthouse employee

July 15 in Newton, Kansas, at the Bethel College Fine Arts Center; July 16 in Hillsboro, Kansas, at Trinity Mennonite Church; July 20-22 in Manitoba; July 20 in Winkler, July 21 in Steinbach, and July 22 in Winnipeg; July 25 and 26 in St. Catharines, Ontario, at the Eden Christian School; July 27 and 28 in Kitchener, Ontario, at the United Mennonite Educational Institute; July 30 in Bluffton, Ohio, and July 31 and August

1 at the Kidron Mennonite Church in Kidron, Ohio. From August 7 to September 1 *These People Mine* will be back in Lancaster, Pennsylvania, at the Dutch Family Festival on Rt. 30 at Rt. 896, Tuesdays through Saturdays; phone 717/397-4431. For more information on times and places, consult your area newspapers and your church bulletin if *These People Mine* is coming to your vicinity.

mennoscope



Joseph Hertzler



John E. Lapp

Hertzler Accepts Enlarged Administrative Responsibilities

Joseph Hertzler, who has served with Goshen Biblical Seminary since 1971 and as executive vice-president since January 1973, has been nominated by the GBS Board of Overseers, and appointed by the Mennonite Board of Education, to function as acting president of Goshen Biblical Seminary beginning July 1, 1973. As chief administrator of GBS he will share in the work of the Administrative Committee, which guides the shared program of the Associated Mennonite Biblical Seminaries.

In accepting these enlarged responsibilities, Hertzler noted the strength of the teaching faculty and the assistance received by Goshen Biblical Seminary through working closely with Mennonite Biblical Seminary.

The Presidential Selection Committee of GBS continues with its assignment to nominate a long-range president by no later than 1975.

John E. Lapp, bishop of the Plains Mennonite Church, Lansdale, Pa., and a member of the GBS Board of Overseers, will be working part time with Hertzler as seminary-church counselor. Other persons may be appointed to assist in the communications program of the seminary on a marginal-time basis. Lapp, as an experienced churchman, brings the insights gained from both congregational and conference leadership to this new assignment.

Mrs. George Troyer died suddenly on June 16 at the Hope-Well Nursing Center of Greencroft Villa, Goshen, Ind. Her hus-

band predeceased her on Dec. 6, 1969. The Troyers served as medical missionaries in India 1920-36, and in Puerto Rico 1946-67, with Mennonite Board of Missions, Elkhart, Ind. Nelson Litwiller represented the Mission Board at the funeral service. The Troyers were members of the Howard-Miami Mennonite Church, Kokomo, Ind.

The Minority Ministries Council of the Mennonite Church has been featured in the March-April issue of *La Luz* magazine. *La Luz* represents the interests of 12 million Spanish-speaking people in the U.S. The magazine, which is printed in English, featured the Minority Ministries Council in a four-page spread. The publication's address is: *La Luz*, 1313 Tremont Place, Denver, Colo. 80204.

Word was received on June 10 by Nelson Litwillers that their grandson Gregory, son of Daniel and Eunice Miller of Uruguay, was seriously ill with a severe infection of undetermined origin. Miller address: Pedro de Mendoza 4000, Montevideo, Uruguay.

The B. Charles Hostetters arrived in Pennsylvania from Lagos, Nigeria, on June 10. The Hostetters are on a three-to-four-month furlough. Address: P.O. Box 515, Paoli, Pa. 19301.

Willard M. Swartley, chairman of the Bible Department at Eastern Mennonite College, has been awarded a doctorate from Princeton (N.J.) Theological Seminary. Swartley received a ThD in New Testament upon successful completion of a dissertation which studied the structure of the New Testament Book of Mark. He said that the contribution of his study lies chiefly in showing the unity between the Old and New Testaments, with the Gospel of Mark serving as a bridge between Jewish and Gentile Christianity. A native of Doylestown, Pa., Swartley joined the EMC faculty in 1965.

The Nyangwayo Church, Western Kenya,

was dedicated on June 23. Teachers, who served in MCC-TAP, Kenya, assisted in providing funds for this church. The Migori area also held their inspirational meeting at the same time. Clyde and Miriam Sherk, EMBMC missionaries, are located at Migori.

Christopher Dock Mennonite High School, Lansdale, Pa., has received a \$10,000 anonymous gift through the offices of the Mennonite Foundation, Inc., Goshen, Ind., according to school principal, Lee M. Yoder. The gift check was identified as "a donation from Mrs. Anonymous, for operating expenses—in appreciation for quality education with a Christian perspective for persons of varied ability" in a letter from Robert I. Baker, Financial Services Assistant of the Mennonite Foundation, Inc.

Mary Ellen Shoup, Alger, Algeria, June 1, reported: "One of the young girls who was baptized recently said she decided that the thing that drew her more than anything else was the love she experienced in our prayer group, and we think it is beginning to work on her father who gave us reason last Sunday to believe something is happening in his life, so we are all praising the Lord."

The Overseas Missionary Directory of Mennonite Board of Missions has been updated and reprinted as of June 1973. Write Esther Graber, Box 370, Elkhart, Ind. 46514, for a free copy or copies.

The Third Annual Assembly of the Council of the Spanish Mennonite Churches met on June 15 and 16 at Mt. Tabor Mennonite Church, New Holland, Pa. An inspirational session opened the assembly on Friday evening and three sessions followed on Saturday. Sending a delegate for each 25 members, the Spanish churches of Reading, Lancaster, Philadelphia, Vineland, Miami, and New Holland were represented. Each bishop, pastor, deacon, and missionary was automatically a delegate.

Elsie Cressman, missionary to Kenya, reported that the Tom Mboya Memorial Health Centre, Rusinga Island, Kenya, opened for operation on May 21. The first baby was delivered on June 2. With only a minimal supply of drugs, supplies, sheets, and mattresses, the center already receives 20 to 30 patients daily.

Thanks to the new Kansas Tuition Grant Program and a 50 percent increase in federal funds for work/study, Hesston College has available additional money for student financial assistance. Funds from the Kansas program free federal monies usually allotted to Kansas students. These loans and grants, along with the boost in work/study, will permit the college to award good financial assistance packages to many late applicants.

A ten-seat Toyota Land Cruiser was



Willard Swartley

granted to Awash Community Health Services project, Awash Valley, Ethiopia, by Bread for the World, a Protestant Church agency of Germany. The Land Cruiser will transport medical teams, medical supplies, and teaching aids. M. Hershey Leaman, associate overseas secretary, stated, "The Awash Valley is a completely neglected area. The people are of a particular ethnic group with a pastoral nomadic background. They are practically untouched by modern civilization and are still 'survival'-oriented."

"Jesus Christ Reconciles," the proceedings of the Ninth Mennonite World Conference, has been published. The 320-page volume contains the more than 100 addresses and reports presented at the conference, held in July 1972 in Curitiba, Brazil. The Curitiba conference was the first outside Europe or North America, although regional "world conference" gatherings have been held in Africa, Asia, and Latin America in the past five years. The book is available for \$6.00 from Mennonite World Conference, 3003 Benham Ave., Elkhart, Ind. 46514.

The librarian of Christopher Dock Mennonite High School, Lansdale, Pa., will be on sabbatical leave during the 1973-74 school year to travel, write, visit libraries, and see birthplaces of famous authors and literary settings for books. Miss M. Irene Stauffer left from New York City on June 17, for the first part of her sabbatical leave activities, en route to Europe as a member of the Tourmagination group led by Jan Gleysteen, from Scottdale, Pa.



M. Irene Stauffer

Clayton Kratz Fellowship will be held at Spruce Lake Retreat, Canadensis, Pa., July 7-11. Speakers are Fred Augsburg, Youngstown, Ohio, and Norman Kolb, Spring City, Pa.

Larry S. Landis, assistant professor of music at Eastern Mennonite College, has been granted a one-year teaching fellowship at the University of Oregon. Mr. Landis will teach voice one-third time while pursuing a doctor of musical arts program. While on leave of absence from EMC he will concentrate in the areas of music education and voice, a college spokesman reported.

New members by baptism: two at Cedar Grove, Greencastle, Pa.

Change of address: David A. Kindy from 841 Fenimore St., to Griffith Road, R. 11, Winston-Salem, N.C. 27103. Mr. and Mrs. James Wenger, Kita 14 jo, Higashi 5 chome, 95 banchi, Higashi ku, Sapporo 065, Hokkaido, Japan.

readers say

Submissions to Readers Say column should comment on printed articles.

It made me sit up and look the second time to see "Social Drinking? Is It Really That Bad?" on the front page of June 5 *Gospel Herald*. But I'm sure you and the writer, Menno B. Hurd, must have felt there is a growing tendency among us to conform to the world's thinking concerning this readily accepted evil in our present day society. I trust a goodly number of my fellow Mennonite brothers and sisters will turn off their TV commercials, soap operas, and even the news long enough to meditate on this and other timely writings in your fine publication. I didn't need to turn mine off, because I'm just old-fashioned enough to be glad to live in a home with good books, magazines, etc., and no TV.

That writer's name, Menno B. Hurd, is very interesting. A pen name, I presume. But I trust Menno will be heard! in this and various other articles he or she wrote lately. — Grace D. Lehman, Lancaster, Pa.

I want to say "Yea" and "Amen" to Menno B. Hurd (whoever he is) for the splendid straightforward article on "social" drinking in the June 5 *Gospel Herald*. I am convinced that people who advocate taking a "social" drink have never lived in the same house with someone who has a drinking problem. I agree 100 percent with 100 percent of the article. Thank you for printing it. We enjoy the *Gospel Herald* and look forward to it every week. — M. Brubacher, Kitchener, Ont.

I'm still displeased with your editorial views and the kind of seed you are trying to sow among your constituents. I don't want to be part of it. Please cancel our subscription to the *Gospel Herald*. B. F. Weber, Lititz, Pa.

I want to thank you and the author, signed Menno B. Hurd, for the excellent article, "Social Drinking? Is It Really That Bad?" (June 5) As a Christian and a Mennonite I should like to add my witness and support to the belief that so-called social drinking is one of the most seductive forces in our society today. Recently several of my knowledgeable brethren told me that I would be surprised if I knew how much our Mennonite Church (not officially) has changed its attitude on this point in the last 20 or 30 years. I hope the brethren are wrong, but I am afraid the article gives weight to their argument. I suppose it is another example of the tremendously powerful mass media, including TV, taking its frightful erosion toll in areas where there is insufficient teaching.

Having lived in the pre-prohibition, the prohibition, and now the post-prohibition periods, I have of course heard many arguments pro and con. But I believe the problem of alcoholism is greater today than in either of the previous periods. Today drinking has been made "respectable," thanks to the passing (?) of the old-fashioned saloon, and arguments made or acquiesced in by some good people in favor of social drinking.

In my humble judgment, in a period when the drug problem is almost overwhelming, it is hardly the time to diminish our teaching on the use of alcohol when this, according to competent authority, is the greatest drug problem of all. What has happened to our teaching on nonconformity? Here is an excellent opportunity to present it in its best sense. In view of the clear record as to what alcohol does to individuals and to society, I along with the author, have great difficulty in seeing how a person who takes Christianity seriously can be

a good steward of God's possessions and a good witness of Christ's gospel by spending money on this drug and thus lending his influence to the growing problem of alcoholism. Remember that of the nine million alcoholics in this country (and the number keeps on growing!) very few started out other than as "social drinkers." — Willard H. Smith, Goshen, Ind.

Your article by Art Linkletter, "America's Homelife Needs Refurbishing," in the June 12 issue of *Gospel Herald* was very good. Your emphasis on drugs in articles like this are very timely. I would like to see a man like Mr. Linkletter speak to our youth in one of our general church meetings or broadcasts. We as a brotherhood need this type of emphasis because many of our homes are faced with a real drug problem.

We are finding here at New Life Treatment Center that chemical dependency is becoming our No. 1 moral problem in America. We as a church should be more involved in ministering to this great need. God is presenting a great challenge to us to follow Jesus in services of love that heal. — Norman Martin, Marion, Pa., administrator of New Life Treatment Center.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Derstine, John D. and Elaine (Allebach), Souderton, Pa., second child, first daughter, Janelle Lynn, Feb. 25, 1973.

Ganger, R. James and Sharon (Anderson), Wakarusa, Ind., first child, Lynette Sue, June 10, 1973.

Helmuth, Olin D. and Alma (Yoder), Howe, Ind., third child, second son, Glen Dale, June 10, 1973.

Hess, Fred and Marty (Stauffer), Lancaster, Pa., second child, first son, Frederick Hunter, June 8, 1973.

Landis, Robert and Esther (Frederick), Hunta, Ont., fourth child, second son, Devin Ray, May 30, 1973.

Shenk, Myron and Carol (Stockburger), Albany, Ore., twin sons, Timothy Marion and Jonathan De Witt, June 10, 1973.

Simpson, Ronald and Ruth (Lefever), Sellersville, Pa., first child, Michelle Lin, born May 22, 1973; received for adoption, May 26, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Baechler — Ratz. — Richard Lee Baechler and Cheryl E. Ratz, both from New Hamburg, Ont., Steinman cong., by Elmer Schwartzentruber, Feb. 23, 1973.

Beachy — Goldsmith. — Kenneth Beachy, North Canton, Ohio, Hartville cong., and Dawn Goldsmith, Sarasota, Fla., Presbyterian Church, June 9, 1973.

Dreher — Zehr. — Herman J. Dreher, Petersburg, Ont., and Barbara Ann Zehr, New Hamburg, Ont., both from Steinman cong., by Elmer Schwartzentruber, May 19, 1973.

Gingerich — Brunk. — Tom Gingerich, Hubbard, Ore., Zion cong., and Jeanette Brunk, Colorado Springs, Colo., Beth-El cong., by Calvin J. King, June 10, 1973.

Gingerich — Shoemaker. — Ralph Dale Gingerich, Kitchener, Ont., Zurich cong., and Yvonne Marie Shoemaker, Elmira, Ont., Bethel cong., by

Simeon Hurst, May 19, 1973.

Gingerich — Yoder. — Ronald Gingerich, Goshen, Ind., Mt. Joy cong., and Kathy Yoder, Elkhart, Ind., Yellow Creek cong., by Mahlon D. Miller, June 16, 1973.

Gingrich — Martin. — Arthur Gingrich, Elmira, Ont., and Dorothy Martin, Floradale, Ont., both from Bethel cong., by Simeon Hurst, May 26, 1973.

Horning — Kreider. — David M. Horning, Ephra, Pa., Metzler cong., and Barbara J. Kreider, Quarryville, Pa., Mechanic Grove cong., by Clayton L. Keener, June 16, 1973.

Iutzi — Shantz. — John Boyd Iutzi, Baden, Ont., Steinman cong., and Norma Jean Shantz, Zurich, Ont., Zurich cong., by Ephraim Gingerich and Orland Gingerich, June 9, 1973.

Johnson — Yoder. — Garry Johnson, Woodburn, Ind., Church of Christ, and Barb Yoder, Hicksville, Ohio, Hicksville cong., by Ralph Yoder, father of the bride, and Don Delagrang, June 9, 1973.

Landis — Rohrer. — Elmer G. Landis, Lancaster, Pa., Landis Valley cong., and Linda Mae Rohrer, Lancaster, Pa., Millersville cong., by Ivan D. Leaman, June 16, 1973.

Miller — Miller. — Freeman D. Miller, Centerville, Mich., Wasopi Mennonite Chapel, and Ruby I. Miller, Topeka, Ind., Emma cong., by Ivan M. Miller, June 9, 1973.

Miller — Mishler. — Gerald O. Miller, Akron, Ohio, and Shirlene Mishler, Uniontown, Ohio, Hartville cong., by Richard F. Ross, June 9, 1973.

Richer — Stuckey. — Michael Lynn Richer, West Clinton cong., Pettisville, Ohio, and Connie Sue Stuckey, Salem cong., Waldron, Mich., by Earl Stuckey, father of the bride, June 2, 1973.

Schrock — Cripe. — Adlai Schrock, Goshen, Ind., and Jane Cripe, Wakarusa, Ind., both of the Yellow Creek cong., by Mahlon D. Miller, June 9, 1973.

Souder — Alderfer. — Feryl Souder, Sellersville, Pa., Blooming Glen cong., and Connie Sue Alderfer, Harleysville, Pa., Salford cong., by David F. Derstine, Jr., and Willis Miller, May 26, 1973.

Souder — Wireman. — W. Blaine Souder, Franconia, Pa., cong., and Linda Wireman, Souderton cong., by Richard Detweiler and Floyd Hackman, June 9, 1973.

Yoder — Sollenberger. — Samuel P. Yoder, Lewisburg, Pa., Beaver Run cong., and Barbara Anne Sollenberger, Danville, Pa., Brethren in Christ Church, by Ben F. Lapp, June 3, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Brenneman, John, son of Daniel and Elizebeth (Brunk) Brenneman, was born Mornington Twp., Ont., Apr. 4, 1899; died at the Kitchener-Waterloo Hospital, Kitchener, Ont., May 7, 1973; aged 74 y. 1 m. 3 d. On Sept. 18, 1923, he was married to Lovina Brenneman, who survives. Also surviving are 5 sons (Ervin, Raymond, Laverne, David, and Herbert), 3 daughters (Marcella — Mrs. Russel McNab, Katie — Mrs. Ernest Greig, and Lucy Brenneman), 21 grandchildren, and 3 great-grandchildren. Two brothers and 3 sisters preceded him in death. He was a member of the St. Agatha Mennonite Church, where funeral services were held on May 9, in charge of Gerald Schwartzentruber and Allan Schwartzentruber; interment in adjoining cemetery.

Gingerich, Catherine, daughter of Christian and Anna (Brenneman) Steinman, was born near New Hamburg, Ont., Nov. 5, 1886; died at Coatts Pavilion, Freeport, Ont., May 26, 1973; aged 86 y. 6 m. 21 d. She was married to Benjamin Gingerich, who preceded her in death on Feb. 11, 1958. Surviving are 2 sons (Eldon

and Melvin), 4 daughters (Elvera — Mrs. Moses S. Roth, Marian — Mrs. Isaiah Gingerich, Alma — Mrs. Lloyd Roth, and Christine — Mrs. Floyd Steinman). She was a member of Steinman's Mennonite Church, where funeral services were held on May 29, in charge of Vernon Zehr and Elmer Schwartzentruber; interment in adjoining cemetery.

Harshberger, Gloria D., daughter of Harry and Hazel (Hodgkins) Jones, was born at Johnstown, Pa., Dec. 31, 1940; died at Salisbury, Pa., June 14, 1973; aged 32 y. 5 m. 14 d. She was married to Paul R. Harshberger, who survives. Also surviving are 3 children (Paul, Jr., John E., and Dianna Joy) and one sister (Carol Lee Jones). She was a member of the Springs Mennonite Church. Funeral services were held at the Stahl Mennonite Church on June 17, in charge of John H. Kraybill and Arthur McPhee; interment in the Stahl Cemetery.

Hershey, Fanny, daughter of Mose and Margaret (Wanner) Hershey, was born on Mar. 1, 1889; died Apr. 19, 1973; aged 84 y. 1 m. 18 d. She is survived by one brother. Funeral services were held at Hershey's Mennonite Church on Apr. 22, in charge of Clair Eby, Sanford Hershey, and Clair Hershey; interment in Hershey's Mennonite Cemetery.

Johnson, Minerva M., daughter of John A. and Mary Ann (Hummel) Brilhart, was born on Dec. 12, 1885; died at the Frick Community Hospital, Mt. Pleasant, Pa., June 16, 1973; aged 87 y. 6 m. 4 d. On June 19, 1906, she was married to J. Elmer Johnson, who preceded her in death. Surviving are 3 daughters (Ruth — Mrs. Bert Reynolds, Esther — Mrs. Elmer Kirk, and Kathryn — Mrs. Harry Stoner), one son (Clyde), 5 grandchildren, and one brother (David S.). She was preceded in death by an infant son (David Elmer), 3 brothers (Clarence, Charles, and Frank), and one sister (Emma). She was a member of the Scottdale Mennonite Church. Funeral services were held at the Murphy Funeral Home, Scottdale, Pa., June 19. Interment in Masontown Church Cemetery, Masontown, Pa.

Roth, Benjamin Z., son of Joseph and Catherine (Zehr) Roth, was born in Wilmot Twp., Ont., May 5, 1898; died at the Kitchener-Waterloo Hospital, Kitchener, Ont., May 20, 1973; aged 75 y. 15 d. On Oct. 21, 1920, he was married to Amanda Everett, who survives. Also surviving are 5 sons (Nelson, Milford, Elton, Harold, and Willard), 3 daughters (Beulah — Mrs. John Wagler, Hilda — Mrs. Walter Burkhardt, and Pearl — Mrs. Mahlon Roes), 34 grandchildren, 4 great-grandchildren, 6 sisters (Mary — Mrs. Abraham Steinman, Kate — Mrs. Joseph Leis, Salome — Mrs. Emanuel Roth, Madeline — Mrs. William Kropf, Edna, and Sarah). She was preceded in death by one daughter, three brothers, and one sister. She was a member of St. Agatha Mennonite Church, where funeral services were held on May 23, in charge of Gerald Schwartzentruber and Allan Schwartzentruber; interment in adjoining cemetery.

Sauder, Erma, daughter of Aaron and Ada Martin, was born at Elmira, Ont., Oct. 7, 1928; died of cancer at St. Mary's Hospital, —, May 9, 1973; aged 44 y. 7 m. 2 d. On June 18, 1949, she was married to Lewis Sauder, who survives. Also surviving are one son (Gerald) and 3 daughters (Katherine, Renee, and Beverly). She was a member of the St. Jacobs Mennonite Church, where funeral services were held on May 11, in charge of Glenn Brubacher; interment in St. Jacobs Mennonite Cemetery.

Schlabaugh, Mahlon, son of Chris and Barbara (Gingerich) Schlabaugh, was born at Johnson County, Iowa, Jan. 31, 1886; died at Kalona, Iowa, June 7, 1973; aged 87 y. 4 m. 7 d. On Dec. 17, 1908, he was married to Kate L. Miller, who survives. Also surviving are 4 sons (Ralph, Delmar, Emil, and Omar), 3 daughters (Idella — Mrs. Dale Brenneman, Gladys, and Barbara —

Mrs. Raymond Schlabach), 21 grandchildren, 5 great-grandchildren, and one sister (Lizzie — Mrs. Harry Miller). She was preceded in death by 3 sisters (Kate — Mrs. Lewis Yoder, Amelia — Mrs. Joel Yoder, and Ida — Mrs. Noah Kemp). She was a member of the Sunnyside Conservative Mennonite Church, where funeral services were held on June 9, in charge of David L. Yoder, Alva Swartzentruber, and Morris Swartzentruber; interment in Fairview Cemetery.

Schrock, Alice Mae, daughter of John and Esther (Ressler) Schrock, was born at Pierceton, Ind., Apr. 9, 1930; died at the Dunlap Memorial Hospital, Orrville, Ohio, May 24, 1973; aged 43 y. 1 m. 15 d. Surviving are her mother, 4 step-sisters, and 5 stepbrothers. Her father and stepfather preceded her in death. She was a member of the Pleasant View Mennonite Church, where funeral services were held on May 27, in charge of G. Edwin Bontrager and Elmer Yoder; interment in Pleasant View Church Cemetery.

Weaver, Ruth Margaret, daughter of John and Emma (Haun) Grove, was born at Garden City, Mo., Oct. 1, 1901; died of a heart attack at the Bethel Deaconess Hospital, Newton, Kan., Apr. 30, 1973; aged 71 y. 6 m. 29 d. On Oct. 5, 1922, she was married to Albert H. Weaver, who survives. Also surviving are three sons (Albert, Jr., Gene G., and Don G.), one daughter (Wandalee Kabira), 13 grandchildren, and one sister (Gladys Grove). She was a member of the Whitestone Mennonite Church, where funeral services were held on May 3, in charge of Jerry Weaver; interment in the East Lawn Cemetery, Zimmerdale, Kan.

Yoder, Catherine E., daughter of Abraham and Catherine (Eicher) Gingerich, was born at Grass Lake, N.D., Dec. 9, 1901; died at the Good Samaritan Hospital, Rugby, N.D., June 2, 1973; aged 71 y. 5 m. 24 d. On Mar. 23, 1919, she was married to Jerry P. Yoder, who survives. Also surviving are 8 daughters (Ethel, Ellen, Bernice, Bessie, Evelyn, Loretta, Bonnie, and Vera), 4 sons (Ralph, Loren, Neal, and Dewey), 37 grandchildren, 2 great-grandchildren, and one sister (Mrs. Sarah Yoder). She was preceded in death by 2 sons (James and Earl) and one daughter (Alice). She was a member of the Lakeview Mennonite Church, where funeral services were held on June 6, in charge of Floyd Kauffman and E. D. Hershberger; interment in the Lakeview Mennonite Cemetery.

Yoder, Sadie C., daughter of David and Elizabeth (Clymer) Moyer, was born at Perkaspie, Pa., Oct. 15, 1888; died at Perkaspie, Pa., June 6, 1973; aged 84 y. 7 m. 22 d. On Sept. 16, 1909, she was married to Levi M. Yoder, who preceded her in death on July 13, 1959. Surviving are 2 sons (Willard and Merrill), one daughter (Irene — Mrs. Lewis Frisch), 7 grandchildren, and 7 great-grandchildren. She was a member of the Blooming Glen Mennonite Church, where funeral services were held on June 10, in charge of David F. Derstine, Jr.; interment in the adjoining cemetery.

Cover photo by Wide World Photos; page 535, MCC photo by Doug Hostetter.

calendar

Virginia Conference Sessions, Harrisonburg, Va., July 19-22

Iowa-Nebraska Conference, Beemer, Neb., July 31 — Aug. 2

Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12

Nationwide Bible Fellowship Meeting, Missionary Campgrounds, 7 1/2 miles south of Elkhart, Ind. (on Co. Rd. 9), Aug. 15-17

Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24

Fears Watergate May Cast Doubt

Dr. Carl F. H. Henry, founding editor of *Christianity Today* magazine told a Leadership Prayer Breakfast audience that doubts caused about the integrity of the way presidents are elected might prove to be a more serious problem arising from the Watergate scandal than the question of whether President Nixon can govern effectively.

"The U.S. can get along, and has periodically had ineffective presidents, but it cannot long survive any subversion of its political processes," Dr. Henry said.

He deplored "the increasing misuse of the political process to deceive," adding that "when that happens in an administration which makes law and order its banner, the results are moral cynicism and political disillusionment."

260 Congregations Vote to Leave

Representatives of more than 260 Southern Presbyterian churches voted on May 19 to form a new denomination, separate from the Presbyterian Church in the U.S.

Meeting at Atlanta's Westminster Presbyterian Church, delegates to the special Convocation of Sessions voted 349-16 to form the new denomination, to be called Continuing Presbyterian Church.

The delegates also approved the calling of an advisory convention tentatively set for Aug. 7-9 in Asheville, N.C., to constitutionally prepare for the calling of a General Assembly later this year, probably in December.

Asks a "Revival" of Medals

Vatican City's daily newspaper, *L'Osservatore Romano*, has recommended a "revival" among Catholics of the custom of keeping sacred images in the home and of wearing religious medals.

At the same time, the paper urged that all such images and medals reflect "good taste."

In what it described as "an iconoclasm of a new kind," *L'Osservatore Romano* said sacred images are being replaced in homes by landscape and still-life pictures and "old prints."

"The hanging of sacred images on the walls of one's home is a pastoral action that ought to be resumed with simplicity and persistence," the paper said, adding:

"Those who have refined tastes and want nothing but original paintings and precious frames on the walls of their homes can find artists who are willing to create original and valuable religious images."

Churches Maintain "Deadly Silence"

The churches have maintained a "deadly silence" on the Watergate scandal, the president of the Massachusetts Conference of the United Church of Christ said in a message asking the pastors of 504 congregations to speak out.

Dr. Avery D. Post called Watergate "a frightening specter of government against the people." He asked clergymen within the conference to "speak out in public worship and meetings as the incredible web of intrigue and dishonesty unravels at the center of our national government."

The state's UCC leader speculated that churches have been silent on Watergate out of "a natural reluctance to lead to accusations" against President Nixon although "evidence mounts in public testimonies."

He also said that "basic trusts have been violated" and Watergate seems to have "escalated to intentional lies, planned deception, manipulated pseudo-truths . . . the invasion of privacy, terrorization, hypocrisy in the highest places, breaking and entering, and the buttressing of self-righteousness with religious and patriotic pieties."

14 Churchmen Write Air Chaplains

A group of 14 U.S. church leaders has sent a letter to all Air Force command chaplains asking them to confront servicemen with their "accountability" in the bombing of Cambodia.

Even though each crew member refusing to enter his plane may be replaced by another, the letter said, moral accountability means "to refuse voluntary complicity in this great evil."

And the appeal to the chaplains, the letter said, called for "the courage of those who are determined to be men of God before they are servants of the state."

"If you believe, as we do, that this war is without moral warrant, we ask you to share that conviction boldly and without wavering," the religious leaders wrote the chaplains.

"We urge you," they continued, "to set forth the alternatives emerging from that conviction, including leaving the Air Force, resisting and disobeying orders."

Atheists Increase 900 Percent

Australia's atheist population increased by 900 percent in a period of five years, according to data reported by the Bureau of Census and Statistics.

From 94,091 Australians who claimed no religion in 1966, the number increased to 855,676 in 1971 — representing 6.7 percent of the country's total population.

Almost one third of the people in Australia's Northern Territory are "non-religious," with 17 percent claiming no religion and 12 percent refusing to state their religion.

Completing Major Project

The First Church of Christ, Scientist, has announced the near completion of major construction on its \$70 million Christian Science Center in Boston, the international headquarters of the denomination.

Planning and construction of the expansion project has been underway since 1964, and several buildings in the center have been completed during the past few years. Construction began recently on the portico of the Mother Church — the last phase of the project.

Christian Science officials said that the cost of the \$70 million project is being paid for "through the voluntary donations of members and friends of the denomination, without any fund-raising campaigns or use of government funds."

Watergate Inspires AAUP "Contrition"

Meeting in a hotel ballroom formerly used for professional wrestling matches, the American Association of University Professors passed as its final order of business the following resolution:

"The American Association of University Professors profoundly regrets the Watergate scandal and is alarmed at the breakdown in law and order, the decay of public morality, and the excessive permissiveness of which this incident is symptomatic.

"That all the persons allegedly involved in this felonious and fraudulent affront to freedom and fair play are graduates of American institutions of higher education, causes us to grieve that we failed in not helping them to overcome their character defects and asocial and larcenous propensities while they were in our tutelage.

"Having the courage and humility not to cover up our past wrongdoing, we urge that university professors confess their sins of omission and combat the tragic example given to their students by lawyers who allegedly flout the law and administrators who allegedly manipulate the trust. We dedicate ourselves to trying harder to steer this generation of students away from a life of crime and toward an enhanced respect for the Constitution, justice, and ethics."

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Sacrifice to Gods of War

Conservative estimates of casualties in Vietnam say 897,000 soldiers died. Of these 773,000 were North Vietnamese. Add to these the death of many more South Vietnam civilian and North Vietnam civilian deaths and we begin to see the sacrifice made to the gods of war.

Wounded soldiers and civilians total more than 2.4 million. But who can calculate the living casualties? The suffering refugees, orphans, prisoners, and displaced persons defies description.

The New Republic reports, "The United States dropped about 7.1 million tons of bombs on Indochina, almost three times the amount dropped in World War II and the Korean War combined. It came to about 284 pounds for every human being in the area.

Also how do we calculate the intangibles of war? What is the price tag for 100,000 military persons becoming drug addicts, inflation, unemployment, broken homes as well as minds and bodies, the falsehoods and deceit of war plus

the fact that we've trained so many to kill? The gods of war are very demanding but seemingly never lack in devotees.

This issue of *Gospel Herald* contains a few articles which seek to give a little more insight into the situation following the war. The ramifications of war are real and last long. And the church must deal with the facts of its claims to follow Christ and its blessing upon offering sacrifices to the gods of war.

One of the great needs of our own denomination is to study what the church's responsibility is to government. We are not clear. Martin Niemöller wrote concerning the church during Hitler's rise, "If the evangelical churches of Germany had been clearer in their own thinking about what a state could and could not do and what a Christian could and could not permit, the assumption of power by National Socialism (Nazism) would have been more effectively resisted." — D.

Centrality of the Cross

The first Moravian missionaries in Greenland labored for several years without any apparent success. They thought they should first instruct the natives in the existence of God, the creation of the world, the nature of their souls, and such like. But the people did not heed.

Then one day, while a Moravian missionary was translating the Scripture, a native came into his room and wondered what the letters said. He shared the account of Christ's sufferings on the cross. Now the Spirit began to speak.

The man, named Kairarnack, stepped forward to the table and said, in an earnest tone, "How was that? Tell me that once more, for I want to be saved too."

Never had such words been heard from a Greenlander before. This man was converted and became useful. A change took place in the general character of their preach-

ing with subsequent great success.

Some years ago an outstanding missionary shared with me much the same story. He pointed out that although it cannot be fully explained, it was the preaching of the death of Christ which invariably resulted in the Holy Spirit conviction and giving new life to persons. He said, "Whenever we preached the cross, the Spirit of conviction fell and people were saved from sin."

It is true — people are saved by what Christ has done. Until this good news is preached people continue in darkness and do not respond. Every true minister and witness of the gospel knows that the Holy Spirit begins His work when the death and resurrection of Christ is preached and not before.

And that should say a great deal to our preaching and teaching. — D.



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GOSPEL HERALD

July 17, 1973



The Church and the Social Question

by John A. Lapp

According to Christian social doctrine, there can be no genuine renewal of heart and mind without concern for social reform. Conversely, there can be no healthy and effective attempt to reform conditions without constant conversion of mind and attitudes. In this sense the true Christian is really the all-out revolutionary, the one who knows no rest or repose. — Bernard Häring, *A Theology of Protest* (1970), page 6.

The social question has always been an issue for the church. Jesus spoke to it. The early church grappled with it. Since the first century the church sometimes realized the significance of separation and exploitation but more often than not accommodated itself to society as it was. Nevertheless the fact that there is a social question is a tribute to the influence of the church in inspiring throughout the world an awareness that the way things are is not the way things have to be.

Today as never before, the church confronts injustice, violence, poverty, and inequality, not only as abstractions or societal evils but as realities that also rend the church apart. Eleven o'clock Sunday morning continues to be the most segregated hour of the week. Don Helder Camara declares, "Christians rob Christians" in this economically lopsided world. The historian C. E. Black observes that "Christian peoples have been among the most ruthless in their treatment of one another and of peoples of other faiths, and the greatest wars of modern times have been generated within the orbit of their influence."

This sad and wearisome tale is a commentary on how far the church strays from the biblical example and teachings. Yet it is only in rediscovering the ideal in all its vigor and freshness that we might again sense our mission, repent for our sins, and establish a new faithfulness.

The Church Is a New Creation

"When anyone is united to Christ, there is a new world; the old order has gone, and a new order has already begun" (2 Cor. 5:17, NEB).

It should not be necessary to review the biblical basis of Christian concern for social issues. Nevertheless, since those characteristics which distinguish the church are often so unapparent historically it is necessary to remind ourselves that the good news of the gospel is that man's brokenness and separateness has been overcome by Christ. Reconciliation has come. "Reconciliation," Arnold Cone says, "is God's act of working in and through all things together in Jesus Christ so as to accomplish this one original purpose in creation."

The apostle calls this a new creation, a new world, a new order. Jesus announced the coming of the kingdom. Whatever term we use, these refer to the collective body of followers who have been reconciled. Those who were "no people" now become "God's people," the church.

The striking thing about the kingdom or new world or church is how it is imbedded in the concrete realities of history. "As thou hast sent me into the world, even so have I also sent them into the world." Jesus lived among the oppressed people of Palestine, preached a message that used the political term "kingdom," attracted among His followers many who longed for political liberation, advocated a way of life destined to challenge the accepted norms of society, and indeed died as a threat to the ecclesiastical and political establishments of His day. This style, culminating in the resurrection, was what He expected of His followers.

What does this mean for the church? It means first of all following a different King. There is a difference. The King isn't Herod or Caesar, Nixon or Trudeau. When such a choice is made a clash is to be expected. No one can avoid the cross fire. This is a kingdom limited by no political boundaries, no economic qualifications, no ethnic affiliations. In this new world such worldly distinctions no longer count. Indeed the new creation is such that Babel is overcome with Pentecost.

Second, the new world is characterized not only by its Lord but also by its style of life. This new creation is made of individuals who have been made new, born again. Conversion means new relationships not only to God but to one's neighbor and to one's whole environment. This means not only living differently but thinking differently, as Paul says, "No longer from a human point of view." The new creation is not simply a collection of individuals but a people who form a community so intense that where "one suffers all suffer." For this community love is the motive force which creates harmony, justice, equality, well being in all its manifestation. Here is "shalom" come true out of a common obedience and surrendering to God.

The details of this new world include a new politics "non-

resistance," a new economics "brotherhood," and a new social order "freedom to the oppressed." Indeed the kingdom way of life affects every moral decision and every human and societal relationship.

The important concept for our consideration is that the beginning and end of the church's response to the social question rests on how faithful it has been as the new creation. The countenance of the church is indeed that of a sinner. But is it also the countenance of a new creation? Of course there is need for continuous repentance and renewal. We must get beyond words to the painful process of self-criticism, self-denial, and genuine reform. For as Bernard Häring says, it is only a purified church that will "be credible in a society yearning for liberation. The community of faith is more influential by means of presence and witness. . . . than by means of social doctrine which does not reflect itself in the church's own life and structures." Helmut Gollwitzer adds, "If there is a failure in philanthropy even within your fellowship, then your philanthropy of people outside it will not be worth much either."

The heart and soul of the church's witness on social issues is the character of its own life. If there is racism within the church, then any noble talk about the kingdom beyond caste is doomed to failure. If there is a caste or class in the church, any talk about equality will be scorned. If the church is part of the violent social order, no teaching on love and pacifism will be judged sincere.

The Church Is Salt and Light for the World

"You are salt to the world. . . . You are light for all the world. . . . A lamp is lit . . . where it gives light to everyone in the house" (Mt. 5:13-15, NEB).

Though we have "this treasure in earthen vessels" the faithful church cannot avoid being a salt and light. As we have been reconciled, so we must be "agents of reconciliation." Once we love and are peaceful and free, then we can preach love and peace and freedom. The task, Robert Cushman says, "Is not the harvesting of the reconciled out of the world but the extension of the reconciling task to the world."

What does this mean with regard to the social questions

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John M. Drescher, Editor

David E. Hostetler, News Editor

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of our time: Violence, militarism, racism, poverty, cultural oppression? Rather than go into each specific it is possible to describe a way for the church to deal with any one social issue.

Again we reassert that the foundation of any social witness is in being the church. Before any social question can be attacked we need to have some clear notion of the correct solution which for the Christian is the new creation. For this reason we will work hard at studying what the Scriptures say, what Christ really meant. We will listen to the Spirit's direction and consult each other since no one of us nor any small group of us has a complete picture of what God in Christ intends for the specific situation.

Once we are aware of the truth and the good, then it is necessary to make a critique of evil. One of the sad commentaries on our time is the dulling of sensitivities to the point that many people no longer can tell right from wrong. Describing evil in its bitter detail is almost as difficult as describing good. It takes prophetic courage and insight to do both. The organized deception of modern propaganda mills coupled with the deadening power of the mass media means that far too many people do indeed not know the extent of racism, the facts of poverty, the grotesqueness of American weaponry in Indochina, the cultural economic imperialism of Western Europe and America.

This critique and analysis is necessary not only for exploring evil but also to help the church be aware of the organized power of evil in the old world.

The church will confront specific social evils by conscientiously and systematically struggling against them in the brotherhood and in so doing deal with them beyond the boundaries of the faithful. The integrity of the church is her major concern. Hence the church must concentrate on not being seduced or capitulate to the evils of surrounding society. In the very process of keeping militarism and racism from affecting its life the church will recognize the structural dimensions of these evils. If the military impose compulsory service, the church will respond. If racial distinctions threaten to disrupt the church through legalized evil, the church will be aware how it lives in the world but not as part of it.

The church will witness against the evils that surround it by public and private condemnation, by public and private actions which will be forthright but always consonant with the church's method and message. There are ethical norms for both ends and means. The church knows it cannot toss out the devil by acting like the devil!

A major form of confronting social issues is by concrete deeds which bear the burdens of the weak, share the sorrows of the oppressed, bless the poor, give to the beggars, love the enemy, lend expecting nothing in return, give homes to the homeless, food to the hungry, clothing to the naked. Such social service is integral to being salt and light but it is also important to recognize that charity must be supplemented by the witness against that which makes charity necessary. To love one's neighbors means not only


speaking to them personally but also to the entanglements in which they find themselves.

The striking fact of our time is the way nearly all problems — domestic and international are tied together in some structural way. Speaking to racism, nationalism, militarism, poverty means not only recognizing concrete facts and situations but that they are bound up with each other. One cannot deal with one without recognizing the larger context. Being a salt and light will mean a willingness to testify about righteousness to government officials and bureaucrats, to the corporation board and its executive officers, to the leadership of the United Nations. One of the special roles for sectarian Christians is a ministry of witness and dialogue to those Christians who accept alliances with power reminding them of the whole gospel and the costs of discipleship.

A Total Ministry

As all problems seem to intersect with each other today so also do all dimensions of the church's ministry. While at one time it may have been possible theologically and functionally to separate service, fellowship, and proclamation now more than ever each is necessary to the other. If the church is on the defensive today one reason is certainly that it has tried to accommodate itself to the world rather than being a new world willing to suffer for righteousness sake. Part of the accommodation process has been the separation of these ministries emphasizing one over the other.

The Mennonite and Brethren forefathers who in 1775 addressed the Pennsylvania Assembly when asking to be excused from serving in the Revolutionary War militia sensed the totality of the Christian witness:

"It being our principle to feed the hungry and to give the thirsty drink; we have dedicated ourselves to serve all men in everything that can be helpful to the preservation of men's lives, but we find no freedom in giving, or doing, or assisting in anything by which men's lives are destroyed." 

Wit and Wisdom

A woman on a diet was told by her little girl that she shouldn't eat peanuts because they would make her fat.

"How do you know that?" asked the mother.

"Mother," said the little girl, "haven't you ever seen an elephant?"

. . .

A dude pulled his new high-powered automobile to the gas tank and said, "Fill'er up!" The attendant pushed the gas into the tank and the driver left the motor idling. In a little while, the gas station attendant went up and tapped on the window. "You'll have to turn the motor off," he said, "you're gaining on me."

Letter of Concern to All

27 South Church Street
Bally, Pennsylvania 19503
January 19, 1973

Mr. Hubert Schwartzenruber, Associate Secretary
Mennonite Board of Congregational Ministries
Box 513
Goshen, Indiana 46526

Dear Hubert:

In a meeting on December 31, 1972, of approximately thirty Franconia pastors and laymen concerned about Vietnam, called by our Peace and Social Concerns Task Force, the group recommended that I write to you conveying the deep feeling that a new round of peace education is urgently needed in the Mennonite Church. New efforts at peace education are needed, it was felt, because there is no consensus in the church as to what the role of the church is in this society or more specifically what the role of the church is in reference to government. Since the meeting of December 31 I have given some thought to the matter and have discussed the issue with the Peace and Social Concerns Task Force last week.

Without writing a lengthy book, permit me to sketch the nature of the problem as I perceive it and project a grand scheme to address the issue. Obviously what follows is one man's judgment. I in no way suggest that my perceptions are new or especially profound. I offer it only to stimulate further thought, discussion, and hopefully some action.

(1) Why Peace Education Is Needed: The Problem

In its boldest and bleakest terms the problem might be stated thus: This society is moving toward illness unto death and Mennonites by and large suffer from the same virus. I'll summarize briefly the illness of the society as perceived by others and then note the anomaly of the sons of Menno as full-fledged participants and supporters of a "worldly society."

The symptoms of the illness of this society have been adequately portrayed principally by the articulate of the disinherited of this society. This society is oppressive of minorities at home and abroad. This society is exploitative of world and human resources. This soci-

ety is undeniably violent. In short the privileged of this society, with some cooperation of the privileged of the world community, continue to guard and expand their privilege at whatever cost necessary. Economic expansion and security are the innocuous-sounding words employed by this society, but among the underprivileged the effect is oppression and injustice.

I would suspect that no one group of evil-minded leaders ever sat down to chart the course of this society, but greed and pride are quite capable of charting a course and gaining momentum unaided by blueprints. Undeniably a variety of stated noble intentions have served most effectively to blind this society to the truth about itself. By such slogans as "one nation under God," "Christian America," "God-fearing people," etc., people of this society have only seen themselves as righteous. By viewing itself as the perpetuator of liberty and the defender of freedom this nation has easily excused its violence and oppression. By describing the obvious evils of Nazism, fascism, and communism this nation has excused its own sins.

This society is terribly self-righteous. For decades now, perhaps longer, America has understood itself as a kind of new Israel. America has been the promised land. Americans have seen as their destiny the establishment of a social order which is to be a light to the nations. Reluctantly America has entered two World Wars and has suffered for the benefit of all. American blood is seen as sacrificial blood. What noble purposes this nation has served — such is the common understanding.

The facts are quite contrary to the nation's perception of itself. The God of this nation is a far cry from the God of our Lord Jesus Christ. This nation has not, certainly not in recent years, encouraged liberty and freedom abroad — Greece, Brazil, South Vietnam are telling commentaries of our efforts. In fighting the "isms" which we thought the world feared we have now become the feared.

Vietnam is the nakedness writ large. The regrettable truth is that Vietnam is not an aberration of American policy, by no means an exception but very much in character with American policy of the last three decades. Richard Barnett, in *Roots of War*, notes that in addition to waging a global war and two large land wars since 1940, the U.S. has since 1945 also "conducted a major military campaign or a paramilitary CIA operation in a former colonial or dependent country on an average of once every eighteen months — Greece (1948), Iran (1953), Guatemala (1954), Indonesia (1958), Lebanon

(1958), Laos (1960), Cuba (1961), Congo (1964), British Guiana (1964), Dominican Republic (1965)."

Even with the revelation of Vietnam before us, one looks in vain for basic turns in policy. There has not been any kind of fundamental repentance. The only assurance to date is that a bit more care will be exercised in any future ventures.

Many additional symptoms of the illness could be isolated. Hubert, you would be particularly knowledgeable of domestic symptoms of the same illness.

If the illness of this society has progressed thus far, how is it possible that Mennonites have so easily succumbed? John Ruth would ascribe our relative silence and complicity to acculturation. Perhaps the Mennonite Church in this regard is comparable to the Catholic Church as described by Phillip Berrigan several weeks ago. Berrigan suggested that the Catholic Church has no impact upon society because it is indistinguishable from society.

Have things really come to that? Our history and experience should serve us better. How is it possible for a people with a strong concept of an evil world and a strong suspicion of government to come to terms with this society so easily? I do not presume to know which underpinnings have become unstuck. A few possibilities come to mind.

In the first place, many have pointed out that we have an inadequate theology in the churches to serve us in these times. We have drifted far with American evangelical Christianity which among other things: views Christian faith in terms of individual experience more than in terms of a life-style; emphasizes piety, but knows little of discipleship; catalogs individual sins, but has little concept of society's sins; and persists in the notion that this nation is fundamentally Christian. I think the point can be argued that none of the movements in recent American church history from the revivalist movement through the present charismatic and evangelistic movements have ever confronted this society with what might be termed "prophetic" Christianity. That strain has only come through the civil rights movement and peace movement.

Regrettably a vast gap exists between the biblical and theological assumptions of our seminary and college teachers and the people in the churches. The people in the churches in the main are not informed by Anabaptist-Mennonite principles in many matters. Often Christian radio stations and publications from Tyndale, Moody, Zondervan, and others, carry great influence.

Second, it seems to me that the point that a little history may be a most dangerous thing may be true. We have learned enough Anabaptist-Mennonite history to have grasped the slogan of separation of church from state which the vast majority in the church interpret to mean the isolation of Christianity to private matters on the sidelines of history. When this interpretation is coupled with some assumptions based on Romans 13 and 1 Peter 2 that governmental authority exists by divine ordination and thus resistance to the ordained powers, no matter what, is resistance against God, then prophetic Christianity is finally buried. One astute observer noted that once Mennonites have prayed for their rulers they grant them, in effect, infallibility. Preachers are held more accountable.

Finally, we must admit that the issues are complex. It is easier to refrain from participation in war, for example, than to refrain from participation in a society which oppresses in various and devious ways.

(2) Confronting the Problem.

It seems to me, and it seemed the judgment of the brethren gathered on December 31, that a most vigorous attempt must be made to come to terms with this issue. What really is the role of a faithful people in this kind of society? An inquiry into that kind of question must involve analysis of the contemporary situation, a thorough study of the Scriptures to discern the enduring stance of God's people in reference to the world, and a study of our history to determine our collective experience and wisdom.

For the issue to be really confronted, efforts must be made to involve the total brotherhood. Study commissions and leadership seminars have some value, but most of the wisdom thus generated still misses the man in the pew.

Believing that we are at a point where fundamental change of direction must be made if we are to be God's faithful people, I think a grand scheme must be developed to work at these issues. Our thinking in the Franconia Peace and Social Concerns Task Force has moved in the direction of proposing that the year 1976 be set aside by the church as a yearlong inquiry into its role in this society. Our vision would be that every available means be employed to come to terms with the contemporary problem, our biblical understanding, and our historical experience.

The issues could be confronted through a vast variety of settings. Special Sunday school curriculum materials could be developed. Special courses and interterms at church colleges and high schools could focus on the issues. Ministers' weeks at the colleges could center on the issues. Churchwide meetings that year could focus on the theme. Weekend seminars could be held all over the church. Pertinent historical information could be presented through films and drama by creations of artists. Articles and books could provide information and stir discussion. The experiences and documents of the Mennonite experience in World Wars I and II could be collected.

Thus while the nation would celebrate its 200th anniversary with all the accompanying glorification of war and self-congratulation, the church would be involved in its own inquiry. We might just see or learn how much out of character the church ought to be with this society.

Perhaps out of that kind of inquiry various options for the role of the church could be thoroughly discussed. Is migration required again? Is withdrawal a possible option? Will selective civil disobedience help? Can new and vigorous forms of prophetic witness be generated?

I of course make no claim to have provided above any particularly new insights. I simply think we are at an urgent state. This society, I believe, is not a good one and is headed in a disastrous direction. As best I can detect the majority of the church is not only unaware of the state of this society, but of the opinion that it is basically good and Christian. Whether or not a church can pull itself out in time I cannot predict. An effort must be made.

I continue to wish you well and God's blessings in your work with the Board of Congregational Ministries.

Peace,

James C. Longacre, Secretary
Franconia Peace and Social Concerns
Task Force
Pastor of Bally, Pa., Mennonite Church

Assembly 73 and WMSC

The Women's Missionary and Service Commission (WMSC) of the Mennonite Church will be involved in Assembly 73 in a variety of ways.

From an organizational point of view Friday morning, August 10, is the important day. Beginning at seven o'clock there will be a prayer breakfast for women. Home and overseas missionaries, along with other women, will help to guide the small groups in sharing and praying. At 8:30 a.m. there will be an informal song service and also a registration of delegates. At nine o'clock the WMSC business session will begin. Included in this will be some three-minute "District Doings" and buzz groups to pool ideas for the new WMSC handbook. An election will be held and new special projects will be announced. Reports from the general committee will be available in booklet form. Each district is entitled to five voting delegates — three from the district WMSC Executive Committee and two elected or appointed — unless the total church membership of the district is less than 2,000 in which case the district will elect or appoint only one lay delegate in addition to the three executive committee members.

During the morning session there will be a message by Miss Alice Ball, who is the director of women's activities for the American Bible Society. The offering will be for the

Involvement Fund.

All women are encouraged and invited to attend the Friday morning WMSC meeting.

Women will also participate in Assembly 73 in many other ways. Twenty-two women have been chosen to serve as delegates to the General Assembly business sessions which begin on Wednesday morning and continue through Saturday morning. Eleven of the district conferences have included women in the number of delegates which they are sending to General Assembly.

Women will also participate in the Assembly 73 congregations which are formed for the duration of the Assembly 73 sessions. These congregations will discuss some of the issues which are to be considered in the General Assembly business session. These congregations will also be learning experiences on how brotherhood is to function in the life of the congregation.

Assembly 73 is planned for the entire family. Advance registration and lodging reservations can be made by writing to Assembly 73, c/o Eastern Mennonite College, Harrisonburg, Virginia 22801. Local arrangement committees will respond to your registration by sending a copy of the program and other local information which will be helpful to you in making your plans. — *Ivan Kauffmann*, coordinator.

This Special Day

*Lord, let me live
That when I face "My Time"
I can let slack the line;
Slip softly, gratefully into
Forever.
May my last day no agitation feel,
No last-minute repenting,
and oh,
No deathbed promises.
The time for promising is now
And keeping vows an everyday activity.
But make "My Time" special,
Filled with affirmations, confidence,
expectancy.
Lord, make my last day rather like
this day.*

— Elaine Rosenberger

Holy Land

These are the places where He walked.
It may be they can trace
His pilgrimage throughout the land:
This place — that place.

Perhaps He stood upon these stones
beneath this ancient tree;
or on this hill He knelt to pray.
It well may be.

They know the ways His sandals walked:
Just here — and here — and here.
But I can trace His passing by
in ways more near:

In burdens lifted, lives made new,
hand clasped in loving hand.
He makes of each forgiven heart
a Holy Land.

— Lorie Gooding

THANKS



Last fall we worried about our "want of a nail" and wrote about important people whose lives and money are committed to the cause of Christ.

God used you and 65,000 others to answer our prayers. By the end of our fiscal period January 31, we had received \$267,000 more than the year before. That has bought a good many nails to give us a good finish for last year and a nice place to begin this one. Thank you.

God's richest blessings.

MENNONITE BOARD OF MISSIONS

Box 370 Elkhart, Indiana 46514

Windmill Will Be Centerpiece for Celebrations



People passing through Steinbach for the first time are often taken by surprise when they pass the Mennonite Village Museum on PTH 12 and suddenly see the huge wings of a windmill sweeping by. Yet, the windmill at Steinbach is no fake. It is a genuine working model—the only one of its kind in Canada. It is an authentic replica of the windmill that was built in Steinbach in 1877 shortly after the first Mennonite settlers arrived in Manitoba in 1874 and was erected for the Mennonite centennial of 1974 as a memorial to these early pioneers.

The Mennonite Village Museum grounds will be the site of centennial activities this year and next, but the windmill stands as the greatest completed project to date of the Mennonite Historical Society. Built at a cost of around \$100,000, the structure, with topsail reaching 72 feet from the ground, was built with the assistance of Dutch officials in 1972. Some parts for the mill were taken from an old windmill in Germany, some parts were built in the Netherlands, but most was built on site under the direction of Jan Medendorp, a Dutch millwright.

The windmill towers over a museum complex which had its beginnings in the early 1960s and is now a 40-acre site containing various attractions in an artifacts building, a genuine Mennonite house-barn, a schoolhouse, and a partial business section containing a blacksmith shop and a printery.

Highlight at the museum complex in 1973 and 1974 will be the pioneer day celebrations. Art displays and agricultural demonstrations including steam threshing, stooking, flail threshing, and early fashion displays are planned as special attractions. The windmill will grind flour which will be available for sale.

Another major project that is to begin this summer is the restoring of the first store building ever to be built in Steinbach. In 1950, John C. Reimer, present curator of the artifacts building, discovered that his grandfather's original store which had been built in 1884 (Klaas Reimer began selling merchandise out of his house beginning in 1877) was on a Steinbach district farm serving as a barn.

A project of a different nature is also being undertaken by the museum committee. Members are seeking to obtain a pair of oxen which will be used for various agricultural demonstrations or to pull the authentic Red River oxcart (one of three in existence).

For the summer of 1974 the Manitoba Historical Society is planning a series of special events, some of which, like the pioneers' week and the homecoming week, will be cosponsored by the town of Steinbach centennial committee.

In addition, the museum committee will sponsor various special demonstrations for the summer month weekends. Included will be such things as outdoor oven bread-baking, ropemaking, blacksmithing, and horseshoeing, work in the printery, antique car displays, and various agricultural exhibits. — *Abe Warkentin, editor of the Carillon News, Steinbach, Man.*

Weavers Give Supportive Help

Ed and Irene Weaver, veteran missionaries to West Africa, recently completed an assignment in Swaziland, a small country in southern Africa. Weavers, made available by the Mennonite Mission Board, Elkhart, Ind., worked with Maynard Kurtz to establish contact with the independent church groups. Kurtz and Weaver wanted to determine whether there are ways in which Mennonite Missions could be helpful to the African churches.

"The whole Mennonite involvement in

southern Africa is a recent development," said Harold Stauffer, Overseas Mission Secretary for Eastern Board. "There is a concern to learn more about southern Africa and to see what opportunities there are for ministries of reconciliation. Many view South Africa as a microcosm of world problems."

Consideration of a Mennonite involvement in southern Africa dates from a joint discussion between Mennonite Central Committee and the Council of Mission Board Secretaries on southern Africa. From this meeting a southern Africa Task Force emerged. Those boards expressing special interest in the developing southern Africa work agreed to work together. Eastern Board entered Swaziland and more recently AIM entered Lesotho.

Eastern Mennonite Board, in cooperation with MCC and Mennonite Board of Missions, Elkhart, have begun work in Swaziland, a small black country. Weavers' work is giving supportive help to the already existing indigenous churches in Swaziland.

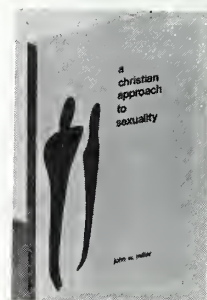
New Study Available for Sept.-Nov. Quarter

Most conference Christian Education leaders have been saying that one of the priorities in the 70s is family life education. This is prompted by the fact that in our society the sexual standards of the past are being abandoned in favor

of greater sexual freedom. Consequently, the church must work at strengthening husband-wife relationships and the marriage bond.

To undergird the church's teaching ministry and to counteract the pressures from society that weaken the family, *A Christian Approach to Sexuality*, by John W. Miller, takes a position on sexual matters which grows out of his study of the teachings of Jesus. In Section I he pursues "Jesus' Teaching Against Divorce and Remarriage," "Jesus' Teaching in Support of Monogamy," "Jesus' Teaching and Sexual Thinking Today," "Jesus' Marital Teaching and Marriage Today," "Sexual Norms from Puberty to Marriage." In Section II he discusses four sexual disorders — masturbation, fornication, adultery, and homosexuality. Miller concludes with three chapters on how sexual healing can happen for both the married and unmarried person.

An appendix with study suggestions for each of the 12 chapters provides helpful guidance for group discussion. The bib-



biography lists additional titles for those who want to pursue the subject in greater depth.

Individuals or church groups can purchase *A Christian Approach to Sexuality* from any Christian bookstore or directly from Mennonite Publishing House.

Mennonite Hour to Continue

The directors of Mennonite Broadcasts met May 25 and 26 and decided to continue *The Mennonite Hour* as a quality broadcast that applies Christianity to contemporary issues. Nonchurch-oriented programs, such as TV and radio spots and *Choice*, will continue to receive priority.

Prior to this action the Board heard a report of the English program evaluation requested by the Board last year.

The purpose of this evaluation, which involved dialogue with 16 Mennonite congregations, was to hear what the needs and goals of congregations are in using the media.

Congregations involved in this dialogue indicated a preference for nonchurch-oriented media programs such as TV spots and short radio programs like *Choice*.

After hearing an analysis of the audiences of the daily and weekly *Heart to Heart* programs, the Board approved the research and development of a new approach to women's audiences not now being reached by the present programs.

The Board discussed the influence of media on individuals and recommended that the Mennonite General Board Coordinating Council consider ways for the church to examine the influence of the media on family, church, and community life.

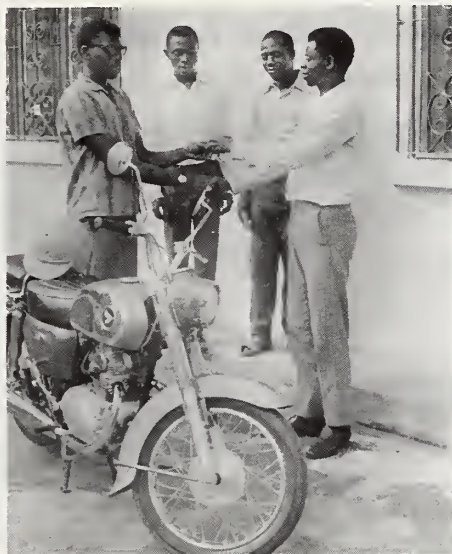
In other actions, the Board:

- Accepted a model for the development of new programs. The new guidelines call for a definition of the job to be done. The media and materials which will best accomplish the job will then be selected and produced.
- Called for Mennonite Broadcasts to take initiative in working with other church agencies to study the development of a program for youth.
- Agreed to work with the Eastern Mennonite Board of Missions for the development of a Somali broadcast for release in Nairobi, Kenya.
- Heard a report concerning extensive use of MBI's programs in Australia and authorized participation in a proposed deputation to Australia for several Mennonite agencies. The purpose of the deputation, if authorized by all coopera-

ting agencies, would be to contact media representatives and Mennonites living in Australia about cooperative broadcasting efforts.

- Made budget adjustments to compensate for inflationary costs. A series of radio spots that had been planned for production in the fall was among the items postponed.

Ghana Preachers Ride a Motorbike



Receiving the keys to the Honda 125 (left to right): The seller; Abraham K. Wetseh, secretary, Evangelism Committee; Emmanuel B. Adneni, chairman, Evangelism Committee; Ebenezer K. Ninio, secretary for Ghana Mennonite Church.

A motorbike, dubbed the Gospelcycle, is helping leaders in the Ghana Mennonite Church carry out their work.

Purchase of a motorbike by the church recently makes it less difficult for two of the "roving preachers" to carry out their assignments.

Some of the local leaders are new in the work, says Laurence Horst, missionary with Mennonite Board of Missions, and much appreciate having the pastor and other circuit ministers visit on occasion.

The Mennonite Church in Ghana is growing by an increase in membership in local congregations and by establishing new centers of witness, Horst says.

An Evangelism Team, two catechists, and one evangelist carry out regular schedules of visits to congregations and new witness areas on weekends — the Evangelism Team visits monthly or bimonthly. These persons support themselves with other employment during the week.

To travel 50-80 miles by public transportation often means that persons must leave home as early as 5:30 a.m. to be present for a 9:00 a.m. worship service.

Horst says, "Not only are the lorry/buses full and one must wait long, but often there is no public transportation to the congregation from the nearest town. . . . Monday has sometimes found them weary." Two Ghanaians now have licenses to drive the bike and are enthused about the great help this is in their work of preaching and teaching among the churches.

"We are grateful to God for providing leaders for all of the churches and we are thankful it has been possible to provide this unit of transportation to help minister the gospel of Jesus Christ in Ghana," Horst concludes.

An Incident in Emmanuel's Land

Just ahead, the Renault station wagon drove straight into the corner of a parked Citroen truck. The Citroen lurched, then bounced angrily back, crumpling the Renault and sealing its front door. The back door opened and several boys got out, gathering on the sidewalk in an animated huddle.

We hurried to them but were taken aback when they greeted us with smiles and handshakes all around. We could hardly restrain our laughter at this gay ceremony on the occasion of the smashing of their vehicle. But in the face of such courtesy, who was abnormal, they or we?

According to the books, it was they; they were residents at Domaine Emmanuel, a home for retarded adults run by the French Mennonites at Hautefeuille, France. Abnormal or not, we were all on an excursion to Beauvais to see the famous astronomical clock there, when the minor accident took place. It didn't stop us long; we were soon happily, but less elegantly, on our way.

Inside the massive Gothic cathedral at Beauvais, we joined the next guided tour of the clock. The guide gave his set speech in his special voice. Nobody understood but everyone pretended to understand, except our honest boys who made no pretense at anything.

The planning and supervision of the weekend outing showed the attention and concern the Hautefeuille staff have for their charges. But it was in the intangible stuff of daily relations that we saw the real humanity of Domaine Emmanuel. To be sure, there was strict discipline that included raised voices, stern reprimands, and immaculate room care. But there were also the laughing voice, the friendly hand, and the hour of play that made the staff and residents part of the same family.

This family all live in the same house — and what a house it is! The building

had been an old hunting chateau. The Kennel family bought the chateau and later sold it to the French Mennonites. Parquet flooring, marble mantels and staircases, and cut-glass chandeliers to equal those of Versailles give the place an elegance and warmth that newer, more sterile institutions cannot match. Intact cut-glass chandeliers in a dining room with over 60 boys witness to the well-ordered life of Hautefeuille.

A good family usually has a good father and a good mother. Domaine Emmanuel is no exception. We shall never forget the kindness of Monsieur and Madame Kennel in taking our family of six into their own home and making us part of their larger family for two weeks. Nor will we forget the kindness we saw them show to the boys. The Kennels' private residence was not private. A deaf-mute boy might stand outside their window, gesticulating wildly, or a helmeted motorcyclist might give Madame Kennel a spontaneous kiss at her kitchen stove; they were both accepted with grace and equanimity.

The institution is Emmanuel's domain not only in deed but in word. Grace is said aloud at every meal; there is a regular Sunday service and a weekday prayer meeting. I was impressed by the clarity and simplicity with which the home's pastor spoke at a Holy Week prayer meeting and even more by the close attention the boys gave to his words. One of the boys came to me, troubled, after the meeting and protested that they should not have done what they did to Jesus.

Hautefeuille is not just a pious place where the only action is love trickling down. It has enough fiber to be tough and work is both warp and woof of that fiber. The Kennels work, the staff works, the boys work, and visitors work. Workshops are set up for gainful employment. When the boys assemble notebook binders and dividers or fold cartons and stuff them with atlases, they are helping to make the organization self-supporting. Under the careful supervision of their monitors, the boys produce goods competitively with French industry, and feel some of the satisfaction that a job well done brings.

MCC is there helping in this good work. There are five Paxmen — James Burkhardt, Steven Diller, David Huneryager, Ed Rupp, and Larry Thimm — working on residential and office buildings. Since the new office building is modern it doesn't look right beside the old chateau, but I doubt that the building will succeed in spoiling the atmosphere.

Domaine Emmanuel has gained prestige for the French Mennonites. Theirs is one of the few homes for retarded adults in France. Domaine Emmanuel is helping

to blaze a trail there for this form of social work. Credit for the organizing of the work should go not only to the French Mennonites and the Kennels but to Robert Witmer, an Ontario Mennonite working in France, who was instrumental in beginning Domaine Emmanuel and who has begun a similar work in Paris.

Not far away is the palace of Versailles, famous as the luxurious home of Louis XIV, king of France. Domaine Emmanuel is a much simpler chateau, but it is part of a larger undertaking. — Harold Nigh.

Colonization Continues in Bolivia



Mark Epp, Mennonite Central Committee volunteer from Henderson, Neb., teaches arithmetic to colonists in San Julian, Bolivia.

In his neatly kept mud house in the middle of dense forest, Mennonite Central Committee volunteer Mark Epp told about colonization in Bolivia. Colonization is the process of moving Bolivians from densely populated areas to acres of uncleared, fertile land. This process involves three stages: orientation — three months, settlement — three years, and then integration into the national systems.

The Bolivian National Institute of Colonization (NIC) and the United Churches for Colonization Committee (UCC) work together in this process. The UCC represents Methodists, Catholics, and MCC. The NIC provides the material structure: the land (Bolivia has an abundance of uncleared land), a road through the colonization area, one well every 2 1/2 miles, five cleared acres, chain saws, a doctor, an agronomist, and some food. The UCC establishes the social structure by means of education in a three-month orientation program.

Last year's orientation program began on Aug. 16, 1972. Two trucks with 31 colonists and UCC people including MCCers Martin Miller, Mark Epp, Russell Stauffer, Paul Hartzler, and Paul Lauver entered the San Julian colonization site. At the site were five acres of cleared land, one well, one outside bathroom, and

one tin roof shelter for the colonists to sleep under.

"The second day our work began," said Mark Epp. "Without using too much authority we tried to help the colonists make decisions. We had to decide who would build a shower and another outside bathroom, dig a community garden, and cook." During the orientation period everyone ate from a common pot.

Once a routine was established the colonists began to chop out the brush in the forest. Then they built their houses. Later under the supervision of Russell Stauffer the colonists cleared land for fields with chain saws. There they planted corn, rice, and soybeans.

After three months the orientation period ended and the UCC people officially left and the settlement stage began. Each of the three-group members of UCC works with a different colonization area during the settlement stage. MCC works in San Julian.

Last year's colonists asked Mark to continue living with them. The settlement stage to Mark is "education going into detail." He has classes on arithmetic, marketing, credit, cooperatives, farm management, and arranges field trips to Santa Cruz. Mark defines his work as "community development which is getting the community to work together. That is the most difficult thing there is." — Kathy Linsenmeyer.

Visitation Program Still Strong

"This will be the twenty-third consecutive year for the Children's Visitation Program," stated Arlene Mellinger, secretary for Home Ministries, Eastern Mennonite Board, Salunga, Pa.

Since 1950 the Children's Visitation Program has made it possible for children from nearby cities to visit Mennonite homes in Lancaster County. The homes are not necessarily farm homes. "The children like any place where there is green grass and a tree to climb," says Arlene Mellinger.

Mennonite churches in Philadelphia, Harrisburg, New York, Reading, Coatesville, Lancaster, Pottsville, Steelton, York, and Baltimore cooperate with Eastern Mennonite Board in operating the program.

Children who are making their first visit are six to eight years old, but may be reinvited at any age. The visits are two weeks long.

The Jay S. Martin family of East Earl, Pa., wrote about their visitor. "We had an adorable little girl who fit right in. Our children benefited from having a child of another race. Our younger children learned to share and care and our

older children learned to communicate and give love."

Mrs. Landis Sangrey, Columbia, Pa., said, "We enjoyed having Carolyn with us again this summer. Our family enjoys her lively chatter. It is also an educational experience for our children. They learn new ways of living and they learn to share warmly with someone different from us."

This summer 225 children, an increase over last year, are expected to visit Lancaster County. The first group of 70 arrived on July 3 with others coming in the following two-week periods until August 14.

19 Writers Share

Issues to Discuss, Program Guide 1974, edited by Levi Miller, brings together the writings of 19 persons on vital subjects. Ten issues relate to Evangelism, Peace and Social Concerns, Radical Discipleship and Family; eight issues are of a more general nature such as Women in the Church, Christians and the State, Fundamentalism, Modernism, Mennonites, and the End Times — Amillennial or Premillennial Views; four Bible studies from Ephesians by Edward Stoltzfus make a total of 22 study possibilities.

All of the articles relate the issue to the Scripture, provide commentary and viewpoints, raise stimulating questions, offer help to plan and experience the issue, and list a variety of media — films, records, books — to further explore the issue or topic.

Issues to Discuss, Program Guide 1974, is available from Mennonite Publishing House or Provident Bookstores.

Magal Visits Slavic Refugees

Voice of a Friend speaker, Vasil Magal, of La Louviere, Belgium, recently ministered to Slavic refugees living in Paris, France.

Each evening from May 24 to 28 he held special meetings for Russian-speaking persons living in Paris.

On Saturday afternoon, May 26, the local Christians organized a fellowship meal and invited several non-Christians. About 40 persons attended the meeting with five persons accepting Christ.

Two services were held on Sunday, one for Christians in the morning and one for non-Christians in the evening. Magal also ministered to some of the older folks in their homes.

George Zarubin is the leader of the Slavic congregation in Paris.

"Although 76 years old and suffering

from heart disease, he is still very active," Magal writes, "preparing radio programs, translating articles from French and German into Russian, dispatching literature to the East, etc."

On June 3 Magal conducted a wedding service in La Louviere for two of their young people.

The Magals have a son, Steven, who was

married July 7 to a Polish girl who is a member of their youth group. A son, Samy, just completed his training at Hesston (Kan.) College, receiving his commercial pilot license.

The Magals are supported by Mennonite Broadcasts, Harrisonburg, Va., and the Slavic Missionary Service, South River, N. J.

mennoscope

After 23 years of faithful ministry in Belgium, David and Wilma Shank will leave for new service in the USA. Brother Shank was director of the Mennonite Mission in Belgium, a very good friend of our Slavic church with whom we always had warm contacts and fellowship. His departure will certainly leave a vacuum in our hearts and our communities. Farewell services were held in our local congregations: Brussels, July 1, and in La Louviere, July 8. According to recent statistics, Trans World Radio, Monte Carlo, Monaco, broadcasts 18 hours and 20 minutes each day, in 38 languages. *Voice of a Friend*, produced by Mennonite Broadcasts, is one of the broadcasts released on the station. (IDEA).

Forty Christians in the USSR recently have been imprisoned one to five years. One of them, Michael Sigarew, who has been released at the death of his wife, has been condemned again to four years of forced labor camp for attending an "illegal" religious service. He has eight minor children. Two other Christians died recently in prison after nine years of suffering.

Delbert Erb, Buenos Aires, Argentina, May 23 wrote: "With the increase in the price of everything it is necessary that I teach half-time if possible. . . . We are happy with our experiences here in the Floresta congregation and try to do our part the best possible. It is impossible for me to fit into the traditional pastoral role that some of the people expect but most understand and quite a few are cooperative. I usually preach twice a month. Ernesto Suarez preaches sometimes as well as Dan Nuesch. Abel Comas, who is the other member on the pastoral committee, has now taken charge of the annex in Lomas de Mirador."

Those coming via air to Assembly 73 should come to Staunton Airport. A limousine meets each flight with transportation to Eastern Mennonite College at nominal cost. Those coming by bus will be at the Greyhound terminal in Harrisonburg. Call 433-2771, Extension 150.

A retreat will be held at Camp Luz,

Orrville, Ohio, Aug. 10-12, for former Algeria Pax and Mission workers. For information write Curt Nussbaum, Box 131, Kidron, Ohio 44636.

Penn View Christian School, 420 Cowpath Road, Souderton, Pa., is in need of a business administrator and director of development. Interested applicants should write or call the school, (215) 723-3555.

The Executive Committee of the Africa Mennonite and Brethren in Christ Fellowship agreed to invite Mennonite World Conference in Nairobi in 1980. In the recent meeting held in Nairobi, Kenya, the AMBCF also decided to host the African Afro-American Unity Conference (AFRAM) to be held at Brackenhurst Baptist Assembly, Limuru, November 1973.

David Shenk and Jim and Nancy Merz are presently writing script for a weekly Somali radio broadcast for Voice of Kenya. The program is aimed at the Somali-speaking peoples of Kenya and will focus on development themes. Following the broadcast, a Bible study correspondence course in Somali, English, or Swahili will be offered.

The Manheim Area Chorus, Manheim, Pa., has financed a \$4,000 van for the Johns Island VS Unit, Johns Island, S.C. The van will be used by the seven-member unit in their club projects for community children, youth work, construction work, and remodeling. The chorus, directed by Mervin L. Weaver, gives programs in local churches and campgrounds and also takes bus tours. The 55 members range in age from 17 to 60. Presently the chorus members are taping their sixth record. In past years the Manheim Area Chorus has financed a van each for British Honduras and the New York VS Unit. They have also purchased transportation equipment for Vietnam.

A total of twenty-three young persons from Eastern United States have volunteered for Summer Service VS with Eastern Mennonite Board, Salunga. The volunteers have ten-week assignments in various jobs including camp counseling, camp maintenance, youth clubs, tutoring, nursing, craftwork, rehabilitation, and

flood cleanup. The summer assignment locations are Camp Deepark, Westbrookville, N.Y.; Camp Hebron, Halifax, Pa.; VS unit, Rochester, N.Y.; Norris Square, Philadelphia, Pa.; Corning-Elmira, N.Y.; and New Haven, Conn. The volunteers come from Pennsylvania, New York, Kentucky, Virginia, and Elmira, Ont.

Juan Vega was installed as assistant pastor of Good Shepherd Mennonite Church, Lancaster, Pa., on July 1. Bishop James Shank and Pastor Jose Santiago were in charge of the service.

Two new members were introduced to the Quarterly Meeting of Eastern Board held at Salunga on June 20. Harold Davenport was appointed by the New York City District and Harold Nissley by the newly formed Harrisburg District.

The Harold Reed family, EMBMC missionaries to Somalia, arrived in the U.S. on June 21. Their address is 165 Cooper Ave., Landisville, Pa. 17538.

In Portland, Maine, and Boston, Mass., EMBMC properties will be offered for sale since the former I-W programs will shortly be ended. At each location there are two couples who are committed to stay to continue a Mennonite presence in the community. A pastor will visit these teams on a monthly basis.

Richard J. Lichty, Hatfield, Pa., teacher at Christopher Dock Mennonite High School, was chosen as an Outstanding Secondary Educator of America for 1973. "The men and women chosen for this high honor have explored new paths, developed new insights, and effectively communicated their knowledge to their students and colleagues. They are exceptional teachers." Five \$500 unrestricted grants will be awarded to the schools represented by America's five Outstanding Secondary Educators.

Canoe trip for married couples into Ontario's Quetico Provincial Park, Aug. 18-26. Limited enrollment. Complete outfitting and leadership by Camp Menno Haven. Write for information: Alton Horst, Camp Menno Haven, Tiskilwa, Ill. 61368.

David K. Benner was ordained to the ministry on June 17 to serve the Finland congregation. Winfield M. Ruth was in charge of the ordination assisted by Claude M. Shisler. Curtis L. Bergey preached the message. Benner's address is R. 1, Pennsburg, Pa. 18073. Tel.: (215) 679-6590.

"The Quiet in the Land," a 72-minute, color, sound, 16mm film, produced by John L. Ruth for the Christopher Dock Bicentennial Commemoration Committee in 1971, has been placed in the audiovisual library of the Mennonite Board of Congregational Ministries. Persons interested in renting the film at a cost of \$35 may do so by directing all inquiries to the

Mennonite Board of Congregational Ministries, Box 513, Goshen, Ind. 46526.

Moses Mast was ordained to the ministry at Spencer, Okla., June 3. Millard Osborne, Conference Minister of the South Central Mennonite Conference, was in charge.

The 1973 Youth Convention registration deadline has been extended. To date, we have approximately 760 registrations. Calvin College has room for 2,000. We are, therefore, extending the registration deadline to August 1. Youth should be encouraged to register soon. Total payment of \$65 should now accompany all registrations. All registrations should be sent to: Convention 73 Headquarters, Box 513, Goshen, Ind. 46526; Phone (219) 533-0551.

Frontier Boys Village, Larkspur, Colo., has an opening for a houseparent couple by August. To work with 11-to-13-year-old boys, the couple may accept the position on either a salaried or Voluntary Service basis. If interested in the salaried position, write Art Newcomer, Frontier Boys Village, Larkspur, Colo. 80118. For VS information contact John Lehman, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514 (phone: 219 522-2630).

Eugene Blosser, Kushiuro, Japan, June 11 wrote: "This has been a busy weekend in Kushiuro as we have just been involved with four other churches in Kushiuro in a united effort in Film Evangelism. The film by World Wide Pictures *The Restless Ones* was used. It of course is dubbed with Japanese. . . . The film was shown three times and was seen by well over a thousand people. . . . We are meeting tomorrow to gather together all the information as to the number of people who made decisions. There are at least five persons related to our own Tottori church who made decisions in the meeting so we are all exceedingly grateful."

S. Paul Miller, Yeotmal, India, June 13 wrote: "The scarcity of grain and the continued increase in prices continues to be astonishing to say the least. The official price index published on June 11 shows prices up by about 4 percent in one month. That is official prices. But the actual is something else! Everything is more than double the official price. I just wonder how we are going to be able to run the kitchen at Yeotmal. Hislop College in Nagpur has closed their hostel because of food. If we close the hostel we close the Union Biblical Seminary! We raised our food prices from Rs. 65 per month to 75. Then came the takeover of grains and prices doubled overnight. We hope we can get some from rations and then we will simply have to find money to purchase the rest."

Voluntary Service worker Diane Roth, Tavistock, Ont., serving in Indianapolis, Ind., helped produce a June 3 operetta entitled *Musical Variety with Little People*—for sixty 3-to-5-year olds. The children, who attend the day care at Eastside Christian Center were supervised in the operetta for parents and friends by Miss Roth, assistant teacher at the Center, and five other workers, including Mabel Overton who wrote the script.

Donald D. Nofziger has been accepted as an intern in the Clinical Pastoral Education Program at the Edward J. Meyer Memorial Hospital in Buffalo, N.Y., beginning Sept. 5. The Nofzigers' address is 63 A Creekside Drive, Cheektowaga, N.Y. 14225. 14225.

Macon Gwinn, pastor at Berea Mennonite Church, Atlanta, Ga., was elected to the Executive Committee of the Southeast Convention. The convention, a fellowship of all the Mennonite congregations in Southeastern United States, is also cooperating in some projects. Reporting on his participation in the 1973 sessions of the Southeast Convention, held at Lakewood Retreat, Brooksville, Fla., Apr. 25-29, 1973, Gwinn reports, "It was a real blessing to me. I felt that this can be a good fellowship in the Southeast."

New members by baptism: four at Mountain View, Lyndhurst, Va.; six at Erb Street, Waterloo, Ont.; twenty-two at Neffsville, Pa.; thirteen at Blooming Glen, Pa.

Change of address: Paul Mininger from Goshen, Ind., to 2634 Virginia Street, Apt. 11, Berkeley, Calif. 94709. Florence Nafziger, P.O. Box 170, Indore, M.P., India. Mr. and Mrs. Quintus Leatherman, 618 Terry Ave., Seattle, Wash. 98104.

readers say

Submissions to Readers Say column should comment on printed articles.

The *Gospel Herald* is becoming more meaningful to us. Keep up the good work! We especially appreciate being able to keep up with what is happening in the Mennonite Church since we are not in close touch with a Mennonite community here in the city.—Ardyth and George Steckley, Houston, Tex.

There have been many very good articles in the *Herald* recently—too many to comment on all of them. Some in particular that I want to mention are the ones on stewardship by Milo Kauffman, one being "Whirlpools and Fountains," May 29, and "Haphazard Giving" by Menno B. Hurd. Letters in "Readers Say" seldom comment on the articles on giving and I wonder why. Paul tells in 2 Corinthians 8 that the Christians in the churches of Macedonia first gave themselves to God and then gave out of their own poverty to the brethren. In the next chapter he says we shall give as we pur-

pose in our hearts. That implies a consideration of needs and our ability to give. The book "Let My People Choose" prepared for Mission Study in 1969 has much to say about that ability. The two chapters 8 and 9 of 2 Corinthians would be good reading for any Christian. And remember, what we have is not really our own.

We need to hear too what Menno B. Hurd is saying in "Social Drinking? Is It Really That Bad?" in the June 5 issue of the *Herald*. Ask any rescue mission superintendent what he thinks about the question and you will find he will be in full agreement with the points given by the writer. I doubt if I could make his arguments any stronger. — Myrtle Smeltzer, Elkhart, Ind.

"The Question We Must Ask," by Lederach, is timely and to the point. For the question, "What Saith the Scripture?" is seldom asked any more. Satan has done a tremendous job of hindering us on this point. He is very subtle and has often sidetracked us many times and in different ways as Lederach mentioned. Romans 13:11: "And that, knowing the time, that now it is high time to awake out of sleep. . . ." Yes, fellow Christian, let us seek God's guidance in ways to get the brotherhood to study the Bible.

Brother Lederach feels deeply that every congregation should commit itself to serious Bible study, both individually and corporatively. Many of us feel exactly the same. James 4:17: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Now my request is for immediate action. Surely there are some wise men amongst us who will lead out in this hour of need, this hour when each of us should be saying and thinking, "What saith the Scripture?" — Glen Wenger, Wayland, Iowa

births

"Children are an heritage of the Lord" (Psalm 127:3)

Beachy, Neal and Joan (Switert), Kokomo, Ind., first child, Kimberly Ann, May 13, 1973.

Bontrager, Dean and Margie (Burgess), Kokomo, Ind., first child, Michael Jade, June 11, 1973.

Campbell, Lawrence and Rachel (Marshall), Stuarts Draft, Va., first child, Dana Marie, Apr. 9, 1973.

Derstine, Russell and Janet (Gehman), Souderton, Pa., fourth child, third daughter, Tara Lynn, June 12, 1973.

Hall, Jim and Bernita (Miller), Goshen, Ind., first child, Yolanda Sue, June 7, 1973.

Hochstedler, Robert and Rachel (Troyer), Greentown, Ind., first child, Reuben Dale, Jan. 10, 1973.

Johnstone, Gordon and Ruth (Shantz), Guelph, Ont., third child, first daughter, Anne Ramono, May 14, 1973.

Keesler, Richard and Sharon (Diller), Spencer, Ind., second child, first daughter, Shannon Renee, May 4, 1973.

Larochelle, William and Anne (Roth), Brooks, Alta., first child, Nicole Jean, June 5, 1973.

Martin, Roy and Janet (Horst), New Holland, Pa., first child, Kimberly Sue, June 12, 1973.

Mays, Bobby and Sandy (Kennedy), Lyndhurst, Va., second daughter, Jennifer Colleen, Feb. 11, 1973.

Miller, William and Darlene (Coffey), Stuarts Draft, Va., fourth child, first son, William, Jr., Apr. 3, 1973.

Nafziger, Randall and Diane (Grieser), Middlebury, Ind., first child, Scott Randall, June 18, 1973.

Weaver, Melvin and Ruth (Brubaker), Reading, Pa., first child, Sharon Eileen, June 17, 1973.

Weber, James and Ruth Ann (Kauffman), At-

more, Ala., first child, James Conrad, May 30, 1973.

Whirlidge, Clarence and Bernice (Detweiler), Middlebury, Ind., third son, Thomas Eric, May 9, 1973.

Whitehead, Robert and Grace (Sommers), Kokomo, Ind., first child, Christopher Robert, Feb. 14, 1973.

Zehr, Joe and Janet (Hollifield), Ft. Wayne, Ind., sixth child, third living daughter, Michelle Suzanne, May 22, 1973. (Twin daughters deceased.)

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Adams — Cooper. — Stanley Adams, Sarasota, Fla., and Nancy Cooper, Sarasota, Fla., Episcopal Church, by John E. Adams, May 12, 1973.

Barr — Yoder. — Keith Barr, Grantham, Pa., Brethren in Christ Church, and Charlene Yoder, Pettisville, Ohio, Central cong., by Paul Hostetler, June 16, 1973.

Bontrager — Noll. — Herman D. Bontrager, Middlebury, Ind., Fair Haven cong., and Jeanette H. Noll, Lancaster, Pa., East Chestnut Street cong., by David A. Bontrager and James M. Shank, June 23, 1973.

Brubacher — Steckle. — Lester Brubacher, Elmira, Ont., Bethel cong., and Evelyn Steckle, Kitchener, Ont., Zurich cong., by Simeon Hurst, June 2, 1973.

Curtis — Chittick. — Bruce Curtis, Christian Church, and Alyce Chittick, Doylestown (Pa.) Mennonite Church, by Roy Bucher, Apr. 28, 1973.

Freed — Engle. — Philip Freed, Neiffer, Pa., and Susan E. Engle, Kennett Square, Pa., both of the Hersteins cong., by Stanley R. Freed and Wilbur Engle, June 2, 1973.

Gerlach — Huber. — Claude Eugene Gerlach, Mountville, Pa., Mountville cong., and Ruth Wanetta Huber, Conestoga, Pa., Millersville cong., by Ivan D. Leaman, June 23, 1973.

Halterman — Weaver. — Bernard G. Halterman, Albany, Calif., and Susan Lorraine Weaver, Grundy, Va., by Irvin D. Weaver, father of the bride, and Levi M. Weaver, grandfather of the bride, May 12, 1973.

Kline — Martin. — Charles M. Kline III, Baltimore, Md., Pulaski Street cong., and Esther L. Martin, Mt. Airy cong., by Irvin S. Martin, Sr., father of the bride, Apr. 28, 1973.

Kline — Rissler. — Thomas C. Kline, Lititz, Pa., Presbyterian Church, and Janet M. Rissler, Lancaster, Pa., Old Road cong., by Richard Buckwalter, June 16, 1973.

Lehman — White. — Frank E. Lehman, Manheim, Pa., Gantz cong., and Nila J. White, Lititz, Pa., United Church of Christ, by H. Howard Witmer, May 19, 1973.

Martin — Felpel. — Delbert S. Martin, Ephrata, Pa., Martindale cong., and Judy Marie Felpel, Ephrata, Pa., Stumptown cong., by Lloyd M. Eby and Harvey Zimmerman, June 23, 1973.

Mast — Adams. — Allen Mast and Mary Lois Adams, both of Sarasota, Fla., Bayshore cong., by John E. Adams and Paul Yoder, May 11, 1973.

Miller — Ruppert. — Sanford A. Miller, Cumberland, Md., LaVale cong., and Cheryl K. Ruppert, Cumberland, Md., Catholic Church, by Joseph C. Simmons and Curtis D. Godshall, May 12, 1973.

Mull — Doremus. — Daniel Mull, Wauseon, Ohio, Tedrow cong., and Fawn Doremus, Wauseon, Ohio, by Carl Yoder, June 9, 1973.

Nachtigal — Leidig. — Richard Edward Nachtigal, Fresno, Calif., Gen. Conference Church, and Alice Fern Leidig, Midland cong., Midland, Mich., by Lloyd R. Miller, June 9, 1973.

Ober — Eby. — Dennis Ober, Lititz, Pa., Lutheran Church, and Debbie Eby, Martindale, Pa., Bethany cong., by Herman F. Myers, June 9, 1973.

Rhodes — Guengerich. — Dean Rhodes, Kalona, Iowa, Kalona cong., and Becky Guengerich, Wellman, Iowa, Wellman cong., by Ron Kennel and J. John J. Miller, June 9, 1973.

Rhodes — Martin. — Cleo Bernelle Rhodes and Mildred Louise Martin, both of Dayton, Va., West Valley cong., by Harold G. Eshleman, June 16, 1973.

Sauder — Neff. — Jay L. Sauder, East Earl, Pa., Lichty cong., and Lueinda Neff, Christiana, Pa., Old Road cong., by Richard Buckwalter, May 19, 1973.

Smith — Stauffer. — Larry W. Smith and Twila Stauffer, both of Omaha, Neb., Northside Mennonite Chapel, by Morris Stauffer, Apr. 21, 1973.

Steinborn — Myers. — Kenneth Steinborn, Kokomo, Ind., and Cheryl Myers, Bunker Hill, Ind., both of Parkview cong. by John E. Adams, Apr. 14, 1973.

Tadlock — Dickel. — Craig Tadlock, Wellman, Iowa, United Methodist Church, and Joanne Dickel, Kalona, Iowa, East Union cong., by Lonnie Yoder, June 16, 1973.

Witmer — Burkholder. — Randall D. Witmer, Atglen, Pa., Paradise cong., and Glenda J. Burkholder, New Holland, Pa., Bethany cong., by Herman F. Myers, June 16, 1973.

Yoder — Hartzler. — John A. Yoder, Reedsville, Pa., Barrville cong., and Arlene E. Hartzler, Belleville, Pa., Locust Grove cong., by Erie Renno and Ivan E. Yoder, June 2, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Erb, Mary Ann, daughter of Galen and Mary (Ceil) Heatwole, was born in Waynesboro, Va., Mar. 5, 1947; died instantly in an automobile accident near Fairmont, N.D., where she was teaching school, Nov. 21, 1972; aged 25 y. 8 m. 16 d. On Aug. 21, 1970, she was married to Merlin Leroy Erb, who survives. Also surviving are her parents, one sister (Donna), and 3 brothers (Richard, Galen, Jr., and Garland). She was a member of the Springdale Mennonite Church, Waynesboro, Va. A memorial service was held at the Lake Region Mennonite Church, Detroit Lakes, Minn., on Nov. 25, in charge of Glen I. Birky; funeral services were held at the Springdale Church on Nov. 27, in charge of Paul Wenger, Fred Augsburger, and Karl Baumann; interment in the church cemetery.

Freed, Henry G., son of Henry A. and Aquilla (Godshall) Freed, was born in West Rockhill Twp., Pa., Nov. 28, 1885; died at the Eastern Mennonite Home, Souderton, Pa., June 11, 1973; aged 87 y. 6 m. 14 d. He was married to Emma C. Freed, who preceded him in death in 1914. Later he was married to Sallie Dettra, who died in 1940. He was later married to Bertha Johnson, who died in 1968. Surviving are 2 sons (Alfred D. and Paul D.), one daughter (Ruth — Mrs. Noah T. Derstine), one stepson (Willard Fosbenner), 2 stepdaughters (Alverda — Mrs. Harry R. Moyer and Shirley — Mrs. Charles L. Swartz), 22 grandchildren, 23 great-grandchildren, 3 brothers (William G., Allen G., and Paul G.), and one sister (Mrs. Katie F. Detweiler). He was preceded in death by 5 children. He was a member of the Souderton Mennonite Church. Funeral services were held at the Eastern Mennonite Home on June 14, in charge of Russell B. Musselman; interment in the

Souderton Mennonite Cemetery.

Good, Christian Milo, was born in Wakarusa, Ind., June 6, 1890; died at Oyen Hospital, May 9, 1973; aged 82 y. 11 m. 3 d. On Feb. 19, 1918, he was married to Salina Martin, who survives. Also surviving are 2 sons (Lloyd and Edgar), 2 daughters (Beulah — Mrs. Sam V. Martin and Viola — Mrs. Vernon Roth), 16 grandchildren, one great-grandchild, and one sister (Mrs. Amy Shaum). One sister and one granddaughter preceded him in death. He was a member of the Duchess (Alta.) Mennonite Church. Funeral services were held in charge of Colin Meikle and C. J. Ramer; interment in the Acadia Valley Cemetery.

Landis, Ada W., daughter of Aaron and Annie (Weigner) Lewis, was born in Franconia Twp., July 8, 1895; died at the Franconia Mennonite Homes, Hatfield, Pa., June 11, 1973; aged 77 y. 11 m. 3 d. On Sept. 26, 1914, she was married to Weston M. Landis, who survives. Also surviving are one daughter (Eva — Mrs. Norman Moyer), one son (Clarence L.), 12 grandchildren, 14 great-grandchildren, and 2 sisters (Mrs. Sophia Moyer and Mrs. Lizzie Bechtel). She was a member of the Franconia Mennonite Church, where funeral services were held on June 15, in charge of Leroy Godshall, Floyd Hackman, and Curtis Bergey; interment in the adjoining cemetery.

Miller, Anna, daughter of John and Elizabeth (Grieser) Miller, was born near Pettisville, Ohio, Nov. 22, 1895; died at the Dunlop Hospital, Orrville, Ohio, June 18, 1973; aged 77 y. 6 m. 27 d. Surviving are one sister (Mrs. Mary Short), 2 brothers (Uriah and Henry), one stepbrother (John Aeschliman), and one step-sister (Viola Babcock). She was a member of the West Clinton Mennonite Church, where funeral services were held on June 21, in charge of Edward B. Frey and Edward Diener; interment in Pettisville Cemetery.

Nofziger, Clara Minnie, daughter of Sam and Elizabeth (King) Beck, was born in Ridgeville Corners, Ohio, Nov. 16, 1890; died of a heart attack at her home on June 10, 1973; aged 82 y. 6 m. 25 d. On Nov. 27, 1909, she was married to William B. Nofziger, who preceded her in death in 1965. Surviving are 3 sons (LaVern, Olen, and Lawrence), 5 daughters (Orpha, Berneda — Mrs. Joe Stuckey, Ada — Mrs. Earl Stuckey, Marjorie — Mrs. Calvin Short, and Virginia — Mrs. Herbert Nofziger), 27 grandchildren, 2 stepgrandchildren, 20 great-grandchildren, one sister (Sarah Schrock), and one brother (Ed Beck). One daughter (Myrtie), 3 grandchildren, 3 brothers, and one sister preceded her in death. She was a member of the West Clinton Mennonite Church, where funeral services were held on June 13, in charge of Edward Diener; interment in the Pettisville Cemetery.

Nofziger, Rosa, daughter of Henry and Anna (Yoder) Short, was born in Archbold, Ohio, Dec. 11, 1890; died at her home at Archbold, Ohio, June 10, 1973; aged 82 y. 5 m. 30 d. On Aug. 1, 1916, she was married to Simon A. Nofziger, who preceded her in death on Apr. 7, 1973. Surviving are 3 sons (Marvin Wayne, Kenneth W., and Donald "Pete"), one daughter (Frieda Nofziger), 3 grandchildren, one brother (Raymond H.), and 3 sisters (Verna, Lillian, and Barbara). She was a member of the Central Mennonite Church, where funeral services were held on June 13, in charge of Charles Gautsche and Henry Wyse; interment in the Pettisville Cemetery.

Nofziger, Simon, son of Elias and Mary (Frey) Nofziger, was born in Archbold, Ohio, Jan. 16, 1885; died at his home in Archbold, Ohio, Apr. 7, 1973; aged 88 y. 2 m. 22 d. On Aug. 1, 1916, he was married to Rosa Short, who survives. Also surviving are 3 sons (Marvin Wayne, Kenneth W. and Donald "Pete"), one daughter (Frieda Nofziger), 3 grandchildren, one brother (Sam

H.), and one sister (Ida U.). He was a member of the Central Mennonite Church, where funeral services were held on Apr. 10, in charge of Charles H. Gautsche; interment in Pettisville Cemetery.

Rutt, Norman L., son of Jacob M. and Kathryn (Longenecker) Rutt, was born in Elizabethtown, Pa., July 25, 1892; died of a heart attack while fishing near Mt. Gretna, Pa., May 16, 1973; aged 80 y. 9 m. 21 d. On Nov. 2, 1916, he was married to Mary Brubaker, who preceded him in death on Oct. 23, 1955. Surviving are 5 sons (Edwin, Frank, Harold, Norman, Jr., and Le Roy), 4 daughters (Arlene — Mrs. Wilmer Esbenshade, Martha — Mrs. Henry Garber, Esther, and Miriam — Mrs. Elvin Hess), 31 grandchildren, and 12 great-grandchildren. He was a member of the Bossler Mennonite Church, where funeral services were held on May 20, in charge of Harlan M. Hoover and Richard Frank; interment in Bossler Cemetery.

Snider, Herbert B., son of Samuel and Magdalena (Brubacher) Snider, was born in Waterloo, Ont., Apr. 4, 1888; died in Cambridge, Ont., June 18, 1973; aged 85 y. 2 m. 14 d. On Apr. 25, 1917, he was married to Hannah Weber, who survives. Also surviving are one son (Harold), 3 grandchildren, and one brother (Alvin). He was a member of the Erb Street Mennonite Church, where funeral services were held on June 20, in charge of Galen Johns; interment in the Erb Street Cemetery.

Troyer, Kathryn, daughter of David J. and Elizabeth (Zook) Sommers, was born in Kokomo, Ind., Sept. 30, 1893; died in Goshen, Ind., June 16, 1973; aged 79 y. 8 m. 16 d. On July 12, 1914, she was married to George D. Troyer, who preceded her in death on Dec. 9, 1969. Surviving are 3 sons (Nortell, Dana, and Weldon), one daughter (Annabelle — Mrs. Lawrence Greaser), 7 brothers (Edwin, Albert, Noah, Elmer, Clayton, Monroe, and Willard), and 2 sisters (Mrs. Fannie Birkey and Esther — Mrs. Ora H. Troyer). She and her husband served as missionaries to India from 1923 to 1936 and to Puerto Rico from 1946 to 1967. She was a member of the Iglesia del Buen Pastor Church at New Paris, Ind. Funeral services were held in Goshen, Ind., June 18, in charge of Nelson Litwiller, Mario Bustos, Elna Steiner, and John H. Mosemann, and at the Howard-Miami Church, Kokomo, Ind., June 19, in charge of Ralph Stahly; interment in the Mast Cemetery, Kokomo.

Ulrich, Ralph C., son of Christian and Elizabeth (Schertz) Ulrich, was born in Eureka, Ill., Nov. 19, 1904; died of a cerebral hemorrhage at the Eureka Hospital, May 19, 1973; aged 68 y. 8 m. On Dec. 25, 1928, he was married to Della Smith, who survives. Also surviving are one son (Roger Ulrich), one daughter (Carol Johnson), 6 brothers (Loren, Wilmer, Richard, Robert, Marvin, and Clayton James), 3 sisters (Lorene — Mrs. Ezra Wagner, Reva — Mrs. Wilbur Noe, and Mona — Mrs. Camiel Schoonaert), and his stepmother (Mrs. Martha Ulrich). One sister (Elizabeth — Mrs. Arthur Garber) preceded him in death. He was a member of the Roanoke Mennonite Church, where funeral services were held on May 21, in charge of Robert Harnish; interment in the Roanoke Cemetery.

Wismer, Abram C., son of Daniel and Elizabeth (Cober) Wismer, was born in Rodney, Ont., Aug. 31, 1883; died at the South Waterloo Hospital, Cambridge, Ont., May 30, 1973; aged 89 y. 8 m. 29 d. On Feb. 17, 1909, he was married to Lydia Ann Kinzie, who preceded him in death on Apr. 24, 1973. Surviving are 4 sons (Henry, Mervin, Clayton, and Wilfred), and 3 daughters (Elizabeth, Ada, and Hazel). He was a member of the Preston Mennonite Church, where funeral services were held on June 2, in charge of Rufus Jutzi and Howard Good; interment in Hagey Cemetery.

Wismer, Lydia Ann, daughter of Henry and Elizabeth (Steiner) Kinzie, was born in Waterloo Twp., Ont., Nov. 27, 1882; died at the South Waterloo Hospital, Cambridge, Ont., Apr. 24, 1973; aged 90 y. 4 m. 28 d. On Feb. 17, 1909, she was married to Abram C. Wismer, who survives. Also surviving are 4 sons (Henry, Mervin, Clayton, and Wilfred), 3 daughters (Elizabeth, Ada, and Hazel), and 3 brothers (Harry, Isaiah, and Edwin). She was a member of the Preston Mennonite Church, where funeral services were held on Apr. 27, in charge of Rufus Jutzi and Howard Good; interment in Hagey Cemetery.

Photo by Eric L. Wheeler

calendar

Virginia Conference Sessions, Harrisonburg, Va., July 19-22
Iowa-Nebraska Conference, Beemer, Neb., July 31 — Aug. 2
Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12
Nationwide Bible Fellowship Meeting, Missionary Campgrounds, 7 1/2 miles south of Elkhart, Ind. (on Co. Rd. 9), Aug. 15-17
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24
Mennonite Secondary Teachers' Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Oct. 4-7

(continued from page 567)

For six years, the will of two presidents to carry on a disastrous and futile war in Indochina could not be stopped by an impotent Congress. Now, in an unprecedented move on May 11, the House of Representatives has passed an amendment that would not permit the transfer of funds to continue the bombing of Cambodia. With the Senate following suit, it is apparent that the misuse of authority in the White House has prompted the Congress to assume greater responsibility. The checks of the checks and balances system have come into play.

Whether or not the courts are able to convict all who are guilty may not be the most important consequence of what has transpired. If the poison that has festered in our society because of the immorality within the White House can be cleansed by as full an exposure and as fair a judgment of the wrongdoers as possible, a true healing of the land might yet occur.

Hopefully the churches can assist this healing by turning from their tendency to deify the presidential office and to engage in nation worship. Now, more than ever, we must pray for national leaders. Our prayers must reflect our knowledge that God alone is sovereign and that all human action including that of the president of the United States is ultimately judged by His standards of truth, love, and justice. We must pray that leaders be given wisdom to discern the right and the courage to act on it. — Delton Franz, Peace Section Washington Office

A Watershed in the Corruption of Power

I take my text from the eighth chapter of Nehemiah: "And Ezra the priest brought the law before the assembly. . . . And he read from it facing the square before the Water Gate . . . and the ears of all the people were attentive to the book of the law. . . ." Americans need to have read to them from their book of the law. The priest in this case will have to be the president. He cannot govern with authority until the Watergate case is cleared up. Our presidency has become a sort of monarchic repository of public virtue. To discover it is not virtuous would be hard to bear.—John K. Jessup, on the NBC Today program, formerly chief editorial writer, Life magazine

It is tempting, in observing the state of corruption and deceit that has permeated the White House, to say, "A plague on all your houses," and to hold ourselves aloof in personal self-righteousness from all of the strivings of our government. But since both this nation and individuals in its government stand under the judgment of God, we do well to reflect on some of the meanings that the excesses symbolized by the Watergate have for the Christian community.

Church members in America have generally trusted their government. In the twentieth century that trust concentrated itself most zealously in the office of the president. While national leadership in a democratic system cannot govern effectively without the broad support of the people, there is equal danger when that trust becomes too casual.

The excesses of two administrations have now come under challenge. In the sixties, a growing number of citizens became alarmed by the deception practiced by the Johnson Administration regarding the government's war activities in Vietnam; it provoked a serious credibility gap. But finally millions of concerned citizens forced an end to the use of United States forces in Vietnam, even though the devastation in Southeast Asia continues in other ways. Now in the seventies, the public's trust in the Office of the President has again been undermined by the two-year-long series of lawbreaking and cover-up activities of which the Watergate break-in was but one minor part.

At the same time the importance of a free press, a strong Congress, and an

independent judiciary has been rediscovered. The fact that these checks on abuses of power by the White House have functioned as effectively as they have is as surprising as the breadth and depth of the scandals which they have revealed. While our system has failed by allowing such a great concentration of power in one office, thus inviting abuses, it has also succeeded in exposing and correcting those abuses. Perhaps the greatest failing which comes to light in the whole affair lies not with any aspect of our system, but with the people who have placed so much trust in the president and who have considered as subversive or unpatriotic any attempts to check his power or change his policies.

What does all of this mean for the church? What should Christians learn from the crisis this government and society is undergoing? "There are apparently thousands of American Christians who seem to hold a theory of politics appropriate to dutiful slaves in the late Roman Empire: 'The great ones in Washington know best. Our duty is to be loyal to their better judgment'" (*God's Lively People* by Mark Gibbs and T. Ralph Morton).

The lessons of history dare not be ignored. That the churches cannot afford to be silent and uninformed regarding the policies and trends in government was underscored by one of the pillars of the German Confessing Church which did resist Hitler in the 1930s. Martin Niemöller said, "If the evangelical churches of Germany had been clearer in their own thinking about what a state could and could not do and what a Christian could and could not permit, the assumption of power by National Socialism (Nazism) would have been more effectively resisted."

While recognizing the damage that has been done to our government by this broad-scale subversion of law and order, it can be noted that some good may also emerge.

1. *A more cautious estimate of the Office of President:* Perhaps the sobering developments surrounding the president in recent months will provide a more down-to-earth appraisal of that office among the public. Certainly the church should be under no illusions about the temptation of rulers to lord it over men.

Christians especially, should be sensi-

tive to the potential of idolatry that exists when such a large part of one's security and trust is placed in one man. We should remind ourselves that our theological understanding of sin means that excessive power resting with one person will likely be used for self-serving and self-justifying purposes. Power shared by many—the promise of a democratic system—will more often be exercised with justice and wisdom.

2. *A Renewal of public vigilance:* Corruption in high places increases as the vigilance of the people decreases. Often people in the church say that being critical of presidential decisions is out of place because only he has access to the necessary information and the expertise required for crucial decisions.

The judgments of decision-makers are, however, seldom determined as much by classified information or specialized knowledge as by broad world views, underlying presuppositions, and basic convictions. George Reedy, Special Assistant to the late President Johnson, attests to this when he writes: "He [the president] must deal with those problems for which the computer offers no solution. . . . He has no guideposts other than his own philosophy and his intuition. . . . That a president has more comprehensive data available to him is true . . . but is actually irrelevant. On sweeping policy decisions . . . a president makes up his mind on the basis of the same kind of information that is available to the average citizen" (*The Twilight of the Presidency*).

A president's views on basic issues will more likely be shaped to take into account the interests of the dispossessed if the voices of nongovernmental groups are heard. Toward that end, the transnational, humanitarian perspective of the churches can have a leveling effect on governmental actions. This of course assumes that the churches will devote the time to gather the necessary facts which are available and that they recognize their own fallibility as well as that of those in power.

3. *The Watergate as a watershed in the flow of power:* Some observers in Washington are seeing the Watergate affair as a true watershed in our government's history. After 25 years of political power flowing to the executive branch, the tide may now have turned in the relationship between the Congress and the White House.

(continued on page 566)

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Love Envieth Not

Charles L. Allen writes of envy in his new book, *The Miracle of Love*, "A fisherman friend told me that one never needs a top for his crab basket. If one of the crabs starts to climb up the side of the basket, the other crabs will reach up and pull it back down. Some people are like crabs."

Envy, like a cancer, lies hidden in the deep recesses of the heart. It eats away the fruits of the Spirit and leaves the soul small, shriveled, and drying. The envious person is unable to appreciate or enjoy anyone who possesses what he does not have. It calls forth caustic comments. It is as old as Cain, who slew his brother. Envious people are critical, sharp, and censorious. "Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" (Prov. 27:4). It pulls brothers down to death if possible.

Often people think sins of the flesh like adultery and drunkenness are more serious than sins of the spirit such as envy. Such classification is a radical miscalculation. In reality, sins of the spirit are more serious. No sin of the flesh put Christ on the cross. Rather, Pilate "knew that for envy they had delivered him" (Mt. 27:18).

Thomas Aquinas defined envy as "sadness at another's good." It is the displeasure and regret when someone else prospers better than we do. It includes a certain satisfaction at the calamities by which another is overtaken. Envy is a sin of the eyes, ears, and tongue. It has sharp eyes to see another's failures, long ears to hear scandal, and a serpent tongue to poison the reputation. Envy is the carping and ill-humored attitude of spirit toward the excellence and success of another. It sows tares among the wheat by night.

Envy is in the heart, for example, when it is difficult to praise another for work well done, when there is any dislike for anyone who has accomplished something recognized as good, when unkind thoughts or remarks are quick to come, when there is a desire to depreciate another, and when another fails or experiences hardship. Few things have so damaged life as envy. It is called the four-letter demon; one of the seven deadly sins.

To conquer envy one must be given a new nature

through Christ. Deliverance follows the denial of self and the commitment to live all of life for the glory of God. Out of the love, shed abroad in our hearts by the Holy Spirit, concern for the good of others rises and it is possible to "esteem another better than oneself." Love envieth not.

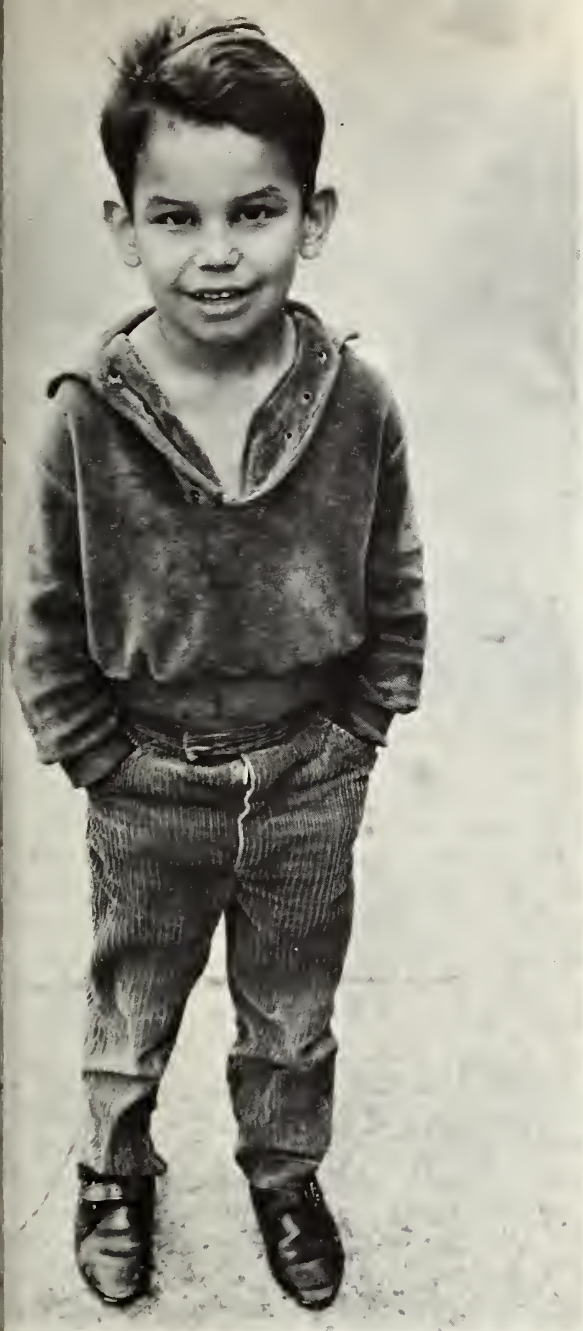
Andrew Bonar wrote, "... today I have been seeking grace to rejoice exceedingly over the usefulness of others, even when it casts me into the shade." Such a spirit comes only with a new nature while the natural spirit "lusteth to envy." Jas. 4:5.

When the poems of Lord Byron first appeared an anonymous reviewer enthusiastically praised them, and declared that in the presence of such products of genius Sir Walter Scott could no longer be considered the leading poet of his day. It was afterward discovered that the anonymous reviewer was Sir Walter himself. — D.

Faith Missionary

From time to time one hears much praise of the "faith missionary." Such are said to go out on "faith" and to operate on "faith" that their material needs will be supplied. Often the wrong impression is given. The fact is that usually "faith missions" require less faith than the regular mission work of the church under its mission boards. Why? Because "faith" mission groups usually require a list of pledged supporters to cover the cost even before a person is sent out. There may be a few missionaries who operate without any such pledges but they are few and I personally do not know of such.

So it seems to me our own church boards operate on more faith than the so-called "faith missions." Our boards send out missionaries and develop programs without any specific pledge from any person. The boards, by their faith in God's people, really move out on faith each time a person is sent. In fact, the persons on the headquarters staff of our mission board, who work in the faith that the Lord will provide for them through the church, exercise a lot more faith than many of the glorified "faith missionaries." — D.



GOSPEL HERALD

July 24, 1973



Gus Lichti—Why Is He?

by Robert J. Baker

Gus Lichti of Goshen, Indiana, was eleven years old, living in Sommerfeld, Germany, when his father decided to flee the approaching Russian Army. For his father it meant giving up everything, a lifetime of labor that had been invested in the thirty-acre farm near the quiet German village that is now a part of Poland. They piled the few possessions they were able to take on a small wagon, pulled by a pony that was named "Stalin." The pony had been given to them by a neighbor and was quickly renamed "Peter."

Today, thirty years later, Gus is forty-one and operating a growing business entitled "Lichti Foreign Car Service," specializing in the maintenance and repair of the Volkswagen, the German beetle that invaded America.

The Volkswagen is Gus Lichti's second love, his first being Wilma, an RN, whom he married in 1966. When I asked Gus how he felt, a German refugee marrying a college graduate, a professionally trained young lady, he replied smilingly, "It didn't bother me at all." And I feel that answer says something about Gus. He is unimpressed by the PhD's that clutter his garage with their VW's, Renaults, Volvos, Saabs, Toyotas, and even occasionally a Rolls Royce or Mercedes-Benz.

Of course, Gus' name is not really Gus. It's Ekkehard Gustav Lichti. But when he first arrived at Goshen College to do his IW service and gave Fred Swartzendruber his full name with all its guttural, Teutonic inflections, Fred sighed and said, "We'll call you Gus."

It's a long way from Sommerfeld, Germany to Goshen

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College. The route he came was bumpy, it had some detours in it. And in the process of coming, this forty-one-year-old elder at the Walnut Hill Mennonite Church has developed some basic philosophies that probably are a blend of his Germanic upbringing and the fact that several times in his relatively young life he has watched money, savings, possessions vaporize into thin air.

One gets the feeling in talking with him that he has strong opinions about the way the Christian handles money, that he feels free in expressing where he thinks you are right, where he thinks you are wrong, in the way you handle it. And for some people that's treading on pretty sacred ground. But Gus wears boots and is not much for pussyfooting around like some fancy ballet dancer. He is a bit blunt and some people leave his garage growling under their breath, sometimes above their breath.

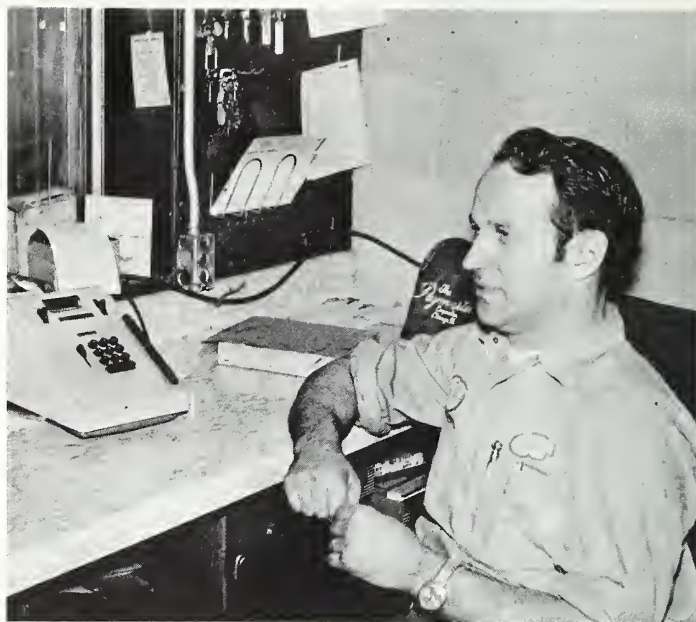
But Gus loves the Lord. That is obvious. To him the Lord is real. Even as a boy of eleven in Germany, he felt God's leading and caring. So since God loves Gus, Gus loves God. It's that simple.

When Gus' father, Ernst, made up his mind to try and escape the approaching Russian Army, they first tried to flee by train. They were at the railroad station waiting, baggage in hand, but the train failed to appear. They returned to their farm, the train arriving very late, and, of course, did not wait for the Lichti family. Were they bitterly disappointed? Yes, at first. Later, no. German trains were appealing targets for Allied war planes, especially since by that time Goering's famed Luftwaffe was pretty well kaput. Some miles down the track, the train the Lichtis missed, a fighter plane found. Good-bye train. And that's why the Lichtis switched from steam power to pony power. And praised God in the process.

The escape to the West was like out of the TV thriller. Ernst Lichti, head of the clan, scouted ahead on a bicycle, then came Gus walking, serving as liaison officer between his father and those following with the pony cart. In that last group were his mother, a younger brother, a younger sister, a neighbor woman, and her retarded child that was trying to escape with them. We cannot imagine the fear and excitement that centered with that group as they moved through the fluid battle lines of that time. But they made it.

Eventually they traveled far enough west so they were able to abandon the pony cart and travel by train, one that was not shot up by Allied planes. In 1946 they reached the Palatinate, one of the historic divisions of Western Germany near the French border. It was the area that the Lichti family had sprung from before they went to Sommerfeld in eastern Germany. There they had friends and relatives. Near the little town of Neustadt the refugees found refuge, working on a farm, keeping body and soul together.

Ernst Lichti saw no future in Germany for his family.



Gus Lichti in his garage office

Since his wife had a sister in Chicago, Illinois, they made contact with her and she made arrangements to have them sponsored, saw that finances were available for the ocean voyage. After a sixteen-day boat trip, they disembarked at Hoboken, New Jersey, on Christmas Eve, December 24, 1951. They were met at the dock by an MCC representative who took them out to a restaurant to eat, then placed them on a train destined for Chicago, Illinois.

It was an eventful experience, that Christmas Eve arriving, that Christmas Day traveling by train to Chicago. By December 26 the Lichti family were on a farm some sixty miles from Chicago. His aunt had found a place where the German farmers could work for their American living.

When the work "ran out" on that farm, Gus placed an ad in the *Mennonite Weekly* and was invited to Tiskilwa, Illinois, to work at a sawmill. Then in 1956, Ekkehard Gustav Lichti was drafted. As a new citizen, as a recognized conscientious objector, he was assigned to Goshen College as a carpenter's helper.

GOSPEL HERALD

Volume 66 Number 29

John M. Drescher, Editor

David E. Hostetler, News Editor

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

Robert J. Baker, Elkhart, Indiana, is a public school teacher and writer for numerous magazines.

So Gus loaded his worldly possessions in a 1955 VW and emigrated once more, this time to Goshen, Indiana. From carpenter's helper he graduated to plumber's helper, then moved into the mechanic's role, beginning to help with the maintenance of the fleet of college-owned cars, trucks, and tractors. His experience in the Illinois sawmill, his life of making things do, his natural curiosity about what makes things tick, gave him a good background for his work.

In addition, Gus is thrifty. He disliked taking his 1955 VW some thirty miles to South Bend for servicing and repairs, so he decided to do his own. To prepare himself for that work, he tore down his VW engine, inspected each part, put it back together, and when it purred like a top, he declared his independence from the South Bend VW agency, acknowledged himself as his own personal mechanic for the "bug" he drove. But the VW owners who abound about the college heard of the fellow who worked in transportation who was "good on VW's," so they brought him their bugs to be dissected and reassembled.

By now Gus' IW service has been completed and he is now in complete charge of maintenance for the college's twenty or so vehicles. One of his VW customers, pleased with his work, seeing Gus as a good investment, and wanting to help him, volunteered to finance a garage for him. Gus thought it over carefully for ten seconds, and accepted.

The garage was built at 806 Logan St. in Goshen in 1969. Gus began by himself. Now it is incorporated, he has three other Mennonite mechanics working with him. They are Willard Kauffman, Alton Gingerich, and M. Dwight Miller. They have all bought stock in the company, work as partners, and it may be the only garage within a radius of fifty miles where not a single bolt gets "cussed out" because it won't budge, where no segment of the air is painted blue by a frustrated mechanic because the engine won't start. It is a Christian business, and when the last partner was added, it was made a matter of prayer.

On the office is a hand-lettered sign that says, "Give thanks unto the Lord, even if your car breaks down." Gus told me he put it up there for the benefit of a Mennonite whose PhD training provides no emotional release for him when his VW clunks out. Gus hastened to add, however, "If you keep your VW up, it won't clunk out on you." There are other words of advice stapled on the office wall, even some clippings from the *Gospel Herald*.

Nevertheless, it is not all roses at 806 Logan. Gus and his partners are not perfect, they do not please everyone, and when Gus' mind is made up, it seems to be made up. I've been there when some irate customers sounded off to Gus. Gus is no patsy, but I have never heard him raise his voice to match the screaming customer. He just maintains his calm and reasons with the disturbed person. And sometimes he gives up trying to please the

person. When a young lady in very unladylike language threatened to sue Gus because of what she thought was negligence, Gus made the repairs she requested at no additional charge and requested that she find a new mechanic.

Gus showed me an unpaid bill that made me shudder. I was thankful it wasn't mine. I'm not sure if he has collected for it by this time or not. Gus said, "The Lord will take care of it."

Gus has watched material things evaporate several times. His family lost everything when they fled Sommerfeld, Germany. While working on a farm during those years in the Palatinate, his earnings were placed in a bank. When the Reichsmark was converted to the deutsche Mark, he lost his youthful savings. When the family arrived in America, they arrived with a \$2,000 debt to the people who had sponsored them.

So Ekkehard Gustav Lichti takes a dim view of piling up the money. He and his three partners choose to take about \$8,000 each per year from their business. Gus says, "That's enough to live on." When you start with nothing, and now do a sizable business per year, that's a pretty unusual philosophy.

If you want to meet Gus, you can find him at his garage on Logan St., his home on Bashor Road, or his church, the Walnut Hill Mennonite, all with a Goshen address. And if you tithe, you and Gus have something in common to start off your conversation, and, in addition, you and Gus will have instant rapport. Gus says, "The Lord gets His 10 percent off the top."

The Mennonite mechanic on Logan St. cannot understand why other Christians do not tithe. He says judgmentally, "I fear that some Mennonites have made Mennonitism equal to Christianity, that for some materialism is their god." The accusation is rather harsh, but perhaps one can accept it better if he remembers that Gus knows very well what it means to lose everything, to escape only with your life, to start with nothing once, twice, three times.

Gus has a few words to say about other things in our church. He feels we are more interested in building buildings than we are in building people. He feels that we are not ready to deal with satanic forces, that our education encourages some of our churches to run without benefit of Holy Spirit fueling and refueling. He is deeply concerned that people entering our church from the outside with lives scarred by sin, find healing for the past, not just the present, that we not only see Christ as a relief from sin, but a deliverer from sin.

Gus has a thing about parents too. His father, Ernst, has passed away, but God has devotedly provided a home for his 77-year-old mother. She has an apartment in his home and spends some hours each day with Gus, Wilma, and the two children, Rebecca and Christina, often having the two children up for a "coffee break" of Ovaltine. Gus believes that it would be good for every Mennonite

family to have three generations in the same house. He smiles and says, "It's good for you."

If you can, stop in and see Gus. That's one reason why he is self-employed. He says, "If I want to talk with a customer about the gospel, I can. It's my business, this garage, this gospel. If the customer won't listen, that's his business. But it's our shop, and I have a right to give a Christian witness if God directs me." And he added with a shrug and that smile, "After all, they come to me, I do not go out into the highways and byways to drag them in."

Gus is only 41, but he is definitely of the old school. And I am 52, definitely of the old school also. But, if I quit driving VW's, Gus will still be my friend. He will know that I made a mistake, but he will still love me for what I am, not because of what he demands me to be.

Once there came back to me via the grapevine the statement, "A little of Bob Baker goes a long way." Ah, I understand, I understand. I suppose some say the same of Ekkehard Gustav Lichti. But when one realizes that he has come a long way from Germany, a long way from poverty, a long way with the Lord, perhaps then one can forget a little quicker the pain that occurs when he steps on your toe, when his bluntness seems a little too blunt. Underneath the blue mechanic's shirt is a warm heart. It beats for Gus, for the Lord, for you.

And, if I have to grimace in pain as he estimates what it will cost to make some repairs on one of our two VW "bugs," at least I know that some of the money I give him will be returning to the Lord.

So, I hand him the VW keys, and say, "Fix it up, Gus."

And Ekkehard Gustav Lichti does exactly that. 

Thank You, Pastor!

by Elaine Rosenberger

A pastor influences the people who make up his congregation. Often, these leaders hear more criticisms for their omissions, commissions, and responsibility for family reputation than words of appreciation. I would like to publicly applaud my pastors for the good influences they have brought to bear upon my life that have helped make me a better person and a more mature Christian.

I misunderstood the pastors of my youth. For one thing, I never really knew them. The outstanding memory I have of Ernie is his smiling from his place on the platform at my grandmother's funeral. For a long time afterward I thought that he was laughing at us; that he was glad that we were feeling so badly. When my mother found out how I felt she set me straight. I'm sorry I misjudged you, pastor. I think the problem was, I just didn't know you well enough.

When I was a little older I revered my pastor, Amos. In fact I thought I saw a real halo around his head as he stood so tall and straight behind the pulpit preaching God's Word. I discovered later that halos dissolve easily. Although I didn't learn to know Amos well either, he did try to reach out to my sister and me in his own way. He took us along to church services sometimes and I remember that the quietness of his home impressed me.

Don, you baptized me in the stream below my home. You talked to me. You made it possible for me to attend our church camp, Bible studies, revival meetings, and district conferences. You helped me exercise my tongue in verbalizing my faith. Your dedication and discipline

challenged me. You questioned the U.S. war machine during World War II in the heat of patriotic frenzy in a denomination which gladly sent her boys off with prayers and goodwill to quench the enemy.

You dared to be different. You gave up a good paying job to take up the Christian ministry in a low-man-on-the-totem-pole position. Underpaid, untrained, overworked (relating to three congregations), you burned the midnight oil studying Josephus and earning your degrees. I often think of you and Dot and wonder if you remember the teenager whom you helped so much through her stormy years.

You brought to my life the development of inner light, Richard. It took me a while to catch the spark but I saw it in your life; that calm confidence in the God you know as close companion. I was all emotion and quietness was not easy to achieve. It is frightening to the fidgety, nervous, ticky Christian to wait. It is dangerous business for an overresponsible Christian to let God be God.

You forced me to open my mind and the secret areas of my life to God's scrutiny because you refused to spout out pat answers to life's difficult, complex problems. How wise you were. You knew long before I did that life in Christ, if it is life at all, is *real* life with all its hurts, not just theological theories.

Thank you for the midnight coffee cake shared around your table with you and your wife. Thank you for the hours, the tears, the concern. And thank you for forgiving our insensitivity to your needs.

Elaine Rosenberger is a free-lance writer from Chalfont, Pennsylvania.

Thank you, Jim, for sharing your life among us. Thank you for leading the inner growth to green the outside. Thank you for probing until it hurt. Thank you for your insights into the human situation which showed me those other persons who are hurting in ways I can never really appreciate. Thank you for leading the way into active theology; for putting your money where your mouth is.

Thank you for the demonstration of a forgiving spirit. This practical living of your faith taught me more than many sermons on "Forgiveness" could. You always looked for the best in us and you sure found what there was of it.

Thank you for the sincerity and variety of your life. Thank you for providing many settings where faith could grow. Thank you for loving our children.

I appreciated your prayers, Jim, but I didn't realize how many other people did until I heard someone say, "When he came to visit Sara I used to like to hear him pray. He'd sit there, holding her hand, talking to her, not like a preacher but like a dear friend. And when he prayed he didn't use flowery phrases. You could tell he really cared for her."

Thank you for treating me as a sister of value in your own pilgrimage; for encouraging my gifts and questions. For the little sign you gave me which I keep in front of me on my desk which says: FULL SPEED AHEAD. You and your wife were much, much more to me than just the pastor's family.

Each time a change comes into our lives the breaking of close ties causes suffering. But thank you, past pastors, for making the transition as easy as possible. We love you for your interest and the ways you put that interest into practice.

Where I am today, where our congregation is today, is in a large measure due to the experiences we have shared with our pastors; what they have brought to us, what we have brought to their experience, and how we have responded to one another and to God's leading.

You come to us now, Jim, a new pastor. Already we have sensed your dependence on God and your determination to walk in the Spirit. Thank you.

For your and your wife's easy, open manner, thank you. For your seeing past our problems to our persons, thank you.

I don't know how God will lead us in our walk together, Jim, but I do know that all that we have experienced in the past has brought us to this hour. We bring what we are to you hoping that you will find encouragement, reinforcement, and new light as we walk along together.

In the years ahead we will look back and see more clearly how we have blessed each other's lives but for now, thank you for trusting us enough to pull up stakes and move among us, to cast your lot with the lot of us.

I'm excited. I'm overwhelmed with gratitude to God for His selection of leadership in our congregation. There is just nothing that beats turning life over to God and then

looking back in thanksgiving while counting and recounting your blessings unless, of course, it is the joy of anticipation for what He has in store for today and tomorrow! 🙌

Moderator's Corner

General Assembly 73 -- Call to Prayer

As the time draws near for the first Assembly of the Mennonite Church one feels a great need for prayer support from the total membership. The implications of such a meeting can be far-reaching. The impact that goes out from General Assembly can be felt as small ripples or take the form of disturbing winds. Let us pray together that the impact of the Word of God as it is preached and understood at Mennonite General Assembly might resound throughout the world.

Many persons will be traveling from many parts of North America to be a part of Assembly 73. There will be many views represented, diverse convictions, and differing expectations. In the midst of all of these variations let us pray that the Spirit of God may bring unity and clear direction in relation to the future of the Mennonite Church in North America.

There will be numerous fraternal delegates present at Mennonite General Assembly. Some of these will be coming from related Mennonite groups in North America and some will be coming from Mennonite churches overseas. We invite their presence, their testimony, and their contribution among us as representatives from related churches. Let us also keep in mind that our witness can go back with them to encourage and to challenge them in the ministry of reconciliation in their part of God's kingdom.

Let us keep in mind that the Mennonite Church is to be a covenant community whose Lord is Jesus Christ, the mediator of the New Covenant. The writer of Hebrews makes this very clear in chapter 12, verses 23 and 24. Reference there is made to the general assembly and the church of the firstborn which are written in heaven. As God's people let us gather with an awareness that our names are written in heaven and that we are members of God's assembly and God's church. Let us keep in mind that we are only a part of His great family, but a significant part. Let us also remember that we as His people are to be found in continuous mission unsurpassed by any other organization.

Let us pray earnestly that the General Assembly of 1973 might be a churchwide gathering of representative saints of God who will be in session through the leadership of the Spirit clarifying their mission. Pray for this to come to pass. — A. Don Augsburg, moderator, Mennonite General Assembly

More Mileage from Our Amazing Minds

by Eugene Garber

Yes, where I am today in Bible memorization means that I have changed. I am a greater believer and stronger supporter of Bible memorization.

Reasons for this change mean giving God the credit. He gave me a revelation—that if John 3:16 can become almost permanently fixed in our memories, why cannot any other passage of Scripture become as firmly fixed? God also gave me guidance, causing me to act on the new revelation. God led me to Dr. Joyce Brothers' book, *Ten Days to a Successful Memory*. God led me to launch my congregation into a Bible memory program. God led me to offer congregations in our district a visit and message on "More Mileage from Our Amazing Minds." And God led me now to develop and offer congregational and family Bible Memory Packets upon request as is possible.

Another reason I've changed my mind about Bible memorization is Bill Gothard's testimony of the fruits of Bible memorization in his spiritual life and his encouragement to all participants in his Institutes on Basic Youth Conflicts to begin a personal Bible memorization program.

But you say, don't you know Bible memorization isn't the "in" thing? Don't you know even the schools are backing away from asking memorizing of volumes of facts?

Yes, I know. But I believe people are going to sleep on this point. Our minds are capable of much more than we ask of them. We are told that on the average we only use 10 percent of our minds' capabilities. The majority are going to miss out on heaven and they might just be wrong about memorization, too. So let's not blindly parrot those who dismiss Bible memorization with a shrug.

There are definite hindrances to Bible memorization that need to be overcome if we are going to get more mileage out of our amazing minds. A big hindrance is rationalization, which comes directly from Satan's camp. "I'm too old." "I'll forget them right away anyway." "I just don't have time." We've heard them all but go on enjoying real blessings by memorizing God's Word. Another hindrance is plain laziness. Then, too, many have not learned the simple secret of mood mastery. If we wait till we get in the right mood to do something like Bible memorization we may wait a long time. If mother and sister would wait till they get in the mood to wash the dishes the kitchen would soon become a pigpen.

But maybe one thing listed under rationalizations should be looked at. Much time has been wasted in Bible memorization. There are reasons for this that should be looked at. Many verses memorized in the past have been quickly forgotten because they were quickly "memorized"


for points or a prize and left to drop out of memory as other verses were "memorized" for more points or prizes. Brethren! These things ought not to be. I have come to feel that a verse is only one fourth memorized when it can be recited perfectly with the reference. The other one fourth may be going on to overlearn. But the other half is review and recitation until it can be recalled as readily and quoted as perfectly as John 3:16.

The reason we need to come back to our verses again and again for a while is because of what has been called a memory echo. And it is because of our memory echoes that we can "profit" from cramming for a test. What we learn the day before, we can bring back the next day for the test by way of our memory echo. But how long is such learned material remembered? Not until graduation day, for sure. Perhaps hardly a week.

Yes, there is great value in and need for Bible memorization. I am heartened by the interest our Pacific Coast Conference congregations are showing in this wonderful spiritual exercise. I greatly appreciate the efforts of Brother and Sister Harvey Birkey, the Fairview Mennonite Church at Albany, and others to help get God's great Word hid in the hearts of old and young alike.

I am also heartened by the realization that gleanings in the field of psychology are real helpful to all who desire help in speeding up their memorizing and lodging God's Word in their minds.

But what is badly needed is imagination and ingenuity put to work to discover new games and helps in memorizing and reviewing. What aids can be explored to help pastors motivate their flock in this vital area? What aids might be developed to help parents in the home keep Bible memorization exciting and fun? We have a Bible Memory Review Game in its experimental stage and are offering it to congregations and families on a limited basis to help us experiment with it. As there is larger interest in some of the materials we have developed we will try to share them.

What is needed for a revitalized Bible memorization program? In some cases, changed views of Bible memorization, new motivation, new fresh insights into and methods for memorization. But more than all, we need a love for God's Word and a confidence in this guidebook. The creator of farm machinery wants an operator's manual with every machine. Our Creator wants His manual in the hands of every man and a committing of its wise counsels to memory. May the wonderful spiritual exercise of Bible memorization be a growing thing among God's people. 



Your total CROP contributions, *when designated for MCC*, will support your overseas MCC emergency relief and development programs.

**GIVE HUNGRY PEOPLE A CHANCE
FOR A CHANGE**

Brethren, Mennonites Discuss Anabaptism - Alternative Life-Style

Gemeinschaft I challenged a gathering of Mennonites and Brethren to renew their commitment to the simple life of the apostolic-Anabaptist heritage. John L. Ruth of the Franconia Conference set the tone of the two-day meetings, June 16 and 17, in Harleysville, Pa., when he said, "We meet not to issue a call, but to express a need, to bear a testimony, and to listen to an echo."

He went on to define this need as the reestablishment of Anabaptism as a viable alternative life-style for our members and society.

"Ours is a paradoxical time of opening opportunities and people not knowing what life is all about," he said.

Anabaptism with its emphasis on *Gemeinschaft*, or "community," involves the finding of a personal and community identity grounded in Christ and a loving community. This stands in stark opposition to the trends toward civil religion and Protestantism that "married the faith to the gross national product."

Ruth defined the simple life not as a return to legalism or dress codes, but "the simple life means a focused life, focused so that life does not run in every direction." This does not mean giving up the advantages of technology, "but when maintaining a boat, summer cottage, a second car, and second job interferes with basic relationships, it is time to simplify our lives so that we take time out to participate in family life and to share the joys and bear the burdens of our neighbors. The simple life means putting people first and being able to take an active part in the life and work of the church."

Arthur L. Gish and Isaac Clarence Kulp of the Church of the Brethren also presented papers. Mr. Gish pleaded for a return to the disciplined life of our forefathers as exemplified in the concept of "binding and loosing" in Matthew 18.

"Sin," he said, "is anything that offends or destroys a relationship, be that between persons or between man and God. Our churches have traded *Gemeinschaft* for bureaucracy, democracy, legalism, and voting. *Gemeinschaft* is based on decisions arrived at by consensus and the willingness of a fellowship to talk and talk until everyone is satisfied with that decision.

Divisions occur when we stop talking to each other and allow a strong leader or faction to force its will on the other members."

Informality and hospitality characterized the meetings. The rearrangement of the Indian Creek Church of the Brethren recaptured some of the simple worship style of our Anabaptist forefathers. Pews faced each other, focusing on a deacons' table and benches at one side of the room. The congregation knelt to pray, ate together, sang unaccompanied in both English and German, sometimes following a leader as he "lined out" the German verses in the old tradition, and wriggled uncomfortably on hard benches when speeches became too long. Sunday afternoon was highlighted by an "Anabaptist singing" during which Rhine Gotshall, a 92-year-old former Brethren *Vorsinger*, sang some of the old German hymns.

The majority of the participants came from the Lancaster-Philadelphia area, though there were others who came from as far as Maine, Virginia, and Indiana. A few General Conference people participated in the audience, but none were involved at the program level. While over half of the participants were under thirty, only a handful came from local congregations. Why people both young and old attended varied from curiosity to professing a deep desire to explore the meaning of *Gemeinschaft* and community.

Gemeinschaft I concluded Sunday with an evening of dialogue in which participants voiced the many unmet needs they as individuals experienced in their own lives and fellowships. The prevalent cry was for a loving, supporting community, reaffirming Arthur Gish's comment earlier in the day that "evangelism is not a substitute for discipleship. Evangelism grows hollow when there is no *Gemeinschaft* to which one can return or bring the convert."

Kelly Day of Indiana summed up the feelings of many when he said, "I hope that this will not be just another exercise in pious rhetoric. In whatever we do or say from now on, we must remember that the emphasis is on thought, not things; wine, not wineskins. This is the cry of our youth and the cry of those who organized and attended this meeting."

Business People to Hear Senator Hatfield

U.S. Senator Mark O. Hatfield from Oregon is scheduled to address the Constitutional Convention of Mennonite Business Associates on July 31, 1973, at Laurelville Mennonite Church Center, Mt. Pleasant, Pa. Senator Hatfield has become an outspoken peace advocate and recognized for his position on non-civil religion as espoused by many in today's world. He will address the convention on the subject "The Christian Businessman Faces His World."

Mennonite Business Associates is a new organization proposed by a number of business and professional people to enable a smaller or self-employed business and professional person in the Mennonite churches to cooperate and work together in promotion of their faith and witness and to provide ways and means to release their skills, time, and resources for Christian service to their home congregations, as well as churchwide.

Some of the leaders in this new organization are John Bontrager, Jr., Alden, N.Y., contractor in home building; H. Ralph Hernley, Scottdale, Pa., newspaper publisher and insurance broker; James Herr, Nottingham, Pa., manufacturer and processor of potato chips; M. Elvin Byler, Lancaster, Pa., attorney; Bernard Martin, Harrisonburg, Va., builder; David Miller, West Liberty, Ohio, medical doctor; Phares Rutt, New Holland, Pa., cabinetmaker; James Millen, Akron, Pa., insurance broker; Loren Zehr, Poland, Ohio, medical doctor; Joseph R. Buzzard, Scottdale, Pa., former treasurer of the Mennonite Publishing House; Maynard Shetler, Scottdale, Pa., director of book publishing; Ferne Glick, Lancaster, Pa., dealer in sound equipment. J. J. Hostetler, Scottdale, Pa., serves as executive director.

For further information write to the Office of Mennonite Business Associates, R. 5, Box 145, Mt. Pleasant, Pa. 15666. All business and professional people are cordially invited to this constitutional convention.

This Association will enable the small and local business or professional person to be registered as a churchman who supports the local church in the area of his work and service. He will be able to join with others in representing a Christian witness in the business and professional world. It will provide an opportunity to become involved more effectively in churchwide programs and mission services. Many more benefits are available to the active member. The potential program of services is practically unlimited, according to Hostetler.

Inter-Mennonite Program Opens in Montreal

An inter-Mennonite mission and service program got under way in Montreal this summer. It is the outgrowth of two major Mennonite consultations in Quebec, sponsored by MCC (Canada) in 1971 and 1972.

On July 1 the Mennonite Mission Board of Ontario and the Mennonite Central Committee began a program which eventually is to include a day care center, boys' and girls' clubs, a coffeehouse and camping programs for young people, women's meetings, remedial education, a ministry to the deaf, a New Horizons program for old people, and meetings for Bible study and worship.

It will take at least a year before all of these programs can be initiated. The day care center, for example, requires city approval, which may take as much as a year to obtain.

The organizations sponsoring the program are hoping that a church will emerge from this involvement. If it does, the Board has decided that the group should have the freedom to develop its own relationships to the various Mennonite conferences.

"To help persons experience a wholesome relationship to Jesus Christ is an overarching desire," said Newton Gingrich, chairman of MCC (Canada), "but service is to be rendered as motivated by God's love and the reality of need regardless of the recipients' spiritual response. . . . Personhood is extremely important. Although a caring ministry is to be established, it shall not take on a paternalistic nature."

A three-story brick building has been purchased for the program in an area of Montreal known as Mile End Zone. The community, which is bounded on one side by railway tracks and on another by the boundary of the suburb of Outremont, has a population of 2,000 people mainly of Portuguese citizenship.

Albert Hodder, a missionary in Montreal Nord under the Mennonite Mission Board of Ontario, has been released by his Board to become director of the new mission and service program.

A nine-member board of directors, consisting of five representatives from Mennonite groups in Montreal, and two each from the Ontario Mission Board and MCC (Canada), has been established to administer the program. Joe Martin and Walter Friesen, both of Montreal, will serve as chairman and vice-chairman, respectively.

The participating groups would be happy to see other Mennonite organizations become involved in this venture. The Mennonite Brethren Mission Board

is the only other conference which has work in Quebec.

A six-month budget totaling \$20,675 was approved by the directors at their meeting in early June. MCC (Canada) and the Ontario Mission Board will be sharing the operating costs on a 50/50 basis. The mission board purchased the building for the program, and MCC will recruit and support the volunteers who will be needed.

New Editor for CHRISTIAN LIVING

J. Lorne Peachey has been appointed editor of *Christian Living* magazine, succeeding Daniel Hertzler, who resigned to become editor of *Gospel Herald*. A graduate of Eastern Mennonite College and the Syracuse (N.Y.) University School of Journalism, Lorne has been editor of *With* magazine since its founding in 1968.



J. Lorne Peachey

As a student at Syracuse, he prepared the basic plan for *With* and carried it through its early stages. The general purpose of *With*, as Lorne formulated it, has been to let young people know the church is interested in them.

Lorne is not new to the *Christian Living* staff. He first served as a student intern during the summer of 1960 and then returned as assistant editor from 1964 to 1969. During the interim he finished his college, spent two summers as a writer for Mennonite Board of Missions, Elkhart, Ind., and taught at Western Mennonite School, Salem, Oreg., from 1961 to 1964.

Helen Alderfer continues as Homelife Editor of *Christian Living*.

MCC Self-Study to Hold Workshop Conference

Seventy to eighty Mennonite Central Committee members and delegates will meet Oct. 31 to Nov. 2 to study and discuss the future direction of MCC as a part of the 1972-74 Self-Study. The workshop conference will be held at the Cabrini Contact Center, six miles from O'Hare Airport, Chicago.

This special meeting of the MCC, based on action of the 1973 Annual Meeting, is an invitational meeting involving the 34 MCC members, an equal number of conference and MCC (Canada) selected participants, and some MCC staff and resource persons.

The Cabrini Center is administered by a Catholic order for conferences and retreats. The wooded campus setting provides facilities for up to 80 guests.

During the past year the 53-year-old MCC has been engaged in a self-study under the direction of the Executive Committee, with Robert Kreider as study director. At the January 20 annual meeting in Leamington, Ont., plans were approved for a two-day meeting "to review the findings from and the issues identified in the self-study." The annual meeting listed as topics for study: mission, functions, resources, role, authorizations, organizational structure, representation, goals and priorities.

The special meeting has been asked to prepare recommendations on MCC's future for consideration at the next annual meeting, January 18 and 19, at Hillsboro, Kan.

In a May 22 planning session, attended by the MCC Executive Committee and six additional conference representatives, "critical issues" were selected for study at the fall meeting. The following were selected from a series of issues identified by MCC members and some ninety others in response to a questionnaire sent out in February:

1. Mission, service and evangelism — interrelationships.
2. Structures for decision-making: organizational alternatives, multinational patterns, and regional patterns.
3. Resources: How shall the financial and material aid support for MCC be encouraged and controlled? How shall personnel be selected, placed, and received back?
4. The continuing evaluation process.
5. Continuing tasks: What are unfinished administrative tasks? What are unfinished policy tasks?

Preparatory papers are being written on seven topics related to these issues. Each paper is to outline the range of issues, alternatives, pros and cons. Six persons will be asked to respond to each paper. These study materials will be distributed in advance to all participants.

At the May 22 session a planning committee of five for the special fall meeting was named. Committee members H. Ernest Bennett, Roy V. Sider, Paul N. Kraybill, Heinz Janzen, and Newton Gingrich, with Robert S. Kreider as staff resource person, have scheduled a meeting for September 5 in Chicago.

Revolutionary War Studies Begun

Eastern Mennonite College's research committee has awarded grants to Gerald R. Brunk of the history department and James O. Lehman of the library staff to

study Mennonites in America during the Revolutionary War.

"Considering the upcoming U.S. Bicentennial and Mennonites' increasing interest in their heritage, we felt it would be appropriate to investigate our denomination's experience in that turbulent era," commented the history department chairman.

Since no in-depth investigation has ever been conducted on this subject, Brunk reported that the starting point has been to locate sources for the study. He has already spent several days combing materials at the Pennsylvania State Archives in Harrisburg.

"I found familiar 'Mennonite names' on lists of persons fined for missing militia roll calls and persons who hired substitutes to fight for them," said the EMC researcher. "I even discovered a memorandum in which a militia officer warned a subordinate to keep a close watch on his 'Mennonist' prisoners — young men who were probably being punished for refusing to fight."

Although many documents important to his research have rarely been used, Brunk observed they are in very fragile condition. "They must be microfilmed or they will be lost forever," he said.

"We're basically laying the groundwork for others who may be interested in pursuing this largely unexplored topic," Lehman said.

"Mennonites were concentrated in Pennsylvania, Maryland, and Virginia — especially Pennsylvania — during the Revolutionary War," Lehman explained.

During a recent visit to the Maryland Hall of Records in Annapolis, Lehman was surprised to learn "how early and how completely the Mennonites, Quakers, and Brethren were given rights and freedoms."

Overseas Group Commissioned, Elkhart

Thirteen new Overseas Mission Associates and 17 missionaries beginning or completing furloughs were commissioned June 28 at the Prairie Street Mennonite Church in Elkhart, Ind., following ten days of seminar activities.

Resource persons for the 73 seminar included Lyle Franzen, "Chicago and Its Ethnic Communities," and Dan McMurry, "Corporate Power and Christian Mission," both on the staff of McCormick Theological Seminary, Chicago; James Kratz and Wilbert Shenk, overseas office; Ed Minsinger, physician; Dorsa and Mary Mishler, interpersonal relations; Robert Ramseyer, "The Gospel and Culture"; Willard Swartley, "The Holy Spirit and Mission in the Book of Acts"; and Virgil Vogt, on the Reba Place concept of mission.



Thirteen new appointees and 17 overseas workers on furlough met for the annual missionary seminar and commissioning at Mennonite Board of Missions, Elkhart, Ind., June 20-29.

A weekend visit to Chicago let the group observe action programs and see firsthand what churches are doing there.

Individual groups visited Korean, Mexican-American, black, and mixed ethnic (Polish and Italian) communities and observed projects, all of which have some type of government funding. The groups ate in ethnic restaurants and then shared their experiences back at the YMCA, "home" for the weekend.

New persons appointed to mission overseas included Jon and Ruth Beachy, Goshen, Ind., to Paraguay; Elaine Kauffman, Kalispell, Mont., to Brazil; Lois King, Mal-

vern, Pa., to Paraguay; Nancy Kinsinger, Parnell, Iowa, to England; Marcia Yoder, Kalona, Iowa, and Esther Miller, Sarasota, Fla., to Brazil; Bob and Jolene Yoder, Iowa City, Iowa, to Nepal.

Among furlough participants were Ross and Ruth Goldfus, Argentina; John and Genevieve Friesen, India; B. Charles and Grace Hostetter, Nigeria; Anna Marie Kurtz, Ghana; Bob and Wilda Otto, Belgium; Kenneth and Grace Schwartzentruber, Brazil; Charles and Ruth Shenk, Japan; Paul and Bertha Swarr, Israel; Gladys Widmer, Puerto Rico; Blanche Sell, India.

mennoscope

Rosemont Office Closed August 7-12

The Mennonite Church General Office at Rosemont, Ill., will be closed Aug. 7-12. The General Board staff will be participating in the Assembly 73 meeting. The Assembly 73 telephone number is (703) 433-2771.

Indian Christians and interested whites from Mennonite and Brethren in Christ churches are being invited to an Indian Christian convention Aug. 16-19 at the Brethren in Christ Mission, Bloomfield, N.M. The meeting was decided upon at the first gathering of Indian representatives from Mennonite and Brethren in Christ churches in October 1972, sponsored by the inter-Mennonite Home Ministries Council. Indian families and individuals are being encouraged to come to get to know one another and to share what it means to belong to the family of God.

Eastern Mennonite Seminary completed the 1972-73 school year with a record enrollment and "excellent spirit," a spokesman reported. The 45 full-time seminarians represented 13 denominations and included six international students, he said. "We are encouraged by the Mennonite brotherhood's attitude toward the seminary program," George R. Brunk, seminary dean, commented. He cited a recent survey which indicated that 40 percent of the Mennonite constituency considers seminary training "highly desirable" and another 40 percent believes it is "desirable." Only 8 percent of the group polled

responded negatively, Brunk said. Fall term registration at EMS is Sept. 4.

There will be a CPS Camp No. 20 reunion at Inspiration Hills, two miles east of Congress, Ohio, situated 11 miles north and two miles west of Wooster, Ohio, on state route 604 on Aug. 11 and 12. Food and lodging are available. For reservations call John E. Ramseyer. Phone: (216) 669-4123.

Ken and Elizabeth Nissley and son arrived home from Somalia on July 3. Their address is 1916 Lincoln Highway East, Lancaster, Pa. 17602.

Gary and Joanne Sensenig and children left the States on July 8 for a second term of service at Rosslyn Academy, Nairobi, Kenya.

Luke and Mary Martin and children left the States on July 10 for their third term of service in Saigon, Vietnam. Luke served as associate overseas director during their furlough. The Martins will be visiting EMBMC missions in Hong Kong and Philippines en route to Vietnam.

Ethel Ranck, Ronks, Pa., and Marian Buckwalter, Intercourse, Pa., left the States on July 10 for assignments in Nairobi, Kenya — Ethel as a teacher at Rosslyn Academy and Marian as a secretary-bookkeeper in the East Africa Area Office.

William and Lois Ellen Davidson, Baltimore, Md., left on July 9 for a term of service at Shirati Hospital in Tanzania.

Herb and Sharon Kraybill and daugh-

ter left on July 8 for a second term of service as teachers in Ethiopia. Their address is Box 144, Nazareth, Ethiopia.

Eastern Mennonite College history professor **Albert N. Keim** has been awarded a research grant to edit a volume of essays dealing with the Amish and compulsory education. Growing out of a "Symposium on Conscience and Society," held at



Albert N. Keim

EMC last December, the book will include addresses delivered at that time, as well as other authoritative materials on the subject. Climaxing 45 years of litigation, the U.S. Supreme Court ruled last May that Amish children are exempt from compulsory school attendance beyond the eighth grade. "This work will attempt to show that the 1972 decision has implications far broader than the right of a religious sect to pursue its own vision of life," said Keim.

Warren and Lola Slagell and daughter, **Thomas**, Okla., left on July 9 for Belize, where they will serve as business manager and hostess at Mennonite Center. Their address is Box 461, Belize City, Belize (formerly British Honduras).

Harold Stauffer, Eastern Board Overseas Secretary, and his wife, **Connie** left the States on July 9 for a 45-day deputa-tion trip to Europe and Africa.

The **Hershey Leaman** family left the States on July 8 to return to Nairobi, Kenya, for another term. Their departure was delayed because of the death of Mrs. Leaman's mother, Mrs. Mary Histand, who had lived with the Leaman family during their furlough. The Leamans planned to stop briefly in Europe before arriving in Kenya on July 13.

Paul H. Stoltzfus, formerly of Parkesburg, Pa., was installed as pastor of the Maple Grove Mennonite Church, Belleville, Pa., July 8, in the morning worship service. Stoltzfus was associate pastor at the Sandy Hill Mennonite Church, Coatesville, Pa., for seven years prior to accepting the call from Maple Grove. He succeeds **Waldo E. Miller**, who resigned in August 1972. Current membership of Maple Grove is 329.

William F. Rushby will join the sociology department at Eastern Mennonite College this fall as a visiting assistant professor. Rushby will teach courses in rural and urban sociology, sociology of religion, and direct a social research seminar.

The Council of Spanish Mennonite Churches met recently at the Mt. Tabor Mennonite Church, New Holland, Pa., to

adopt a new constitution and to reorganize the executive committee. Twenty-five persons attended. "The new constitution," said **Chester Wenger**, Home Ministries secretary who attended the sessions, "systematizes the working relationships of the Spanish congregations and provides the leadership of a general secretary." **Jose Gonzalez** was elected president and **Artemio DeJesus**, vice-president. **Jose Santiago** was elected to the new office of general secretary, with **George Miller** as recording secretary.

LeRoy Kennel shared with Church of the Brethren Moderator **Dean Miller** in a dialogue sermon "Liberate the Congregation" in the opening service of the Annual Conference of the Church of the Brethren at Fresno, Calif., June 26.

Jason and Ann Denlinger serve as pastor couple in Williamsport, Pa. Jason meets weekly with men from the Allenwood State Prison. He writes enthusiastically about the developing work of the church. The Bible study class at Allenwood Prison has been a blessed time for us each Monday evening. An acknowledged skeptic and a Jewish man attend regularly. The Jewish man's wife attended our church services twice.

Mrs. Eugene Blosser, Kushiro, Japan, June 19, wrote: Last weekend Rachel, Gene, and I visited the Taiki church and Hiroo town upon invitation. Hiroo is the town in which we have been asked to come and establish a continuing witness, as of this September. We had gone there for preaching 15 years ago while we lived and served in Taiki. Again, things are so different from that time. Now it seems wherever one goes he finds Christians. Praise the Lord! They have been praying for leadership, and long for a church in their town, and help in witnessing. Saturday evening we had a meeting in the town hall, a room was rented, and 15 persons came besides us and the children. There were six students and nine adults. Among the group were four Christians. Hiroo is a clean-looking town of 10,000 persons, and is nestled between the foot of a mountain range and the ocean.

The **Christopher Dock Mennonite High School** Board of Trustees, Lansdale, Pa., has elected **James B. Styer**, Souderton, Pa., as full-time director of community relations beginning in the 1973-74 school year, according to **Lee M. Yoder**, principal. Styer succeeds **Richard J. Lichty**, who formerly served in the com-



James B. Styer

munity relations post on a half-time basis. **Lichty** will teach social studies and Bible full time at **Christopher Dock School** next year.

The **Calvary Hour** began broadcasting over the new Washington, D.C., station, **WCTN** (950 kc), Sunday morning, July 15, 8:30-9:00. For years it has been difficult to find good time for the release of gospel programming in the Washington metropolitan complex.

John Rees, general secretary of the South Africa Council of Churches (SACC), expressed deep regret, June 15, that the visa for the Mennonite Peace Missioner to South Africa was denied. The South African government gave no reasons for the refusal. The SACC had invited **William Keeney**, provost at Bethel College in Kansas, to spend two years as a theological resource person in the SACC's newly formed Division of Justice and Reconciliation. Tasks of the Division include efforts to eradicate racism within South African churches, to improve black wages in church employ, and to encourage black leadership. As an alternative assignment, Keeney will spend one year researching and writing for Mennonite Central Committee Peace Section.

Goshen College radio, **WGCS**, has announced the student leaders of the broadcasting staff for 1973-74. **Merle Snyder**, a college junior from Goshen, Ind., is student manager, and is in charge of station management and procedure. With faculty consent, Snyder will select students for assignments and coordinate the recruitment and training of announcers and engineers. He is the son of Mr. and Mrs. **Kenneth E. Snyder** of Goshen. **Esther Lehman**, a college senior from Goshen, Ind., is student program director. She will recommend program format and continuity and coordinate music programming, special features, and the airing of on-campus events. Lehman is the daughter of Mr. and Mrs. **Earl S. Lehman**, Goshen.

Virgil Claassen, 35, Newton, Kan., has been named the new business manager of the Associated Mennonite Biblical Seminaries, to begin service on Aug. 15. In this responsibility he succeeds **Marlyn Fast**, who has served Mennonite Biblical Seminary in management responsibilities since 1962 and the Associated Seminaries since 1969. Fast has accepted a responsibility in business accounting and management at **Oaklawn Psychiatric Center** at Elkhart.

Don Sensenig, missionary to Vietnam, will spend one year of a two-year furlough preparing peace and Christian nurture literature for Vietnamese Christians in the Vietnamese language. The writing assignment will be sponsored by the

Mennonite Central Peace Section and the Eastern Mennonite Board of Missions and Charities. Sensenig will develop literature resources in the Vietnamese language that will interpret Christian faith and discipleship.

Alice Kehl, former missionary-teacher at Mennonite Bible Institute, Aibonito, Puerto Rico, is now teaching at the Spanish Bible Institute, Lancaster, Pa. Alice, who is a native of Canada, also assists in the work at the Spanish church in Lancaster and visits in local homes. She serves the pastor, Jose Santiago, as secretary and translator. Jose was a former student of Alice when she taught in Puerto Rico. Accompanied by several Spanish youth from Lancaster, Alice is currently on a vacation trip to her home in Kitchener, Ont. There the group shared with the First Mennonite Church.

Leanne Schertz is the first woman to be president-elect of the Alumni Association of Goshen College in its 72 years. She begins her term of service this month. The new president-elect is the former Leanne Fricke, daughter of Mr. Lena Fricke of Goshen, Ind. She is a 1958 graduate of Goshen College and a 1967 MA graduate of the University of Illinois. She was chosen by mail ballot of alumni during May and June. At her new post, Mrs. Schertz will be a member of the executive board of the Alumni Association as president-elect for two years, then assume its presidency for two years. This will be immediately followed by two years on the Board as past president. The executive board carries out the affairs of the some 12,000-members association.

Two women graduates of Goshen College will be entering law school in September. It is the first known time in college history that Goshen alumnae have begun study for the legal profession, a field that has attracted GC men up to this time, if only a small number. The women are Debbie Conrad, Wauseon, Ohio, a 1972 graduate, and Florine Gingerich, Lowville, N.Y., a 1973 graduate. Conrad, who taught French and mathematics in Wauseon public school last year, will be entering Washington University of St. Louis. Gingerich, a history major, will be entering Cornell University.

Installation services for Robert Lee Shreiner, pastor of the Bethel Mennonite Church, were held Sunday, July 1. Nelson Martin, overseer in the Green-castle District, was in charge of the installation service. Noah L. Hershey, Robert's father-in-law, gave



Robert Lee Shreiner

the evening devotional. He is pastor of Parkesburg Mennonite Church, Parkesburg, Pa. Clyde D. Fulmer, pastor of Neffsville Mennonite Church, brought the installation message. Bob was appointed a youth minister of the Eastern Region of the Ohio and Eastern Mennonite Conference in March 1970. He assumed the interim pastoral responsibility of Neffsville Mennonite Church in October 1971. He will continue to serve the Eastern Region of the conference as youth minister. The new address is: Box 4, Gettysburg, Pa. 17325.

Two weaving works by Alta Hertzler, of Goshen College's art department, were accepted for exhibition in "Stitchery 73," in Pittsburgh, Pa., last month. Her works, titled "Hieroglyphs" and "Eternal Flame," were among the 139 chosen for display from more than 500 entries. *Post-Gazette* art critic Donald Miller mentioned Mrs. Hertzler's works as "among the stand-outs" in his review appearing in the morning daily. The show, sponsored biennially by the Pittsburgh Craftsman Branch of the Embroiderers' Guild, has grown in national significance, according to Miller. The items in this year's exhibit came from 89 artists of 25 states and Canada.

Eugene Headings, 503 Sycamore Drive, Goshen, Ind., was licensed as pastor of the Santa Fe Mennonite Church near Peru, Ind., June 3. John Steiner, Goshen, gave the sermon, and Roy Koch, Indiana-Michigan Conference minister, directed the installation service. Headings served as interim pastor of the 40-member congregation since December 1972.



Eugene Headings

Sixteen Costa Ricans visited the U.S. as guests of Goshen College and of its Study-Service Trimester (SST) students. Each of the visitors has hosted at least four SST students in his home without pay, or has given special help to the SST program in Costa Rica. They arrived in the States on June 24 and returned home on July 14. In the visiting group were seven men and nine women and they range in age from 18 to 70. Most of them are from Costa Rica's small towns, and for many of them, this is their first visit to the United States.

Special meetings: Tent meetings one half mile west of Honey Brook, Pa., on R. 322, July 28 to Aug. 5, **Melvin Delp**, evangelist, sponsored by Cambridge Mennonite Church.

New members by baptism: four at Prairie Street, Elkhart, Ind.; twelve at

College Mennonite, Goshen, Ind.; two at Bossler, Elizabethtown, Pa.; twelve at St. Jacobs, Ont.; two at Springs, Pa.; five at Crown Hill, Rittman, Ohio; four at Erisman, Manheim, Pa.; six at Warwick River, Newport News, Va.; seven at Crystal Ridge, Prairie Point, Miss.; one by confession of faith at Tuttle Avenue, Sarasota, Fla.

Change of address: **Donald Nofziger** to 26 A Viola Drive, Cheektowaga, N.Y. 14225. **Ruth and Rhoda Ressler**, Sterling, Ohio 44276 (after Aug. 1).

readers say

Submissions to Readers Say column should comment on printed articles.

I thoroughly enjoyed the article, "The Question We Must Ask," by Brother Paul M. Lederach in the *Gospel Herald* of June 19. Praise the Lord. — Jacob C. Kulp, Telford, Pa.

I appreciate so much the article you wrote in the *Gospel Herald*, Menno B. Hurd, regarding social drinking. I wish there were many more articles on this great problem of our society, and the problem of the Mennonite Church. With no discipline within our circles, how can we eliminate this from our brethren in the church? Drinking may be a little heavier here in the North, and it is certainly a worldwide problem. The Bible still has the same answer for our modern society.

We need to follow Jesus Christ. We need to be open to the leading of the Holy Spirit. The greatest relaxer today is getting on our knees before Jesus and telling Him all our troubles. We need to return to the "old paths" and be all of us separate, for we are to be a peculiar people. Not odd but different, if we are really "born again."

A Christian certainly cannot play with drink and what goes with it and expect to become more Christlike. May the Lord bless you in your work. — Arlene Kauffman, Cochrane, Ont.

I felt so good about the fine article on the front page of the June 19 *Herald*, written by Lederach. This ought to be reprinted in all of our periodicals. "As the brotherhood studies the Bible . . ." then he states so well what can and will happen. Please thank Paul for writing the article, and thank you for printing it. If only we could do what he suggests in the last four paragraphs in regard to congregations getting into much Bible study, it would surely help our spiritual state. — Marion Gerber, Orrville, Ohio.

Watergate, more than a political phenomenon, has become a moral exhibit. Before us is a portrait of our permissive society. Watergate symbolizes what is allowed through our moral gates as a nation. As citizens of a nation we become morally responsible, since it reflects us.

As members of the Christian church we ought to be slow to point a finger at Washington while we still have three pointing at us. It is easy to blame moral decay at the political system from a distance and try to run it. It can become a cover-up of the church's own moral weakness and inadequacy in being the church.

Are we willing to admit that there has been far too much cover-up and permissiveness within the church? There has been false propaganda and disguises about the church's activities, organizations, and institutions. Even in a much needed and basic area of stewardship we have been misleading. Rather than really giving as un-

to Christ and real needs of people we sacrifice to our "shrines of materialism" to appease our "materialistic gods" we like to worship.

Our statements of faith and practice often become a mockery. The brotherhood labors and prays together for discernment and God's will in their formulation. The ink is barely dry on the statements when there is open and deliberate violation. We close our eyes to it but file the documents neatly in our archives. The tragedy is that we endeavor to base them on the authority of the Word of God. What does this do to people's believability of the Bible, the church, or as to truth and falsehood? The individual becomes his own god to decide what is truth or error by his "situation ethics."

The church, and we as Christians, often only wink at open sin and rebellion or shove it under the proverbial rug as if it weren't there. God's judgment not only falls on nations but on churches as well (Rev. 2 ff.). Too often we embrace with open arms the social and moral sins of our society and its lifestyles rather than being a salt, a light, and a moral voice that is portrayed in living. It was Shakespeare who said of evil, "First we abhor it, then we endure it, then we embrace it." That danger is ours.

Not only have the world and its political systems become a permissive society, the church has. Often this is done under the illusion of love and tolerance and open-mindedness. If this is again true, then let us again be loving and tolerant and open-minded about Watergate. Let us forget that there are any gates. — Nathan Nussbaum, Bristol, Ind.

Praise the Lord for two very "timely" articles in the *Gospel Herald* just recently. The first one was in the June 5 issue, page 484, an editorial by our present editor, "Rush for Respectability." We are told of our "crush to conform, or trading one inhibition for another, and a faith that is in favor of people rather than 'What saith the Lord?'" And a commitment to the world rather than to Christ. . . . And our biases become the biases of the land rather than what the Bible says. . . . Our editor gave us all good counsel agreeing with Christ and the apostles. Do take heed!

The second article was in the *Herald* of June 12, entitled "America's Homelife Needs Refurbishing," by Art Linkletter. I do wish our official church paper would publish more such needed messages. It is full of good counsel for young and old. Our writer reminds us of how folks are trekking after the "in" thing. He so well tells us, "This society today, as you all know, has become the kind of civilization where we are graded on how much money we have, how many TV sets we have, how big our homes, how many cars, whether we go to Europe — rather than whether we love, care, and communicate with each other."

Praise the Lord that some people's eyes, ears, and hearts are being opened! This writer wonders what the God of all justice will eventually do with a drug-addicted, sex-permissive, and home-breaking society. As well as what shall the same just God do with a money craving, extravagantly spending, fun-crazed, pleasure-loving, luxuriously living, and "lukewarm" Christendom. . . . The answer: Revelation 3:16, 17. — D. D. Miller, Goshen, Ind.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Albrecht, Kenneth and Gwen (Bowman), New Hamburg, Ont., second son, Richard Merle, May 12, 1973.

Arelllo, Nick and Jeanette (Horst), Cameron, Mo., first child, Salvatore Jon, June 3, 1973.

Bean, Ralph and Martha (Shantz), Wellesley, Ont., third child, second daughter, Joanne Elizabeth, June 23, 1973.

Beckler, Charles and Linda (Stauffer), Friend, Neb., second child, first son, Matthew Edward, June 18, 1973.

Beckler, Norman and Diane (Saltzman), Milford, Neb., fourth child, Kelvin Ray, May 17, 1973.

Gingerich, Donald and Sharon (Bast), Zurich, Ont., third child, second daughter, Cynthia Dawn, June 15, 1973.

Good, Arthur and Louise (Nissley), Kouts, Ind., first child, Shelley Rae, May 13, 1973.

Histand, Robert and Sarah Ellen (Mast), Wycombe, Pa., first child, Ted, born Jan. 12, 1973; received for adoption on June 22, 1973.

Hope, Ian and Anita (Steckley), Kitchener, Ont., first child, Steven James, June 24, 1973.

Kenagy, Carroll and Beulah (Driver), Portland, Ore., second child, first daughter, Beverly Fawn, June 27, 1973.

Kufske, Richard and Madeline (Snider), Brussels, Ont., third child, second daughter, Amy Virginia, June 3, 1973.

Leichty, Vernon and Karen (Wenger), Wayland, Iowa, fifth child, fourth son, Timothy Gale, Apr. 4, 1973.

Liechty, Jon D. and Carol (Schwartz), Angola, Ind., first child, Brady Jon, Mar. 15, 1973.

Mast, Chester N. and Jerrolyn (Roth), Chesapeake, Va., first child, Inga Michelle, May 10, 1973.

Nafziger, Randall and Diane (Grieser), Elkhart, Ind., first child, Scott Randall, June 18, 1973.

Stalter, John and Gloria (Murdoch), Bay Port, Mich., second child, Andrew Jay, Apr. 29, 1973.

Stauffer, William J., Jr., and Sharon (Roth), Milford, Neb., first child, Kerry Ryan, May 31, 1973.

Troyer, Jonas and Betty (Yoder), Uniontown, Ohio, third child, second son, John Eric, June 29, 1973.

Watkins, Paul and Mary Ann (Troyer), Bloomington, Ill., third child, second daughter, Kari Annette, June 1, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Chasez — Good. — Roy Edward Chasez, Attmore, Ala., Freemanville cong., and Karen Bonita Good, Lanham, Md., Cottage City cong., by Lewis C. Good and Norman Shenk, June 8, 1973.

Clemmer — Halteman. — Daryl Clemmer, Harleysville, Pa., Grace cong., and Carol Sue Halteman, Telford, Pa., Franconia cong., by Floyd Hackman, June 16, 1973.

Denlinger — Hooper. — Clair Denlinger, Newark, Del., Rohrerstown cong., and Barbara Hooper, New Holland, Pa., Monterey cong., by Gordon Zook and Paul Gochbauer, June 30, 1973.

Detweiler — Miller. — Larry Detweiler, Parnell, Iowa, and Carolyn Miller, Kalona, Iowa, both of East Union cong., by J. John J. Miller, June 29, 1973.

Garber — Hochstetler. — Dale Garber, Elizabethtown, Pa., Bossler cong., and Jane Hochstetler, Oxford, Iowa, West Union cong., by Emery Hochstetler, father of the bride, June 15, 1973.

Grove — Swartzendruber. — Robert Grove, Elkhart, Ind., Sunnyside cong., and Nancy Swartzendruber, Shickley, Neb., Salem cong., by Clare Schumm, June 23, 1973.

Groves — Hartman. — Jack Groves, Fayette, Ohio, Evangelical Mennonite cong., and Donna

Hartman, Archbold, Ohio, Central cong., by Charles H. Gautsche, June 24, 1973.

Guengerich — Myers. — Galen G. Guengerich, Kalona, Iowa, East Union cong., and Beverly Jean Myers, Scottsdale, Pa., Kingview cong., by Paul T. Guengerich and Edwin Alderfer, June 9, 1973.

Herr — Landis. — Dwight A. Herr and Joyce Landis, both of Lititz, Pa., Millport cong., by Amos H. Sauder, June 2, 1973.

Hooley — Frey. — Steve Hooley, Goshen, Ind., South Union cong., West Liberty, Ohio, and Nada Frey, Goshen, Ind., Science Ridge cong., Sterling, Ill., by Edwin J. Stalter and Roy Koch, May 26, 1973.

Hughes — Coon. — Alan Hughes, Pulaski, Ohio, and Cecelia Coon, Wauseon, Ohio, North Clinton cong., by Charles H. Gautsche, June 16, 1973.

Hummel — Crilow. — Rex Hummel, Berlin, Ohio, Baptist Church, and Rita Crilow, Millersburg, Ohio, Martin's Creek cong., by Roman Stutzman and Earl Miller, June 2, 1973.

Kauffman — Alderfer. — Ned A. Kauffman, Goshen, Ind., College cong., and Ann Alderfer, Scottsdale, Pa., Kingview cong., by Edwin Alderfer, father of the bride, June 30, 1973.

Keel — Reeb. — Kevin Keel, Coraopolis, Pa., and Carol Reeb, Eureka, Ill., Roanoke cong., by Wilfred Ulrick and Percy Rogie, June 30, 1973.

Kilheffer — Weaver. — Kenneth E. Kilheffer, Lancaster, Pa., and Sharon R. Weaver, New Holland, Pa., both from East Chestnut cong., by James M. Shank and Irvin Weaver, July 7, 1973.

King — Glick. — Delmar R. King and Sandra M. Glick, both from Belleville, Pa., Maple Grove cong., by Paul H. Stoltzfus, June 30, 1973.

Leis — Gerber. — James Leis, Brunner, Ont., and Rosella Gerber, Wellesley, Ont., both from Crosshill cong., by Steve Gerber, June 15, 1973.

Litwiller — Oswald. — Delmar Litwiller and Cindy Oswald, both from Hopedale, Ill., Hopedale cong., June 24, 1973.

Martin — Hershey. — Richard L. Martin, Intercourse, Pa., Sandy Hill cong., and Karen L. Hershey, Gordonville, Pa., Hershey cong., by Paul H. Stoltzfus, June 30, 1973.

Middleton — Schwartz. — Glenn Middleton and Ardis Schwartz, both from Colon, Mich., Moorepark cong., by Melvin Leidig, June 16, 1973.

Miller — Buckwalter. — John Stanley Miller, Goshen, Ind., Waterford cong., and Rachel Buckwalter, Goshen, Ind., Whitestone cong., Hesston, Kan., by John H. Mosemann, June 9, 1973.

Miller — Grove. — Eugene Miller, Ulysses, Pa., and Sharon Grove, Altoona, Pa., both of York's Corners cong., by Melvin Kauffman, June 16, 1973.

Miller — Roth. — Nelson Ora Miller, Kalona, Iowa, Fairview cong., and Carol Fern Roth, Wellman, Iowa, West Union cong., by Emery Hochstetler, June 16, 1973.

Montgomery — Trievel. — Robert L. Montgomery and Faye K. Trievel, both of Reading, Pa., South Seventh Street cong., by Jacob Good, July 7, 1973.

Moore — Gregson. — Paul Eugene Moore, Kitchener, Ont., and Wanda Christine Gregson, Bayham Twp., Ont., both of First Mennonite cong., by Robert N. Johnson, June 16, 1973.

Musselman — Roth. — Neal Musselman, Morgantown, Pa., Lutheran Church, and Mary Frances Roth, Elverson, Pa., Monterey cong., June 16, 1973.

Myer — Birkey. — David Myer, Lititz, Pa., Brethren Church, and Carolyn Birkey, Timberville, Va., Cross Roads cong., by Ralph Birkey, father of the bride, May 19, 1973.

Ranck — Lapp. — Joe P. Ranck, Lancaster, Pa., Rohrerstown cong., and Ann Lapp, Gap, Pa., Sandy Hill cong., by Wilmer Martin, brother of the groom, June 2, 1973.

Slabaugh -- Birky. — David H. Slabaugh, Millington, Mich., Mt. Morris cong., and Jane Ellen Birky, Kouts, Ind., Hopewell cong., by Arthur Good, June 23, 1973.

Souder -- Hackman. — Kenneth B. Souder, Telford, Pa., Rockhill cong., and Mary Jane Hackman, Souderton, Pa., Franconia cong., by Floyd Hackman, June 23, 1973.

Swartzendruber -- Hilty. — James Swartzendruber, Wilmet, Ohio, Longenecker cong., and Alice Faye Hilty, Apple Creek, Ohio, Sonnenberg cong., by Ray Himes, May 27, 1973.

Swartzendruber -- Krug. — Bruce Swartzendruber, Tavistock, Ont., East Zorra cong., and Donna Krug, Tavistock, Ont., Lutheran Church, by Forrest Mosher and Newton Gingrich, June 9, 1973.

Woolner -- Sawatsky. — Glen Maurice Woolner, Kitchener, Ont., First Mennonite cong., and Margaret Louise Sawatsky, Kitchener, Ont., United Mennonite Church, by Robert N. Johnson, June 30, 1973.

Yoder -- Renno. — James Yoder, Reedsville, Pa., Barrville cong., and Mildred Renno, Belleville, Pa., Locust Grove cong., by Erie Renno and Robert Hartzler, June 30, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Amsden, Elizabeth Mae, daughter of Eli S. and Mary (Kauffman) Miller, was born at Millersburg, Ohio, Dec. 24, 1928; died of cancer at Sarasota, Fla., June 23, 1973; aged 44 y. 5 m. 30 d. She was married to Robert G. Amsden, who survives. Also surviving are one daughter (Deborah Ann), 2 sons (Robert G. and Jeffrey G.), 7 brothers (Eli S., Jr., Bert, John, Paul, Ellis, Gary, and Richard) and 2 sisters (Sarah — Mrs. Richard Cartwright and Shirley — Mrs. Melvin Sommers). She was a member of the Bay Shore Mennonite Church, where funeral services were held on June 25, in charge of Paul R. Yoder, Sr., and Noah Miller; interment in Palms Memorial Park.

Beck, Joel Edward, son of Ervin and Phyllis (Lauver) Beck, was born at Elkhart, Ind., Dec. 28, 1964; died of leukemia at Indianapolis, Ind., June 25, 1973; aged 8 y. 5 m. 28 d. Surviving besides his parents are one sister (Sarah Elizabeth, maternal grandparents (Mr. and Mrs. Marlin Lauver), and paternal grandmother (Mrs. Ervin Beck, Sr.)). Funeral services were held at the College Mennonite Church, June 28, in charge of J. Robert Detweiler and John H. Mosemann; interment in Violet Cemetery, Goshen, Ind.

Carigon, Grace Elizabeth, daughter of Albert and Mary Kinyon, was born at Bay City, Mich., Mar. 1, 1893; died at the Lowell Rest Home, June 16, 1973; aged 80 y. 3 m. 15 d. On Aug. 23, 1911, she was married to Harold E. Carigon, who preceded her in death on Feb. 18, 1968. Surviving are 2 daughters (Anna — Mrs. Edward Tanis and Ella — Mrs. Russell Aspinall), 3 sons (Albert, Harry, and Harold), 12 grandchildren, 23 great-grandchildren, and one sister (Anna — Mrs. Howard Bower). One son (Howard) preceded her in death on Mar. 26, 1968. She was a member of the Bowne Mennonite Church, where funeral services were held on June 19, in charge of Richard Erdman and T. E. Schrock; interment in the adjoining cemetery.

Charles, Mervin Lee, son of Paul K. and Dorothy (Landis) Charles, was born at Lancaster, Pa., Nov. 21, 1951; died as a result of drowning during a storm while serving in VS at Mobile, Ala., June 25, 1972; aged 20 y. 7 m. 4 d. Surviving are 3 brothers (Paul, David, and Carl), and 6 sisters (Lois, Ellen, Miriam, Dorothy, Mary, and Nancy). He was a member of the Columbia Men-

nonite Mission, Columbia, Pa., where funeral services were held on June 29, in charge of J. D. Landis and Ivan D. Leaman; interment in the Habecker Mennonite Cemetery.

Conrad, John Lester, son of Paul and Nancy (Hernley) Conrad, was born in Addis Ababa, Ethiopia, July 5, 1948; died in a motorcycle accident at Mt. Vernon, Ky., June 29, 1973; aged 24 y. 11 m. 24 d. On July 7, 1968, he was married to Yvonne Kraus, who survives. Also surviving are his parents, 2 brothers (Glenn Carl and Paul Leslie II), and one sister (Mary Kathryn). He was a member of the Sunderganj Mennonite Church, Dhamtari, M.P., India. Funeral services were held at Scottsdale, Pa., July 1, in charge of Gerald C. Studer; interment in the Paul Conrad home plot. A memorial service was held at Goshen, Ind., July 3.

Erb, David L., son of Jacob S. and Barbara (Lichty) Erb, was born in Wellesley Twp., Ont., May 21, 1901; died of heart complications at St. Mary's Hospital, Kitchener, Ont., June 12, 1973; aged 72 y. 22 d. On Nov. 29, 1928, he was married to Nancy Lebold, who survives. Also surviving are 3 daughters (Dorothy — Mrs. Hubert Yantzi, Lorene — Mrs. David Hallman, and Ellen — Mrs. Donald Cober), 12 grandchildren, one brother (John), and one sister (Mary). He was preceded in death by one brother and 3 sisters. He was a member of the Maple View Mennonite Church, where funeral services were held on June 15, in charge of Alvin Leis and Jacob Roes; interment in the adjoining cemetery.

Ruppert, Lewis H., son of Reuben and Amanda (Hershey) Ruppert, was born in York Co., Pa., Feb. 21, 1906; died of a heart condition at the Osteopathic Hospital, Lancaster, Pa., July 2, 1973; aged 67 y. 4 m. 11 d. On July 18, 1925, he was married to Hettie G. Martin, who survives. Also surviving are one daughter (Betty — Mrs. Roy Bucher), 2 sons (Kenneth L. and Jay P.), 5 grandchildren, and 3 sisters (Mrs. Elizabeth Altland, Mrs. Esther Adams, and Olive — Mrs. Ralph Hoover). He was a member of the East Chestnut Street Mennonite Church, where funeral services were held on July 5, in charge of James M. Shank, James R. Hess, and Ira B. Landis; interment in Mellinger Mennonite Cemetery.

Shetler, Henry J., was born in Johnson County, Iowa, June 23, 1894; died at the Scheurer Hospital, Pigeon, Mich., July 2, 1973; aged 79 y. 9 d. In 1918 he was married to Emma Schlaubaugh, who preceded him in death in 1929. On Jan. 14, 1931, he was married to Leona G. Schrock, who survives. Also surviving are 4 daughters (Mrs. Elizabeth Barge, Mrs. Edna Miller, Mrs. Pauline Mix, and Mrs. Louise Swartzendruber), 3 sons (Leslie, Stanley, and Leland), 27 grandchildren, one great-grandchild, 3 sisters (Mrs. Mary Boller, Mrs. Lydia Teuscher, and Mrs. Agnes Swartzendruber), and 6 brothers (Frank, John, Eli, Emil, Omar, and Dan). A son, Clayton, preceded him in death in 1925 and a grandson in 1966. Funeral services were held at the Pigeon River Mennonite Church, in charge of Luke Yoder; interment in the church cemetery.

Smeltzer, George V., son of Samuel and Saloma (Burkey) Smeltzer, was born in St. Joseph Co., Ind., Feb. 14, 1895; died at Sarasota, Fla., June 22, 1973; aged 78 y. 4 m. 8 d. On Mar. 21, 1921, he was married to Edna Grosh, who preceded him in death on Nov. 8, 1932. On Nov. 14, 1936, he was married to Laura Shaum, who survives. Also surviving are 2 sons (Ray and Jay), 4 grandchildren, 2 brothers (Joe and Roscoe), and 2 sisters (Laura — Mrs. Francis Freed and Grace — Mrs. Ora M. Yoder). He was a member of the Tuttle Avenue Mennonite Church, where funeral services were held on June 23, in charge of John H. Shenk and with the Olive congregation (meeting in the Lienhart Funeral Home), Elkhart, Ind., on June 26, in charge of J. C. Wenger, Richard Hostetler, and Elna Steiner; interment in the Olive (West) Cemetery.

Swartzendruber, Lydia, daughter of John and Mattie (Roth) Gascho, was born in Tavistock, Ont., Oct. 26, 1894; died at Scheurer Hospital, Pigeon, Mich., June 30, 1973; aged 78 y. 8 m. 4 d. On Feb. 20, 1913, she was married to Jacob D. Swartzendruber, who survives. Also surviving are 4 daughters (Dorothy — Mrs. Thomas Swartzendruber, Marjorie — Mrs. Arthur Maust, Marie — Mrs. Elmer Maust, and Freda — Mrs. James Maust), 2 sons (John and James), 21 grandchildren, 14 great-grandchildren, 3 sisters (Mrs. Sarah Gingerich, Mrs. Barbara Wagler, and Mrs. Anna Neuhauser), and 2 brothers (Nick and Eli Gascho). She was preceded in death by one brother (Ezra) and one granddaughter. She was a member of the Michigan Avenue Mennonite Church, where funeral services were held on July 3, in charge of Charles Haarer and Earl Maust; interment in the Pigeon River Mennonite Cemetery.

Wenger, Anna, daughter of Henry and Susanna Imhoff, was born in Ashland, Ohio, Dec. 20, 1884; died in her sleep, Apr. 3, 1973; aged 88 y. 3 m. 14 d. On Dec. 22, 1918, she was married to Emanuel Wenger, who survives. Also surviving is one son (Edward). She was a member of the Salem Mennonite Church. Funeral services were held at the County Line Mennonite Church on Apr. 5, in charge of Richard Ross and Leon Shrock; interment in the County Line Cemetery.

Yoder, Barbara, daughter of Jacob and Lydia (Gingerich) Guengerich, was born in Johnson Co., Iowa, Jan. 18, 1883; died at the Pleasantview Home, Kalona, Iowa, July 1, 1973; aged 90 y. 5 m. 13 d. On Nov. 28, 1907, she was married to Henry A. Yoder, who preceded her in death on Aug. 19, 1971. Surviving are 4 sons (Francis, Jacob, Raymond, and Orville), 3 daughters (Erma — Mrs. Glen Swartzendruber, Esther — Mrs. John Steckley, and Louise — Mrs. Raymond Swartzendruber), 15 grandchildren, 15 great-grandchildren, and one sister. One son (Ralph), one daughter (Susan Ellen), 7 brothers, 4 sisters, and one grandchild preceded her in death. She was a member of the West Union Mennonite Church, where funeral services were held on July 3, in charge of Emery Hochstetler; interment in the church cemetery.

Yoder, Loney L., son of Levi D. and Mary Jane (Eash) Yoder, was born in Shipshewana, Ind., Oct. 6, 1891; died of a heart attack at his home in Canby, Ore., June 28, 1973; aged 81 y. 8 m. 22 d. On Mar. 24, 1917, he was married to Vinnie Kauffman, who survives. Also surviving are 4 sons (Harold, Dwight, Stanley, and Robert), one daughter (Mildred — Mrs. Percy Heyerly), 18 grandchildren, 10 great-grandchildren, one sister (Mrs. Wilma Miller), and one brother (Lee Yoder). He was a member of the Zion Mennonite Church, where funeral services were held on June 30, in charge of Paul Brunner; interment in the Zion Church Cemetery.

Cover picture by Berne Greene

calendar

Iowa-Nebraska Conference, Beemer, Neb., July 31 — Aug. 2.

Annual meeting of the Historical Committee of the Mennonite Church, Lancaster, Pa., Aug. 3-6.

Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.

Nationwide Bible Fellowship Meeting, Missionary Campgrounds, 7 1/2 miles south of Elkhart, Ind. (on Co. Rd. 9), Aug. 15-17.

Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

Mennonite Secondary Teachers' Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Oct. 4-7.

Fewer Births, More Divorces in Finland

The birthrate in Finland is going down and the divorce rate is going up, according to a report issued by the Lutheran Church of Finland last month. Births declined by 20.4 percent in the period from 1967 to 1971. During the same five years the divorce rate climbed 32.3 percent.

Church membership held its own during the period, with 92.5 percent of the people claiming membership in the State Lutheran Church. Communicants numbered 4,664,992 at the end of 1971. The Orthodox Church had 65,064 members and 17 other denominations had a total of 39,774. About 250,000 Finns are not members of any organized church. Some of these are communists and others are members of scattered Pentecostal groups.

Baptists Ask Nixon Leadership

In a "statement of immediate concern" on the Watergate affair, delegates to the biennial convention of American Baptist Churches in the U.S.A. called upon President Nixon to "provide leadership that is open, direct, and honest."

The resolution, which was adopted by a vote of 892-69, also asked Congress to "reassert its leadership role in the initiation and development of government policy," and urged all Americans "to participate in the democratic process by voting and making their expectations known to elected and appointed government officials."

Earlier, in an address to the convention, Sen. Mark O. Hatfield (R-Ore.) denounced what he said was a "political maxim" that one should never admit wrongdoing. "Now that may be wise politics," he said, "but it's terrible Christianity."

The American Baptist legislator urged Americans to repent at all levels for having "let the wellsprings of deep spiritual faith run dry." He specifically called on the persons responsible for Watergate to repent, and declared, "It is incredible that not one of those involved in the Watergate affair, nor anyone bearing responsibility for the wrongdoing, has yet uttered a single word of repentance, or a humble request for forgiveness."

Leprosy Control Work Needed

Leprosy work is often conducted for selfish and self-serving reasons, Oliver W. Hasselblad, MD, president of American Leprosy Missions, told participants at the fourteenth annual leprosy seminar in Carville, La.

"Observing leprosy programs around the world," the leprosy specialist said, "I am increasingly struck with the fact that our basic problems have nothing to do with lack of technical knowledge: medicine, rehabilitation, even human and financial resources. Our failures have at their roots injustice and lack of integrity."

He includes among these failures not using what is already known about the disease and its treatment; not trying to find out; conducting leprosy work for wrong motives, often selfish and self-serving; misuse of medicines.

"If we are ever to conquer this worldwide problem," he said, "we must apply the principles of social justice and basic integrity to the needs of those with leprosy."

Dr. Hasselblad urged those who are engaged in leprosy work around the world to reevaluate their program priorities in the light of recent World Health Organization findings. A 1972 WHO Bulletin reported no decrease in the prevalence of leprosy in the world, and warned that "in view of the limitations of the antileprosy drugs and the characteristics of the disease, (leprosy) may take decades to control with present methods."

Dr. Hasselblad said, "The very first priority should be a change of methodology in the management of leprosy." He pointed to the traditional leprosarium as the greatest barrier to change.

"Despite the recent trends toward ambulatory and clinical treatment there are still too many countries whose leprosy institutions take up most of the national leprosy budget, leaving almost nothing for leprosy control work."

However, he also pointed out that there are many fine examples of traditional leprosariums that have adapted their programs in order to become centers of leprosy control and rehabilitation.

A Spectacular People

The average adult spends about fifty hours a week on spectator activities. Almost 50 percent of this time is spent watching TV, 33 percent listening to the radio, 15 percent on reading periodicals. Less than one percent of total time is spent reading books.

Half-Million-Dollar Car

Are the escalating prices of new autos getting you down? Consider the cost of the sleek black limousine recently built for the U.S. President: \$500,000, in round numbers. What do you get in a half-mil-

lion-dollar car? Air conditioning, stereo, fold-down running boards for Secret Service men, a trunkful of electronic equipment, a bubble roof, and power everything.

Take a Walk

According to Rebecca Warfield, *House and Garden*, January 1973: "Walking, because it's so unstructured, impromptu, and natural, is the most modern family exercise, though as long ago as 1786 Jefferson pointed out, 'Of all exercises, walking is the best.' The Hindus say, 'Walk much for long life,' and the Spanish caution, 'Walk until the blood appears on the cheek but not the sweat on the brow.' One wise old American, asked his recipe for continuing health, answered, 'I have two doctors, my left leg and my right.'"

Make Views "Audible"

Churches of this country must become more affirmative and make the influence of religion much more audible in government if they hope to be heard, Rep. Robert F. Drinan (D-Mass.), a Jesuit priest, told a Lutheran conference.

"Although clearly the churches desire to be heard in America," he said, "the inescapable reality in the post-Vietnam world is that the churches will be listened to less and less."

"For the first time in American history, virtually all the religious voices in America protested the continuation of the war in Vietnam, but two administrations and both bodies of the Congress carried on the war for years after the churches had protested that it was indefensible."

The former dean of Boston College Law School and second-term Congressman said it is his "ever-deepening conviction" that the churches of America "must take a much more affirmative and positive attitude toward the political order and seek to make the influence of religion much more audible and visible in the halls of government where the basic moral decisions about American public policy are being formulated."

7th-Graders Admit Drinking

Nearly one third of seventh-grade students and 96 percent of high school seniors in the Colorado Springs area use alcohol, a recent survey of six school districts revealed.

Marijuana is less widely used and children are "more wary" about experimentation with drugs, data indicates.

The survey was made in April among 4,000 students in junior and senior high schools in six school districts by the El Paso County Association for Mental Health.

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Softening Up Process

Without doubt some will dispute this editorial but its concern better be discussed seriously. Christians, as well as others, are being conditioned today by the mass media (TV, newspapers, movies, magazines, books) and public meetings to fall for the one who shall come and whose appeal will be "all power, signs, and lying wonders."

We are in a softening up process. It is a time of preoccupation with astrology, the occult, demonic, satanic power, and spiritualism. Books by the dozen are appearing about the same subjects. Recently I received a review copy of *Dictionary of Satanism*, which is a 357-page book of definitions of current and past terms dealing with the occult phenomena.

This book points out that popular novels, films, music, magazines, newspapers, particularly those of the underground type, produce a constant stream of satanic encounters, firsthand accounts of presumably unexplainable situations involving spirits, witches, and other satanic phenomena in their widest application. There is the omnipresence of the cult of evil.

Everywhere there is a passionate eagerness to discover and test, to draw new assurances from superstitions and spirits, and to describe supernatural experiences.

W. T. Purkhiser has a real point, "Frankly, I hate to see the church follow along with increasing interest in the preoccupation with demonology and the type of 'divine healing' represented by 'leg lengthening' and 'filling and straightening teeth.'"

"In my mind, this is all part of the 'softening up' process going on to prepare the public (and even the very elect) for the coming of the one whose appeal will be on the basis of 'all power and signs and lying wonders' (Matthew 24:24; John 4:48; 2 Thessalonians 2:9; Revelation 13:13, 14).

"Paul wrote, 'Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils [demons]' (1 Tim. 4:1).

"The grammar of this verse shows that the 'doctrines of

demons' were not only doctrines originated by demons, but doctrines about demons. The genitive indicates not only origin but object.

"I do not mean that Christians should not know about the workings of Satan and his demonic hosts. It never helps to underestimate one's enemy.

"At the same time, that knowledge ought to be drawn from the New Testament, and the New Testament puts its major emphasis on the fact that Satan and his principalities and powers are a defeated foe. 'Greater is he that is in you, than he that is in the world' (1 Jn. 4:4)."

We must be reminded that possession of any spiritual gift or supernatural power is never only or even the primary evidence that a person has the Holy Spirit. In the New Testament the primary evidence of the Holy Spirit is not in some charismatic, spectacular, supernatural, or ecstatic gift. The evidence of the Holy Spirit is moral and ethical. It is in whether the life and spirit is Christlike. That is why the Apostle Paul says, "Any one who does not have the Spirit of Christ does not belong to him" (Rom. 8:9).

In fact it is striking to see that Jesus and Paul warn against thinking that the working of great miracles or the displaying of gifts of healing or speaking are sure signs of the Holy Spirit at work. In the last times when great signs and wonders are done we are told not to follow such but to test if such have the Christ Spirit.

The darkest hours of history were those when men sought to demonstrate Christianity by the spectacular rather than living the Christlike life. Desiderius Erasmus wrote in 1503, "Nor shall I believe that you are in the Spirit except I behold in you the fruits of the Spirit."

Therefore it seems to me we ought to be doubly diligent in our awareness of what is certainly a softening up process. We must beware of thinking that everything supernatural is of God. We better keep our test of the Holy Spirit where the New Testament keeps it, in the fruit of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. — D.

GOSPEL HERALD

July 31, 1973



"The Little People"

(A Profile)

by Asrat Gebre

Most of us see the church through persons. Such personification is usually associated with the leaders or prominent persons of the church. But the church consists largely of the "little people." Here is a profile of a small member in the Meserete Kristos Church, Ethiopia.

Wolde Senbet has lived in this world (his world, not mine or yours) for twenty-seven to thirty years. I say twenty-seven to thirty years because he does not know for certain how old he is, and he does not care. There is no record of his birth and he was not born in a hospital. The fact that he is alive is a miracle as the infant mortality in rural Ethiopia is one of the highest in the world.

He was born in Wollamo, a county in one of the southern provinces of Ethiopia. Unlike many counties in Ethiopia, it is heavily populated and farmland is scarce. Had there not been the remnants of feudalism in the land-holding system and had there been a fair distribution of land, the scarcity would not have amounted to much. Thanks to the absentee landlord, the situation is what it is.

There has been Protestant missionary activity in his area and Wolde calls himself a "believer" — not Baptist, nor Mennonite, nor anything else. These distinctions he does not understand and it might be cruel to try to make him understand, as he will not comprehend it and will probably end up confused. His parents, and definitely his grandparents, were pagan — animists.

Missionary activity, therefore, has resulted in a people's movement in which the native populace itself was responsible

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for the evangelical thrust in the area. In fact, the church grew, we are told, during the Italian occupation when the Fascist occupiers expelled the Protestant missionary and replaced him with Catholic missionaries. Some believe that had the missionary been around when the church was taking its roots, it would not have grown to the extent it now has. This, of course, is only conjecture.

In a people's movement it is an entire household or tribe that is converted. It is not individuals trickling into the church as in most missionary activity. A problem in relating to a people's movement is that there is a different "quality" (if there is such a thing) of faith as compared with persons who have received individual instruction.

The Protestant mission society has been very strong in evangelism, and Wolde's lifestyle has been the same as his forefathers, except for a change of religion and a smattering ability to read the Amharic language (which is not his mother tongue, but the official language in Ethiopia).

The missionary taught him Amharic so that he could read the Bible. The mission also opened a school and Wolde went there for three months. He dropped out because nobody could support him. (Normally a boy of eight is able to earn his living as a shepherd.)

However, his friends, who were a little more enterprising than Wolde or who could get friends or relatives to help with food, continued schooling. Some even got "scholarships" from missionaries. The net effect of this was that these "educated" were "exported" to the cities where they continued their education to join the few privileged elite.

Wolde, however, remained at home. He was a shepherd and kept his faith; he is still a believer. His friends who have gone to the city have prospered materially but they are either backsliders or practical atheists. Wolde, of course, envies their prosperity. He had sometimes thought that if he were to choose between his faith and money, he would probably choose money. In his mind one is exclusive of the other. It is the bad people who have the money. It is the unbeliever who prospers in Wolde's world.

Wolde had no hopes of making ends meet in his native Wollamo. The land tenure system is such that the good land is owned by rich absentee landlords. The absentee landlord is represented by an agent who not only collects more rent than is legal or customary to satisfy the landlord, but also takes some for himself.

Wolde knew he could not make it in his village. As a grown child in a growing family he had observed that the food apportioned to the children was getting less and less from year to year. He must look elsewhere to sustain himself, and if he could, help his parents.

One of his friends brought the news that there was a cotton plantation where one could pick cotton for at least four months in a year. One might earn at least a dollar for a twelve-hour day if he is a fast picker.

Wolde rejoiced at this news. He felt the Lord was leading him to this faraway place, 200 miles from his home. He borrowed three dollars from about ten friends and went to

the cotton plantation. It was not easy at first because he could not get work right away.

There were many from over the land who, like Wolde, wanted to make money. He was without work for about a month. His friends who had been to the plantation in the early picking season fed him through the month. (When people are away from their homelands they usually are kind to each other.)

After a month he got the job. At the end of the picking season he had saved ten dollars. This was quite a sum for him; he was holding in his hand more than he had ever seen in the past. He bought a shirt, shorts, and a second-hand woolen coat. He was happy.

In the cotton plantation the people from his county and others have started a church. Wolde had gone there the first few Sundays after his arrival. He had prayed for work at the church and had also asked others to pray for him. But once he got the job he was looking for, he was too tired to go to church because of the hard work. And sometimes he picked cotton on Sundays.

On some of the Sunday evenings he had gone to the local bordello to try one of the local liquors. He was slowly becoming an "unbeliever." However, he was rebuked by one of his friends and confessed his sin in church and was restored. There is no pride in Wolde's world. Every sin had to be confessed in church. He was later elected as one of the counselors in the church.

Wolde's church at the plantation is unique. No missionary has ever been there except for a sporadic visit as a tourist. The Meserete Kristos Church, alias Mennonite, has worship centers near Wolde's area. Because of this Wolde's church would like to join the larger Meserete Kristos Church. The elite on the Executive Committee of the church question whether the Christians at Wolde's church are "good" enough. They are from "other" groups and they hardly know our "doctrine." (Of course, the larger church itself does not teach seriously this "doctrine.")

Wolde and his likes are seen as second-class citizens in the kingdom of God. This does not worry Wolde and his friends. What worried them more is that the cotton-picking season would soon be over and they would be without jobs.

GOSPEL HERALD

Volume 66 Number 30

John M. Drescher, Editor

David E. Hostetler, News Editor

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

Wolde had several choices. He could go home and live like the old ways, or move to one of the towns and work as a day laborer, or stay at the plantation and hope for some odd jobs that could come his way. Wolde opted to stay at the plantation. It would be a difficult life. In the meantime, Wolde and his friends strongly want to be part of the larger church.

An American Mennonite who visited with me at the Abadir Church asked me why these people chose to be Mennonites. My first reaction was to reply, "They did not choose MKC; MKC chose them." But I explained that in the absence of any other denominational group, and simply because of our proximity, they consider themselves members of MKC.


By associating with MKC they give up very little of the way they are used to practicing Christianity. They had their own way of serving communion and they immersed when baptizing. (At the recent Mennonite World Conference sessions I learned that perhaps half of our Mennonite brethren practice this mode of baptism.) MKC has been sufficiently magnanimous to accept any mode of baptism, so long as it is adult baptism. But, aside from this, the question is: Would Wolde find a place in the church? Most of the things discussed at church meetings are elitist.

Some of the "elite" members hold to the view that the church must go at the pace of the average member, others that the average member must be pulled up, and still others that there should be a combination of the two!

Aside from this theorizing, would Wolde find a place in the church? Is he a genuine part of the building of God! Would he have anything he will defend and will he hold any opinion as to the direction the church should take? Yes, if he is allowed to challenge our "elitist" way of running things.

Recently a missionary friend said that MKC must have a reason for existence. I believe he meant that some of the essential, or peculiar, doctrines of the Mennonite Church must be maintained. At present not only Wolde, but also the larger church would hardly know the difference between MKC and any Protestant group. Hardly anything is mentioned about peace and nonresistance. Of course, when 90 percent of the population is underfed, how much thought can be given to peace and nonresistance? Or must they?

Then, granted that Wolde is a Christian, the church must somehow help him to be a better steward. What kind of stewardship will we ask of Wolde? Talent — he does not have much. Money — he hardly has any. He is underfed.

How can the church relate to Wolde aside from offering teaching? The church must meet Wolde's economic need. Recently Mennonite Economic Development Associates (MEDA) has shown interest in assisting Wolde and his kind in vegetable farming. If Wolde could have food for the whole year, he could marry and settle; he could give more to his church. Then one might talk to him about stewardship and other concerns. Until then. 

Prisoners of Peace

by Walton Hackman

The Vietnam veteran's world is like Humpty Dumpty — it can't be put back together again. As a youngster he learned from his parents that when he grew up he would be a doctor or lawyer or possibly even president of the country. But now that he has reached the age when he might begin such a promising profession, there is not even the remotest hope. Finding any jobs seems impossible.

Only five years ago life seemed beautiful and filled with endless opportunities. Now life holds no promise. The chances of veterans continuing their education are remote and jobs are scarce. Many of the men do not feel that they are accepted by their former friends and neighbors. Often there is open hostility toward them. The veteran needs constantly to suppress the feeling that he has no purpose in life.

Only 48 months ago these same men read recruitment posters which told them: "The Army wants to join you" and "Join the Navy and see the world." Somehow it didn't seem to work out that way. The men first began to sense something was wrong when the promises of the recruiting

officer were not fulfilled. Instead of seeing the world, they saw boot camp. Their only discovery was that they had a one-way ticket to Vietnam. The real troubles started in Vietnam — drugs, prostitution, and disbelief about what the United States was really doing in Indochina.

Uncertain about who the enemy was, not convinced that they wanted to give their lives for whatever it was that was being defended in Vietnam, and angry that they had been misled to believe that they had some choice in the type of service they would perform, they too became victims of the war. Many GIs carry immeasurable guilt resulting from participation in military operations they opposed. But because they were eligible for military service between August 1964 and December 1972 they could not follow their pursuits of happiness as guaranteed by the Declaration of Independence. The Indochina war was to have a profound and irreversible effect on the lives of these young men.

For many Vietnam veterans, returning home was a shock comparable to suddenly cutting off the warm water during a comfortable shower. There were no victory parades, no

Walton Hackman is executive secretary of MCC Peace Section.

celebrations, and in most cases, no recognition of their return. The war had split the nation, divided communities, alienated friends, and established tragic divisions within families. The nation clearly wanted to forget that Vietnam ever happened! Only then did it become apparent to the veterans that they had been the sacrifice.

The televised arrival of the 500 prisoners of war was punctuated with cheers and accolades of praise. There was a personal reception by national television in the homes of most North Americans for the returned POWs. But what of the 25,000 shattered men who left their strength in a distant battlefield? Only an ominous silence awaited them.

One veteran in a hospital ward said, "When I saw the POWs, I cried. I cried out of self-pity. I remember getting off the plane when I returned, and nobody met me. I envied the prisoners because they could walk. They were prisoners for five years and eight years, but I am a prisoner within myself because I am a prisoner to this wheelchair."

A U.S. Senator on the Senate floor said of the veterans' plight: "Almost three million Americans fought in Southeast Asia. Five hundred came home in the bright lights of television from the jails of North Vietnam. But 50,000 others came home in coffins—not to the cheers of a grateful country, but to the bitter tears of families. And hundreds of thousands have come home to a dark night of frustration and deprivation. They are free from the dangers of war, but not from the indifference of peace. They are condemned to undergo (drug) addiction, to forego education, to go without employment. They are among the best of America's young, but often have not received adequate medical care or treatment for drug addiction. The nation found them when it needed them, but now that we do not need them, they cannot find the help they need from the nation. They are fathers and sons, veterans and citizens—and they are also the prisoners of peace."

Our leaders swore that they would never abandon the prisoners of war. But they have neglected the prisoners of peace.


A study of St. Louis employers made by students at Southern Illinois University shows that many employers are reluctant to hire Vietnam era veterans "because of an image of a drug-using, child-murdering hippie." Whatever the reasons, Vietnam veterans are surely discriminated against in employment. Over 300,000 of these men between 20 and 29 were unemployed at the beginning of 1973.

As distressing as these figures are, they reflect only the technically unemployed veteran—the veteran who is registered at the unemployment office. These statistics do not include the tens of thousands of others who have never registered or who have given up on public employment agencies. A Harris survey in 1972 indicated that the national unemployment rate for Vietnam veterans at the time was between 11 percent and 15 percent, with figures as high as 21 percent for nonwhite veterans and 31 per-

cent for those who were not high school graduates.

One quarter of all Vietnam era veterans do not have a high school diploma. Of those, less than 12 percent use the GI bill to pursue further education or training. A WW II veteran interviewed recently on CBS television series on the plight of the Vietnam veteran said: "In the old days (WW II) of the \$75 a month that I received and the tuition, I wound up with about \$1,400 a year, and I could go to the best college in the land, Harvard, and still have \$100 a month pocket money. Today the Vietnam veteran gets about \$1,980 a year and he just can't cut the mustard. He cannot pay half the tuition, let alone his subsistence."

The veteran enrollment at Harvard College in the school year 1947-48 was 3,300 out of a total student population of 5,600. In 1972, Harvard College enrolled 89 veterans out of a total of 6,000 students. With full tuition (including room and board) at most Mennonite colleges approaching \$3,000 per year, veterans would also be excluded.

Many Mennonites might at first react negatively toward Vietnam war veterans, many of whom volunteered their services, though some were drafted against their wishes. But none of us can dismiss lightly our obligation to those whose lives have been severely or permanently damaged as a result of the Indochina war. Except in a few cases, the churches have ignored the Vietnam era veteran. This is, of course, understandable. The people in the Christian churches of North America have also been affected by the polarization and disjunctions created by the war. Many want to forget Vietnam and everything associated with it. But the demands of the gospel to love one's neighbor as one's self will not permit Christians to ignore this part of binding up the wounds of war. 

Troubles of an Editor

A newspaper editor in the Lake City (Iowa) News talks about the troubles of an editor. This is reprinted below not to bring any tears to the eye of our readers nor to make our job seem too much of a burden. Even so it has several things that ring a bell. Look and see!

"If you think you have troubles, pity the poor editor—if he attends a meeting, he's being nosy; if he doesn't, he isn't interested. If he writes an in-depth story, it's too long; if he condenses one, it's incomplete. If he takes sides on an issue, he is prejudiced; if he doesn't he is a coward.

"If he asks for advice, he's incompetent; if he doesn't he is a know-it-all. If he makes a mistake, he hears about it for weeks; if he doesn't, he never hears about it. If he expresses an opinion, he wants to run the show; if he doesn't, he lacks guts. If he misspells your name, you never forget it; if he doesn't, you didn't read that story."

— From *Cumberland Presbyterian*

Bombs Wait for Viet Farmers

by Earl Martin

As Vietnamese refugees begin to trickle back to their farms in the countryside, they are facing a serious threat of injury or death from fields littered with volatile garbage — live bombs, dud artillery shells, and undetonated mines and booby traps. Already some farmers have been killed upon return to their rural homes.

The official Defense Department figure for United States munitions in Indochina from 1965 through 1972 is over 30 billion pounds. Half of this was ground weapons and half aerial. If, as the Defense Department estimates, only one to two percent (other military personnel estimate 10 percent) of ground and air munitions fail to explode, the people of Indochina will have to contend with *two to four million* individual bombs, artillery shells, and mortar rounds in their fields and forests.

No reliable estimates are available for the amounts of explosives used by the armed forces of North Vietnam and by the Provisional Revolutionary Government (PRG), commonly known as the Vietcong. The amount is generally believed to be far less than that used by the United States and Saigon, who had virtually an unlimited arsenal.

One weapon Vietnamese farmers will encounter for generations is the antipersonnel bomb. This bomb, designed not to destroy buildings but to kill or injure people, consists of a large "mother bomb" which bursts in midair dispersing 500 baseball-sized bomblets. These bomblets will spew out several hundred steel pellets in all directions when detonated.

The technical problems involved in a systematic defusing of the Vietnamese countryside would be formidable. The operations consist of detecting, uncovering, and disarming the shells. Detection alone is not simple. Magnetometers, the most sophisticated detection instruments, usually cannot distinguish an unexploded bomb from metal shreds. Wherever duds exist, exploded shrapnel is also plentiful. The most effective way to discover much of the unexploded ordnance will likely be visual sighting, although the human eye can not see what lies below the soil. Since it is dangerous to disturb explosives equipped with a fuse, each bomb sighted will have to be detonated where it is.

There is speculation that intense heat from burning off the fields during the dry season may trigger some of the

smaller mines or antipersonnel explosives. There is less hope that this process would detonate larger or buried ordnances. Explosives designed to ignite electrically or by sharp pressure also may be unaffected by heat.

During the war huge bulldozers called Rome plows were sometimes driven back and forth through fields to detonate booby traps. This method may be feasible for cleaning up farmlands, but would be impossible in wooded areas. The bulldozers and their operator would also be vulnerable to large bombs capable of destroying the machinery.

Since the United States military has trained some personnel in the army of Vietnam (ARVN) in ordnance disposal, the Defense Department now says the ARVN must take care of the live ordnance. Just how enthusiastically the ARVN will tackle the job is open to serious question. In addition to the high risk and the reputed lack of motivation of the ARVN troops, there are political reasons which diminish the prospects of the Saigon government dispatching teams to the rural areas. Many of the regions hit hardest by American bombing and artillery were those under the control of the PRG. The authorities in Saigon have little interest in seeing refugees return to areas under strong PRG influence. Failing to clear the fields and villages of dangerous weapons is one way of discouraging such refugee movement.

But the desire of many refugees to leave their camps and return to their ancestral homes is legendary. Some have already run headlong into the dormant explosives, though others refuse to go back because of these unexploded shells.

Some people remember January 1971, when South Vietnamese military officials forced civilians to trample through a heavily mined wooded area of Ba Chuc village, near the Cambodian border. Several of the villagers were killed and a score injured in this human mine-clearing operation.

There may be no conscription of peasant farmers to clear the rice paddies and woodlands of Indochina as at Ba Chuc, but the effect will be the same and on a far greater scale. In the continuing absence of any systematic ordnance disposal program by the United States or Saigon, it will fall to the civilian farmer, as he stumbles into an antipersonnel bomb or runs his plowshare into a buried artillery shell, to suffer this ugly aftermath of an ugly war.

Earl Martin served with MCC in Vietnam from 1966 to 1969.



Assembly 73 Program

Tuesday, August 7

Morning and Afternoon:

Assembling of Displays, Committee Meetings, Registration, Tours

7:30 p.m. Formation of 73 Congregations

Directed by Arnold Roth, assoc. secretary of MBCM

8:00 p.m. Chairman: Robert Hartzler, Worship Committee
Welcome: The Joy of This Occasion

Truman Brunk, Jr., chairman of Convention Planning Committee

Wednesday, August 8 — "God Creates a People"

9:00 a.m. Worship: Led by James Lapp and Roy D. Roth, Worship Committee

Hymns and choral reading on "God's Action in Forming a People"

General Assembly Business

2:00 p.m. Assembly 73 Congregations Meet

3:30 p.m. General Assembly Business

Report of Council on Faith, Life, and Strategy

7:00 p.m. (singing will begin at 6:45)

Chairman: Newton Gingrich

God Creates a People:

"The Potter's Wheel" — Paul A. Friesen, Hesston, Kan.

Meet the Mennonite Board of Congregational Ministries

Keynote Address: A. Don Augsburger, moderator

Thursday, August 9 — "God's People Relate to Each Other"

9:00 a.m. Worship: Song and Scripture on Brotherhood
Choral Reading of 1 Cor. 12:12 — 13:13

General Assembly Business

2:00 p.m. Assembly 73 Congregations Meet

3:30 p.m. General Assembly Business

General Issues and Recommendations, Amnesty

7:00 p.m. (Singing will begin at 6:45) Chairman: A. Don Augsburger

Meet the Mennonite Publication Board

Worship: "God's People Relate to Each Other"

— Gerald Hughes, Cleveland, Ohio

Address: "Redemptive Discipling" — Donald R. Jacobs, Kenya

Friday, August 10 — "God's People Face Problems"

7:00 a.m. WMSC Prayer Breakfast

9:00 a.m. WMSC Business Session

Worship: Led by Mac Bustos

General Assembly Business

2:00 p.m. Assembly 73 Congregations Meet

3:30 p.m. General Assembly Business

The Role of Women in the Church

7:00 p.m. (Singing will begin at 6:45) Chairman: Newton Gingrich

Worship: "God's People Face Problems"

Meet the Mennonite Mutual Aid Board

Address: "Redemptive Rehabilitation"

— David Mains, Chicago, Ill.

Saturday, August 11 — "God's People Become an Extending Fellowship"

9:00 a.m. Worship: Led by David Mains

General Assembly Business

10:30 a.m. Assembly 73 Congregations Meet

2:00 p.m. Worship

Meet the Mennonite Board of Education

Testimony of Key 73 Happenings: Led by Howard J. Zehr

3:30 p.m. Assembly 73 Congregations Meet

7:00 p.m. (Singing will begin at 6:45) Chairman: A. Don Augsburger

Worship: Led by Wilbert Shenk and Overseas Fraternal Delegates

Meet the Mennonite Board of Missions

Address: "Redemptive Witness" — David Shank, Belgium

Commissioning: Led by H. Ernest Bennett

Sunday, August 12 — God's People Worship

Chairman: Newton Gingrich

9:15 a.m. Singing Begins

9:30 a.m. Worship — Sermon by B. Charles Hostetter, Nigeria

11:00 a.m. Assembly 73 Congregations Meet

2:00 p.m. Assembly 73 Congregations Meet

2:45 p.m. Chairman: A. Don Augsburger — Worship

Reports from Assembly 73 Congregations

Sermon: "The Church — A Foretaste" by Neftali and Gracie Torres, Elkhart, Ind.

Breaking of Bread

Additional Activities

For the children: (age 3 1/2 through grade 8)

Activities — crafts and field trips; Bible study, music, drama, films

Recreation — sports, swimming, hiking

Schedule — 9:00 a.m.-12 noon, Wednesday through Saturday

2:00 p.m.-4:30 p.m., Wednesday through Saturday

11:00 a.m. and 2:00 p.m., Sunday

Registration Fee — \$3.00

Something Happened at Pine Lake

by Lester Horst

Can anything good come from Mississippi? Economically, the state is second to lowest of the fifty, but one of the richest spiritually? Let me tell you the story.

The time of the happening was May 5 and 6, 1973. The place was Pine Lake Camp, near Meridian, Mississippi. The occasion was the annual sessions of the Gulf States Conference, sponsored this year by the East Central Mississippi Mennonite Churches. These are the places we came from to the meeting.

Did I hear you say, "What happened?" Heaven came down and glory filled our souls! Sounds trite? It wasn't! Ever hear of a spiritual bombshell? This was it!

Our input speaker was Brother Eldon King of West Liberty, Ohio. What he put into the meeting was tremendous — what the Spirit gave out was fantastic!

"Jesus is here -- God is here -- we can't know everything about Him, but we can know Him in a personal way. God loves us and has a wonderful plan for our lives." -- Eldon King.

Did the Spirit speak in tongues of fire? No. Did the Spirit speak in a mighty fire-filled voice? No. Did He speak in a still small voice? Yes. The still small voice that helped us see ourselves as we really are — young, middle-aged, and older Christians with a need for renewal that works.

A lot of helpful input was given by the children and the young people. About half of the group was under 25 years of age. Average attendance was about 160. But these young people are different — they mean business for God! You could tell it by the way they sang, read, talked, laughed, and ate.

"The living presence of Jesus in the life of the believer is like an artesian well -- always there." -- Eldon King.

The enthusiasm was as infectious as hepatitis — only healing instead of damaging. The session proceeded like this — discussions by different groups, special music, input by Brother King, rap groups of 10 or so, each reported on by one from each group.

You say: How can five different groups of Mennonites


do this, besides some from other groups? God was there! His Spirit did the work. How did He do it? We *let* Him — we came expectantly, no one was disappointed — that is the way God is.

"Jesus communicated His love very much by His touch. Build relationships you can go back to again." -- Eldon King.

Saturday was a beautiful day — full of sunshine and fresh pine air. Sunday was a beautiful day — full of clouds and rain and mud. We asked God for showers of blessing — that is what He sent — good wet ones.

The campground nestles between hills on a dirt road. When it was time to go home, most of the 30 cars had to be hand-pushed up the first hill. The tractor that was sent for slid off the road into the ditch and didn't get to help.

This was a tremendous spiritual experience. One we won't forget. Want to see how this works?

PS: Next year our conference meets in Des Allemands, La., the first weekend in May. 

Wit and Wisdom

Little girl, "Pastor, we were supposed to go on a picnic instead of church, but our car wouldn't start."

Little boy, "Pastor, my dad said he sure wishes we'd get out of church on time because he doesn't get much out of the sermon anyway. And one Sunday he missed the first part of the football game."

Two newspaper editors had been feuding for years and one of them died. The other saw a chance for final revenge. He printed the obituary under "Public Improvements."

Little Betsy's grandmother told her they didn't have television when she was a little girl.

"Then what did they turn off when you were bad?" asked the four-year-old.

AFRAM to Bring Blacks Together

Black Mennonites in the U.S., Jamaica, the Dominican Republic, and six countries in Africa are becoming involved in a historic conference which is intended to help guide the worldwide Mennonite Church in its development. It is felt that blacks have a stake in planning the Mennonite Church because we have affiliated ourselves with the denomination which we feel is relevant.

AFRAM will be held from Nov. 4 to 11, at the Brackenhurst Baptist Assembly in Limuru, Kenya. Limuru is located about 20 miles northwest of Nairobi, Kenya's capital city.

Resource persons at AFRAM will represent both Africa and North America, with the majority from Africa. North American speakers will be: Hubert Brown (U.S.A.), William Pannell (U.S.A.), John Powell (U.S.A.), Ed Riddick (U.S.A.), and Samuel Walters (Jamaica).

Representing Africa will be: Million Belete (Ethiopia), Asrat Gebre (Ethiopia), Don Jacobs (Kenya), Tshilembu Kashkisha Wa Kabahba (Zaire), Nagaish Kebete (Ethiopia), Zedekiah Kisare (Tanzania), Daniel Mtoka (Tanzania), and Clement Mutombo (Zaire).

Let me share with you some highlights in the thinking of the AFRAM initiators.

The last several years have witnessed an increased awareness of Pan-Africanism. As historically defined, Pan-Africanism has referred to interaction and working together of African nations for common unity among all people of African descent; hence, there is a growing desire by African descendants to form a viable relationship which will aid in their independence. There is a belief by Pan-Africanists that there is a common strain among all people of oppressed communities.

Peoples of African descent, in the religious community, have also taken up the theme of interdependence. It is believed that black people all over the world share a common religious history, problems, culture, and ways of dealing with their needs. There is a growing feeling that the black church, worldwide, must be involved in strategies which effectively speak to their communities. Since blacks share a common history of relationships with Christianity, there is a need to determine the difference between culture and Christianity.

There has also been a rise in the

black American Christian community toward an awareness of African ancestry. Members of the black American Christian community are urgently trying to integrate their "lost" African patterns and their "newfound" values into a livable pattern which is Christian. Both Africans and black American Christians believe they must be involved in the development of themselves, their people, their communities — and their nations.

The desire for an increased awareness of each other has led the black people in the Mennonite Church to implement plans for bridging the gaps which have existed between them. There is a feeling among Africans and Afro-Americans in the Mennonite Church that there is a need to find ways in which they can be mutually beneficial to each other. There are needs to find an authentic expression of black tradition in their "adopted" church. Likewise, there is a need to find common ways to work at strategies for black church development. It is the belief of black Mennonites that there are similarities and commonalities among them.

During July 1972 at the Ninth Mennonite World Conference in Curitiba, Brazil, black Mennonites began to shape plans. Black Mennonites from Africa — Nigeria, Ghana, Rhodesia, Zaire, Zambia, Tanzania, and Ethiopia — and black Americans of the United States, Brazil, Jamaica, and the Dominican Republic convened to discuss future relationships. It was decided by the black Mennonite delegation that a conference should be convened which would clearly define future working relationships. This conference was officially named "African Afro-Americans Inter-Mennonite Unity Conference" (AFRAM).

The initiators of AFRAM appointed the following people to plan the conference: Asrat Gebre, Addis Ababa, Ethiopia; Isaac Sackey, Accra, Ghana; Bishop P. M. Khumalo, Bulawayo, Rhodesia; and Hubert Brown, Elkhart, Ind. (U.S.A.). John Powell was appointed executive secretary of AFRAM. AFRAM will be a one-week working conference which will focus on the following concerns:

1. Identical cultural patterns.
2. Development of a black Christian education curriculum.
3. Development of techniques of evangelism and black world ministry.

4. Church and economic developments; leadership training.
5. Integration of authentic cultural patterns with Mennonite tradition.
6. The role of the church in social issues.
7. The black Mennonite Church's role in pacifism.
8. The role of the church in liberation.

This will not be a totally black conference. We are expecting some white brothers to participate with us in coming to resolutions for church development.

The Mennonite Church in the United States, through the Minority Ministries Council, has appointed eight official delegates to AFRAM. They are: Vasco Boyd, Newport News, Va.; Tony Brown, Goshen, Ind.; Gerald Hughes, Cleveland Heights, Ohio; Raymond Jackson, Philadelphia, Pa.; Vince Jamison, Los Angeles, Calif.; Gene Norris, Columbus, Ohio; Helen Robinson, St. Louis, Mo.; and Barbara Sowell, Chicago, Ill. All of these delegates are leaders in minority congregations of the Mennonite Church.

A chartered flight is planned for the conference. Please contact John Powell at Box 370, Elkhart, Ind. 46514, for further details. — John Powell

Evangelism Workshop, Conrad Grebel College

Conrad Grebel College provided the setting for an evangelism workshop June 15-17. More than sixty persons, representing congregations in the Ontario and Western Ontario conferences of the Mennonite Church, participated. The workshop was planned and coordinated through the Mennonite Board of Congregational Ministries under the direction of associate secretary Howard J. Zehr.

In spite of schedule conflicts, with two weddings held on the college campus on Saturday, a very meaningful happening took shape. Saturday afternoon and evening sessions were held in the facilities of the Erb Street Mennonite Church a few blocks away. Most of the participants lodged in their homes overnight, but took meals together at the college on Saturday.

Additional resource persons were: John Lederach, chaplain at Hesston College; John W. Miller, professor at Conrad Grebel College; and Norman Kraus, director of the Center for Discipleship at Goshen College.

The workshop focused upon congregational evangelism. A common problem realized in all evangelistic efforts is that of helping persons who come to faith in Christ to become a vital part of the Christian congregation. In previous sem-

inars, held for the purpose of introducing Key 73, this concern was expressed repeatedly. The design of this workshop was to view evangelism as a task of the total congregation and as emerging out of caring relationships within the brotherhood.

Alberta, Saskatchewan Launch Evangelistic Effort

The Commission on Missions and Service of Northwest Mennonite Conference has commissioned Peter Hofer, Chester, Mont., to serve full time in several areas of evangelism in northwestern Montana and southern Alberta. The assignment was approved at the annual meeting of Northwest Mennonite Conference, held from June 29 to July 2.

Hofer, who began his multi-faceted endeavor on July 2, is working primarily with television stations in Great Falls, Mont., and Calgary and Lethbridge, Alta., at the present time. A weekly evangelistic program is being subsidized on the Great Falls station; in addition, he has negotiated free air time for programs over the cable TV stations of Calgary and Lethbridge.

According to James Mullet, pastor of the Sharon Mennonite Church in Guernsey, Sask., and chairman of the Commission on Missions and Service, Hofer is "very adept at working with children and adults in family relationships." Mullet anticipates that Hofer's evangelistic outreach via the TV medium may extend to Edmonton, Alta., and even to the Canadian Broadcasting Corporation (CBC), Canada's nationwide network.

Other details of Hofer's assignment are the following: tent evangelism at fairs and exhibitions (a tent has been purchased), community evangelism, family life seminars, and personal deputation. Total costs for the work — which included living expenses, travel costs, and TV support — is \$14,000.

Mullet stresses that follow-up and nurture will be an important phase of Hofer's ministry. He expects a number of Mennonite fellowships will emerge as a result of the evangelism program. Mullet says the conference "will try to zero in on the follow-up."

Northwest Mennonite Conference (formerly Alberta-Saskatchewan) has a membership of 827 persons in 16 congregations throughout Alberta, Saskatchewan, and northwestern Montana. The conference has budgeted \$5,000 toward the support of Hofer's ministry. The Home Missions Division of Mennonite Board of Missions, Elkhart, Ind., is providing \$4,000, while an additional \$5,000 is being solicited from various community sources.

Hofer's background includes training

at Prairie Bible Institute, Three Hills, Alta., and extensive involvement with Open Air Campaigners in the United States. He is married and is in his early thirties. With the support of Northwest Conference, Hofer began producing evangelistic TV programs in mid-1972 at the rate of one per month for nine months over the Great Falls station. Mullet says the half-hour programs have had "very favorable acceptance."

Simon G. Gingerich, secretary for home missions with Mennonite Board of Missions, comments that he feels "the exciting things about this work are the new initiatives for evangelism and church extension which Northwest Conference is undertaking."

Youth Convention 73 Highlights



I. Merle Good



Lawrence Hart

"Operation Big Sweep." This project involves cleaning up Riverside Park on the Grand River in cooperation with the Grand Rapids Environmental Protection Dept.

Music will feature the Hallam Street Band and the Dogwood group from Chicago in the general sessions. The Lawndale Choir will also make a Sunday evening appearance. A Convention choir will be formed for the Thursday evening celebration. Each registrant will receive a copy of the Convention 73 songbook.

Every participant will have an opportunity to go to the beach on Lake Michigan for an afternoon.

Coffeehouses will be a large part of the Post-Session Activities. They will feature, black, Spanish, and German foods, music, and decor.

Over fifty seminars and workshops are designed for dialogue and discussion with leading resource persons on a wide variety of issues.

Evening Speakers

Sunday — I. Merle Good, Mennonite author, playwright, and producer from Lancaster, Pa., will kick off Convention 73 with a multi-media presentation on the Convention theme.

Monday — Lawrence Hart, a Mennonite Cheyenne chief from Clinton, Okla., will speak on freedom and cross-cultural relationships.

Tuesday — John and Naomi Lederach of Hesston, Kan., will deal with male-female relationships before and leading up to marriage.

Wednesday — Ladon Sheats, a leader in the Koinonia Farms community of Americus, Ga., will share on freedom and Christian discipleship.

For more information and a brochure on Convention 73, write to Convention 73, Box 513, Goshen, Ind. 46526.

Nairobi Work Grows

The recently formed Nairobi Mennonite Church is proceeding with self-organization and is searching for ground on which to build a facility, according to Pauline Zimmerman, Eastern Board missionary recently returned from Kenya.

The group, which includes Tanzanians and a few Somalis, presently meets in a recreation building of the Avon Tire Company, and has an average attendance of 68 on Sunday mornings. Leadership is given by a team of three men: two African brothers and Eastern Board missionary Dave Shenk. Located in a Swahili-speaking section, the church has both Swahili and English services.

A reading room set up by Ron and Ruth Ann Hartzler in the Somali section of Nairobi, Kenya, is attracting up to 17 Somalis a day, according to Pauline.

The Hartzlers, Eastern Board missionaries who were transferred from Somali Democratic Republic to Kenya, built bookshelves and collected books in an area on one side of their house having three rooms and an office. They have been able to make a wide choice of books available, including psychology, science, history, biblical research, and others. Magazines in several languages are also offered.

At least one attendant is always ready to assist in finding books and to join in discussions. A Christian Somali works with the Hartzlers in the reading room, which is open six days a week.

"We feel this is a real chance for Christian witness," said Pauline. "The reading room allows us to share freely with the Somalis."

It is also planned that Ruth Ann Hartzler and Grace Shenk, wife of Dave Shenk, will spend one day a week reading Bible stories to the village children.

Hong Kong Office Closes

Mennonite Central Committee work ceased in Hong Kong with the termination of the Family Child Assistance Program (FCA) on June 30. This marks the end of a program that has given aid and support to thousands of families trying to compete in modern society with few resources to do so.

MCC Hong Kong has had seven directors in its history, aided by wives and Paxmen. All of these people have done more than just their jobs and have made significant contributions to schools, churches, and individual lives.

The Hong Kong Mennonite Mission which has in the past provided support and personnel for the MCC programs plans to continue the study center and will keep alive the presence of Mennonites in Hong Kong. — *Jerry Barkman, MCC Hong Kong director.*

Workers Complete India Water Supply Projects



Reservoirs and wells are cut out by the village men. Women carry away the earth, which must be measured before the workers receive payment.

Villagers in the state of Orissa, India, have completed seven cash-for-work relief and development projects. The workers were employed to excavate irrigation and drinking water wells and reservoirs. The projects were administered by the Church's Auxiliary for Social Action (CASA), the service agency of India's National Council of Churches.

India has been in the grip of a severe drought since the failure of the monsoon in 1972. Food shortages are reported in 14 out of 21 states, affecting over two hundred million people. The drought, most critical between March and July of this year, has created some of the worst conditions of the century.

Two districts in this chronically hit drought region of India were targets of the project. Thirty thousand people worked on 10 projects during the month-long effort. Workers had to cut out a specified number of cubic feet of earth each day to receive their pay. Local university students and volunteers from India's Student Christian Movement helped to measure and record the amount of earth excavated. Through the development of reservoirs and wells, CASA hoped

to provide water sources that would make future droughts less severe.

The Rural Life Program of the Church of north India assisted in the projects, which were as many as 45 miles from the headquarters town. Because roads were almost impassable, even by Jeep, a full day was required to visit two or three projects.

The Mennonite Central Committee contributed \$5,000 dollars to the Orissa project. MCC is also cooperating with the Mennonite Christian Service Fellowship of India in sponsoring cash-for-work projects in drought-stricken Mennonite and Brethren in Christ areas.

Amish and Indians

Ken Reed of Fredericksburg, Pa., former assistant editor of *Christian Living* magazine, has written a new play titled *Joseph, Put That Gun Down*, a dramatic story based on actual events, of an Amish boy captured by the Delaware Indians. *Joseph, Put That Gun Down*, produced by Merle Good of Lancaster and directed by Luke Sickles, formerly of Lancaster, began on June 29 and will run through August 4 at the Dutch Family Festival.

The play tells of the Hochstetler family and their decision not to use their weapons to resist a raid by the Indians. As a result, all but Joseph, the title character, his father, Jacob, and one brother are killed in the attack. Joseph is played by Nevin Lantz of Morgantown, Pa., and his father is played by John Miller, now of Lancaster. Joseph is raised by the Indians, falls in love with the Indian princess, Ariwaha (played by Barb Graber of Mt. Pleasant, Iowa), and becomes an Indian — until his Anabaptist upbringing comes back to haunt him, with a question of conscience.

A drama rich in romance and legend, *Joseph, Put That Gun Down*, is staged with many of the familiar Festival Players, Tuesdays through Saturdays, 8:30 p.m., at the Dutch Family Festival on R. 30 at R. 896, east of Lancaster.

Discard the Unnecessary

Mary Ellen Yoder of Mohnnton, Pa., recently retired from some 15 years of missionary work in the *Luz y Verdad* radio office in Puerto Rico, a work sponsored by the Mennonite Board of Missions, Elkhart, Ind. The office staff in Puerto Rico held a farewell supper on May 22 in her honor. Mary Ellen returned home to care for her parents and filed the following report.

Puerto Rico and its people hold many fond memories for me.

First, it's a place throbbing with life. People there live closer together than in many places and their lives are constantly in touch with each other. Life and people are different, but it was a great opportunity for me to learn from them.

I leave a people who are friendly and ready to share. And they have shared much with me. Someone has said, "People who have the least are often more ready to share with someone who has less."

Changes are part of life. As I terminate my years of living in Puerto Rico, I find that packing and moving means a lot of decision and discarding. How easy it would be to migrate like the birds — just fly away.

But God has created us to be responsible creatures who in every hard and difficult experience lean on His help. We don't need to become upset when we can't see how everything will get done or how this or that will work out.

While packing I came to the decision that too many things weigh us down, so I tried to discard the unnecessary. I have found life more satisfying by disciplining myself to live more simply.

I thank God for the 15 years plus that I lived in Puerto Rico. I thank Him for the close-up view I have had of the Spanish broadcast work, as well as the other areas of service which our mission began — the hospital, the Academia Betania, and the Mennonite churches with their many fine brothers and sisters in Christ.

GC's Turner Lab Receives Grant

Goshen College announced recently a two-year grant from Research Corporation to support a cooperative venture between GC and Purdue University in a doctoral research program in physics.

The program is being funded by Research Corporation, a nonprofit foundation for the advancement of science with its center in New York City. It awarded a total of \$27,987 for 1973-75 to initiate the new project at the Turner Precision X-Ray Measurements Laboratory, a facility built in 1969 at Goshen College through the vision of Robert C. Buschert, GC professor of physics, and of Basil S. Turner, chairman of the board of CTS Corporation of Elkhart.

Peace Curriculum Team

During August Ted Koontz of the Peace Section staff, his wife, Gayle, MCC Information Services, and four youth hope to complete the writing of a new peace curriculum primarily designed for high-

school-age youth. It will be used first during the summer of 1974, but hopefully will be useful later as well. The project is sponsored by the General Conference Mennonite Church and the Mennonite Church. The team members are Mary Dettweiler, Breslau, Ont.; Brian Petkau, Morden, Man.; Mildred Taylor, St. Louis, Mo.; and Joe Yoder, Newton, Kan.

The objective of the curriculum is to "introduce persons to the freedom of radical obedience to Jesus and to challenge interpretations of Christianity which use the name of God to glorify the competing values of nation, economy, and culture." It will be rooted in biblical material, taking a look at the biblical Jesus,

the meaning of peoplehood, allegiance to nation and God, Christian service, economic life-style, and the nature of greatness and power. It will seek to present something of the breadth of concerns and commitments which comprise the life of the Christian peacemaker.

The team will begin the month in Akron, and travel to Washington, D.C., Waterloo, Ont., and Grand Rapids, Mich. (for the Mennonite Church Youth Convention), before completing its work in Elkhart on about Sept. 2. En route, contacts will be made with youth and outside resource people in order to incorporate the resources of additional people in the preparation of the curriculum.

mennoscope

The Boardwalk Ministry has gotten underway once again under the sponsorship of Allegheny Conference. This time, however, the ministry has a house and the house has a name — Diakonia. About 75 persons attended the dedication of the house on June 3. The ministry includes referrals from the beach team for food and lodging. Other referrals are made to Diakonia through the Baptist coffeehouse, the 24-hour hot line, and concerned agencies and programs in Ocean City, Md.

Paul Landis, secretary of the Lancaster Conference of the Mennonite Church, led a seminar along with John R. Mumaw for pastors and church leaders in Jamaica from June 11 to 22. Landis, with his family, is on a June 10 to Aug. 23 teaching mission in Central America.

Mennonite Student Services of Mennonite Board of Missions has set as a priority assisting the formation of student-young adult fellowship groups. The students services office is exploring the potential for such groups.

Out-Spokin' bike hikes upcoming in September and October are: Sept. 14-16, central Indiana covered bridge hike (for men of the Greater Fulton County, Ohio, area), 60 miles; Sept. 14-16, Holmes and Tuscarawas counties, Ohio (for single adults), 60 miles; Oct. 5-7, southern Indiana (for families), 60 miles; and Oct. 12-14, Brown County, Ind. (for married couples), 60 miles. Also, Oct. 25-28, Ontario, Canada (for fellows and girls, aged 14-21), 150 miles; Oct. 31 — Nov. 4, Louisville, Ky., to Elkhart, Ind. (for Out-Spokin' "alumni," aged 15-21), 300 miles; and Oct. 31 — Nov. 4, southern Indiana (for fellows and girls, aged 14-18), 150 miles (self-contained hike). A number of other bike tours are also planned for September and October but are being held on a local basis with church and agency groups. If interested in signing up for one of these hikes, or for

more information, contact Jerry Miller, Out-Spokin', Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514; tele.: (219) 522-2630.

Herbert L. Swartz has joined the Bible department at Eastern Mennonite College as an assistant professor. The Kitchener, Ont., native will teach courses in biblical history and theology, New Testament theology, and Pauline theology. He has been a pastor at the Toronto Mennonite Brethren Church, directed Mennonite Central Committee work in Jordan for four years, and most recently was an instructor and registrar at the Mennonite Brethren Bible College in Winnipeg, Man.

Sixteen college freshmen, each with outstanding high school records will begin study at Goshen College in the fall with a four-year Menno Simons Scholarship. The chosen scholars are from six states and are receiving stipends that range from \$250 to one-half of tuition each year. The Menno Simons Scholars program was begun in 1956, and this year's winners bring the total number of awards to 205. The scholarships are named in remembrance of Menno Simons, an early leader of the Mennonite Church.

The waters have not yet gone down along the Mississippi River, and probably won't go down completely until the end of this month. Some families have been out of their houses since late March, and won't be back until their homes can be restored. Mennonite Disaster Service has begun two projects in the Mississippi River area involving cleanup and building repairs following the recent floods there.



Herbert L. Swartz

A. C. Good preached at the Science Ridge Church in Sterling, Ill., Sunday morning, June 24. He was 92 years of age the following day. He had retired from the pastorate at Science Ridge in 1951, 22 years ago. His ministry has extended over 76 years. He was ordained in 1906.

The physical education department at Eastern Mennonite College will have a new chairman this fall, the president's office announced this week. Keith R. Phillips of Chesapeake, Va., will also coach the varsity basketball and baseball teams and teach several physical education courses. For the past 14 years Mr. Phillips served as physical education department head and athletic director at Norfolk Christian High School where he coached cross-country, soccer, basketball, and baseball. His basketball coaching record is 129-94.

The Mennonite Central Committee is urgently trying to locate a couple interested in becoming involved with the flood victims of Buffalo Valley, counseling them in their emotional, psychological, and spiritual needs that are a direct result of the recent flood disaster. If you are interested in this opportunity, or in one of many other openings in Appalachia for doctors, social workers, nurses, or agriculturists, contact Lowell Detweiler, MCC, 21 South 12th Street, Akron, Pa. 17501. Tele.: (717) 859-1151.

J. Nelson Kling, worker in Menno Bookstore, Addis Ababa, Ethiopia, arrived in the U.S. on July 4. His address is Star Route A, Atmore, Ala. 36502.

Marian Newswanger, nurse in Ethiopia, returned to the U.S. on June 30. Her address is 1000 Keystone Road, Chester, Pa. 19013.

Donald and Doris Sensenig returned to the U.S. on June 21 after completing a four-year missionary term in Vietnam where Donald was a teacher. Their address is R. 3, Ephrata, Pa.

The San Felipe Mennonite Church, Belize (formerly British Honduras), burned down the night of July 4 according to a report from Paul and Ella Martin, missionaries in Belize. The fire was probably begun by a mentally disturbed person who earlier had thrown a firebrand on the roof. At that time the fire was discovered in time to extinguish it. Services are being held temporarily under a lean-to corrugated roof which still stands. Said Ella Martin, "Satan is trying hard to keep the church from growing, but the brethren commented that the house burned, not the church." The group there is looking forward to ordaining a national pastor.

Two adults and six teenagers were baptized and received into the fellowship of the Belize City Mennonite Church on the evening of July 1. The meaningful

service also included a communion celebration.

Mabel Jean Boll, nurse in Belize (formerly British Honduras), left Belize on July 2. After traveling in the U.S., she planned to arrive in Pennsylvania at the end of July. Her address is Box 52, R. 1, Manheim, Pa. 17545.

Harold and Pat Leaman, missionaries in Ethiopia, left Ethiopia on July 4. They plan to arrive in the U.S. on Aug. 7 where their address will be 2554 Creek Hill Road, Lancaster, Pa. 17601. Harold had served as a teacher at Nazareth Bible Academy.

Elsie Van Pelt, teacher in Somalia, left for the U.S. on July 8. Her address is R. 1, Columbiana, Ohio 44408.

The Way to Life, a radio ministry in the Philippines, is changing to the name Mennonite Ministries. This change gives a more specific identification, but is broad enough to cover the range of the Philippine work. The new name also emphasizes a partnership rather than a program or institution.

James Metzler, missionary in the Philippines, attended with other Missions Now leaders the dedication of a new church at Inaban, Nueva Vizcaya. The church facility is a new concrete building in the southern part of the Cagayan River Valley and is located in a farming community where work began three years ago. The James Metzler family now has a change of address. The new address is P. O. Box 336, Greenhills Post Office, Rizal, Philippines D-738.

The Ministry of Education of the Somali Democratic Republic recently requested by letter the services of three teachers from the Mennonite Mission to be ready for the school year in November 1973. Preferred fields for the teachers are domestic sciences, English, and natural sciences. Harold Stauffer, overseas secretary for Eastern Mennonite Board, said, "We are very happy that the Ministry of Education has given us this formal request. This represents a vote of confidence for the Mennonite Mission's continued presence in Somalia. We are hoping to supply at least one or two teachers."

Delilah Detweiler, teacher at the nurses' training school at Shirati Hospital, Tanzania, returned to the U.S. on June 27. Her address is P.O. Box 212, Middlebury, Ind. 46540.

Carl and Erma Horning, houseparents and teachers at Pine Grove Academy, Tegucigalpa, Honduras, left Honduras on June 12. Their address is R. 5, Lebanon, Pa. 17042.

J. Paul and Erma Lehman, houseparents at Good Shepherd Academy, Ethiopia, arrived in the U.S. on June 27. Their address is 13053 Warwick Blvd., Newport News, Va. 23602.

Eastern Mennonite College's fall enrollment prospects are "encouraging," J. David Yoder, director of admissions, reported this week. He said that 262 freshman applications were on hand by July 1 as compared to 239 the same time a year ago. EMC enrollment has dipped slightly since the all-time high of 924 in the fall of 1971, but the college's office of institutional research has projected a student body exceeding 1,000 by 1978.

Eastern Mennonite College concluded its 1972-73 fiscal year on June 30 with \$351,776 in contributions to current operations, Harvey A. Driver, acting director of development, announced on July 12. He added that the \$325,000 contributions goal was exceeded by more than \$26,000. The development officer also reported the receipt of \$138,740 in restricted funds — which includes library and science center pledges and gifts to the Eastern Mennonite High School fine arts addition and seminary annex. EMC will need \$34,500 a month for a total of \$414,000 in contributions during the 1973-74 fiscal year to operate without a deficit.

The annual reunion of "Conscientious Objectors of World War I" will be held on Sunday, Aug. 12 at Black Rock Retreat, 4 miles south of Quarryville, Pa., via Route 472. It is sponsored by the "Conscientious Objectors" of Camp Meade, Md. Lunch will be served by the Ladies' Auxiliary of Black Rock Retreat at \$2.00 each. Please make your reservations by Aug. 1 direct to Mrs. Charles Lefever, R. D. 1, Kirkwood, Pa. 17536. All Conscientious Objectors of World Wars I and II and their families are invited to attend.

Young People's Institute at Lauver's Mennonite Church, Cocolamus, Pa., Aug. 11, and at Buffalo, Lewisburg, Pa., Aug. 12. Speakers are Isaac Risser, David Thomas, Marvin Ruth, Lloyd Hollinger, and Marvin Freed. Sponsored by Christian Education Board of Lancaster Conference.

New members by baptism: two at Cedar Grove, Greencastle, Pa.; one at Springdale, Waynesboro, Va.; one at Shore, Shipshewana, Ind.; five at Monterey, Leola, Pa.

Change of address: **Richard L. Landis** from Hartville, Ohio, to 7292 Nimishillen St., Louisville, Ohio 40461. **Mr. and Mrs. David W. Powell**, Res. San Jose F-18, Aibonito, P.R. 00609.

readers say

Submissions to Readers Say column should comment on printed articles.

I was clipping *Gospel Herald's* yesterday when I noticed that, from the May 22 issue, I had clipped something from almost every page.

You are giving us good stuff in issue after issue. We appreciate your helpfulness and lead-

ership. — Albert J. Meyer, Goshen, Ind.

In the June 20 issue of *Gospel Herald*, "The Story of My Christian Faith," by Deloris J. Patison, thrilled my soul as I read and reread, and it's surely not our good and pious lives, as important as that may be, that makes the headlines but how God enters into situations and turns tragedies into blessings, defeats into victories, sorrow into joy — and we are made to express with the psalmist, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

May the sister's testimony be a far-reaching blessing to many "in times like these." — Mrs. Ruth Sauder, Telford, Pa.

In the July 3 issue of the *Gospel Herald* there was an article "Lombard Congregation Ordains Emma Richards as Pastor." I would like someone to explain the Scripture found in I Cor. 14:33-36. From my scrapbook: "God didn't need an eraser on His pen when He wrote the Bible; He made no mistakes." "The Bible doesn't need to be rewritten, but reread." "The Bible says it, I believe it, and that settles it." — J. Alphia Zook, Elizabethtown, Pa.

My thanks to the *Herald* and to Paul M. Lederach for the article "The Question We Must Ask" (June 19). So often our concern with issues seems more philosophical than biblical. And our preoccupation with organization and program can blur our vision regarding faith and life.

Brother Lederach's conclusion that "the Bible, the Spirit, brothers in Christ are all available to help us find the way . . ." is so true. But recently, it seems to me, there has been more recognition of the inspiration of the Spirit and the counsel of brethren than of the authority of the Scriptures. Is it not true that overemphasis on the work of the Spirit can lead to individualism while overemphasis on brotherhood decisions can lead to composite drifting that reflects the currents and moods of the hour? God grant that the balanced approach to issues, suggested by Brother Lederach, may hold the church on a steady course of faith and holiness. — Ivan J. Miller, Grantsville, Md.

In the editorial "Jesus Christ or Caesar" by Bishop John E. Lapp (*Gospel Herald*, June 12) the writer identifies with the enemies of Jesus, who were also enemies of the Roman government by using "or" where Jesus used "and." "Is it lawful to pay tribute to Caesar, or not?" Jesus replied, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Jesus taught and practiced paying taxes without dictating how the tax was to be used. Neither did He undertake to dictate foreign policy or determine which war was just or unjust. The New Testament is clear on duties to governments and its officials. "Honour all men. . . Honour the king." How can we stem the tide of lawlessness and disrespect for lawful authority if we constantly criticize our government and its officials? New Testament writers did not consider it "divided loyalty" to be subject to the God-ordained "powers that be."

No, we do not "worship the god in Washington." Our founding fathers carefully wrote into the Constitution safeguards against any divine right theory and firmly legislated against honorary titles. The Constitution provides for separation of powers, checks and balances, and is dedicated to provide liberty and justice for all. If Bishop Lapp is unhappy under our government we wonder where he would be happy.

Nearly every government has had some corruption; also some church governments. Shall we wash our hands of both and agree with those who cannot be Christians because of hypocrites

in the church?

We all deplore bombings but where is the consistency in condemning U.S. policy and never a word about the millions sacrificed in a communist take-over?

Historians allow fifty years to pass before attempting an accurate interpretation of government proceedings. National security demands some secrecy. Watergate reveals the need for further interpretation of our Constitution in our rapidly expanding economy and changing world. Past victories and progress under our American system give hope and assurance that out of Watergate will come further progress by the people and for the people.

Government is not all evil. Caesar and the Roman government made valuable contributions to world progress — "Pax Romana" or two centuries of peace instead of constant tribal warfare and civil war. Rome gave us a system of justice to which Paul appealed when he could not get justice from fellow churchmen. Some Christians today appeal to "Caesar" for justice in times of church splits.

Under the providence of God Rome prepared the way for the rapid extension of Christianity by just laws, good roads, the spread of Greek culture and language, and by maintaining the peace by a strong standing army.

Today's "Caesar" has given every consideration in encouraging us to spread the gospel. Only the enemies of our country have worked to destroy Christian testimony.

Is it not time to return to the simple non-resistant doctrines of the New Testament as our fathers taught and practiced it?

Let us pray for President Nixon and cooperate with his deep concern for the spiritual revival which he says alone can save our youth and America. — Wesley Gross, Ephrata, Pa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Beckler, Norman and Diane (Saltzman), Milford, Neb., fourth child, second son, Kelvin Ray, May 17, 1973.

Birky, Howard and Anna Beth (Unruh), Lancaster, Pa., second daughter, Elizabeth Ann, July 2, 1973.

Crisenberry, Jay and Donna (Swartzentruber), Montgomery, Ind., first child, Leslie Nicole, July 6, 1973.

Debolt, Charles and Christine (Ulrich), Washburn, Ill., second son, Curt Christian, June 12, 1973.

Esch, John Dale and Iris (Kauffman), West Liberty, Ohio, second child, first daughter, Angela Dawn, June 18, 1973.

Gahman, Dale and Linda (Detweiler), Dublin, Pa., first child, Nathan Andrew, born June 20, 1971; received for adoption June 19, 1973.

Hunsberger, Floyd and Cathrine (Bean), New Dundee, Ont., first child, Beverly Ann, May 23, 1973.

Kanagy, David and Lou Ann (Richer), Toledo, Ohio, second child, first son, Nels David, born June 17, 1973; received for adoption July 10, 1973.

Leonard, James L. and Margret (Sautter), Spring City, Pa., second child, first daughter, Jeanette Louise, June 10, 1973.

Roth, Duane and Reta (Saltzman), Evanston, Ill., second child, first daughter, Jacinda Sue, June 3, 1973.

Schertz, Jay and Sandra (Schmidt), Lowpoint, Ill., first child, Stephanie Jayne, June 26, 1973.

Schrock, Richard and Sue (Knepp), Sarasota, Fla., first child, Jennifer Nichole, July 6, 1973.

Showalter, Stephen and Carlene, Ft. Ben-

ning, Ga., second child, first daughter, Michelle Rene, June 27, 1973.

Stauffer, Leon and Nancy (Shenk), second son, Chad Eugene, July 11, 1973.

Stoltzfus, S. Milton and Dorothy (Yoder), Plain City, Ohio, third child, second daughter, Sharon Rose, June 22, 1973.

Swartzentruber, Kenneth and Elizabeth (Lengacher), Montgomery, Ind., third son, Kevin Dale, June 7, 1973.

Yoder, L. Marlin and Twila (Byler), Belleville, Pa., second son, Randy Lynn, June 25, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Baechler — **Shantz**. — Roger Baechler, New Hamburg, Ont., Steinman cong., and Lorrie Shantz, Baden, Ont., Shantz cong., by J. Lester Kehl, June 1, 1973.

Beckman — **Stephens**. — John Emil Beckman, Terra Alta, W.Va., Church of God, and Carolyn Sue Stephens, Oakland, Md., Glade cong., by Melvin Nussbaum, May 11, 1973.

Brubacher — **Brubacher**. — Ralph Brubacher, Waterloo, Ont., St. Jacobs cong., and Anne Brubacher, Kitchener, Ont., Erb Street cong., by Galen Johns and Glenn Brubacher, June 30, 1973.

Carpenter — **Danielson**. — John Carpenter, Moorhead, Minn., and Lenore Danielson, Fargo, N.D., Casselton cong., by Marvin D. Yoder, June 16, 1973.

Heatwole — **Yoder**. — Eldon Jay Heatwole, Harrisonburg, Va., and Sharon Kay Yoder, Elkhart, Ind., Waterford cong., by Marvin D. Yoder, June 2, 1973.

Fox — **Amstutz**. — Richard Fox, Remington, Ind., Christian Church, and Lillian Amstutz, Elkhart, Ind., Belmont cong., by Ray Bair, June 24, 1973.

Graber — **Swartzentruber**. — Leland C. Graber, Goshen, Ind., Osceola cong., and Wanda Marie Swartzentruber, Lower Deer Creek cong., Kalona, Iowa, by Dean Swartzentruber and Clarence Yutzy, July 7, 1973.

Johnson — **Herr**. — William D. Johnson, Lancaster, Pa., Neffsville cong., and E. Kathleen Herr, Quarryville, Pa., Mechanic Grove cong., by Clayton L. Keener, July 7, 1973.

Kropf — **Brubaker**. — Amos J. Kropf, Albany, Ore., Fairview cong., and Anita Joyce Brubaker, Sweet Home, Ore., Sweet Home cong., by Verl Nofziger and Eugene Garber, June 29, 1973.

Lehman — **Stauffer**. — Enos Lehman, Caldwell, Idaho, First Mennonite cong., and Lillie Stauffer, Wayland, Iowa, Sugar Creek cong., by Orie L. Roth, July 7, 1973.

Margavich — **Wenger**. — Thomas T. Margavich, Mansfield, Ohio, Episcopal Church, and Carol Arlene Wenger, Mansfield, Ohio, Gilead cong., by Murray Krabill, Mar. 10, 1973.

Nafziger — **Snider**. — Enos Nafziger, Waterloo, Ont., Erb Street cong., and Elva Snider, Waterloo, Ont., College cong., by Galen Johns, July 6, 1973.

Nicholson — **Kaltenbaugh**. — Wilfred Joel Nicholson, Johnstown, Pa., Church of the Brethren, and Roberta Jean Kaltenbaugh, Hollsopple, Pa., Blough cong., by Arthur McPhee and Carroll Ringgold, July 14, 1973.

Reier — **Bowman**. — Keith Reier, New Dundee, Ont., Mannheim cong., and Lynda Bowman, New Hamburg, Ont., Baden cong., by J. Lester Kehl, June 9, 1973.

Robinett — **Stone**. — Thomas Robinett, Mishawaka, Ind., Christian Church, and Cindy Stone,

Elkhart, Ind., Belmont cong., by Ray Bair, June 23, 1973.

Schlabach — **Yoder**. — Merlin Schlabach, Guernsey, Sask., Guernsey cong., and Lucinda Yoder, Harper, Kan., Crystal Springs cong., by John Lederach, June 30, 1973.

Sethi — **Stutzman**. — Sushil M. Sethi, Northwest Territories, Can., and Florence Stutzman, Tofield, Alta., both of the Salem cong., by Harold R. Boettger, July 7, 1973.

Seutter — **Stauffer**. — Kenneth G. Seutter, South Edmonton, Alta., Christian and Missionary Alliance, and Rita Joy Stauffer, Tofield, Alta., Salem cong., by Harold R. Boettger, July 6, 1973.

Sharp — **Zook**. — Galen Lee Sharp, Lachine, Mich., Wellington Mennonite Mission, and Donna Jean Zook, Tofield, Alta., Salem cong., by Harold Boettger, June 29, 1973.

Showalter — **Troyer**. — James E. Showalter, Grande Prairie, Alta., and Linda Jane Troyer, Elida, Ohio, Central cong., by Paul Showalter, June 2, 1973.

Smith — **Horst**. — William Wayne Smith, Gaithersburg, Md., Goshen cong., and Esther Ruth Horst, Hagerstown, Md., Mt. Zion cong., by Adam R. Martin, June 16, 1973.

Smith — **Metz**. — Dwight E. Smith, Chadwick, Ill., Lutheran Church, and Susan E. Metz, Chadwick, Ill., Science Ridge cong., by Edwin J. Stalter, July 13, 1973.

Swartzentruber — **Miller**. — Daryl Swartzentruber and Mary Lou Miller, both from Montgomery, Ind., Bethel cong., by Ralph Yoder and James Knepp, June 30, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Drudge, Barbara, daughter of Peter and Susanna (Martin) Shirk, was born at Bridgeport, Ont., May 5, 1889; died at Waterloo, Ont., July 3, 1973; aged 84 y. 1 m. 28 d. On Mar. 11, 1914, she was married to Benjamin Drudge, who preceded her in death on Nov. 29, 1961. Surviving are 2 sons (Elvin and Raymond), 3 daughters (Ruth Golbeck, Mildred Schwartzentruber, and Gladys Indoe), 15 grandchildren, and one sister (Lydia Snyder). She was a member of the Erb Street Mennonite Church, where funeral services were held on July 6, in charge of Galen Johns; interment in Erb Street Cemetery.

Fretz, A. Edward, son of Mannasah and Mary Ann (Cober) Fretz, was born at Markham, Ont., Aug. 25, 1901; died at his home in Markham, Ont., June 30, 1973; aged 71 y. 10 m. 5 d. On Apr. 4, 1936, he was married to Ruby Edna Stonehouse, who survives. Also surviving are 4 children (Edna — Mrs. Bill Young, Eileen — Mrs. Ronald Alway, June — Mrs. Nelson Spencer, and Ray), 3 grandchildren, one brother (Fred), and 3 sisters (Mrs. Mary Snyder, Mrs. Ella Weber, and Mrs. Mabel Hoover). He was a member of the Wideman Mennonite Church, where funeral services were held on July 3, in charge of Paul Martin, Emerson McDowell, and Howard Minaker; interment in the church cemetery.

Gingerich, Glenda, daughter of Jacob and Rose (Swartzentruber) Gingerich, was born in Davies Co., Ind., Aug. 12, 1948; died in an automobile accident in Martin Co., Ind., June 27, 1973; aged 24 y. 10 m. 15 d. Surviving are her father, 5 brothers (Aaron, Jacob, Jr., Daniel, Joseph, and David) and 3 sisters (Viola — Mrs. Mervin Wagler, Ida Mae — Mrs. Ethan Miller, and Sylvia — Mrs. Rav Wagler), and 2 grandmothers. Her mother was killed in the same automobile accident. She was a member of the Bethel Mennonite Church. Funeral services were held in the Zion Amish Mennonite Church on June 30, in charge of James Knepp and Leroy Lengacher; interment in the church cemetery.

Herschberger, Kathy Kay, daughter of Mel-

vin J. and Veva (Miller) Herschberger, was born in Washington, Iowa, Dec. 9, 1960; died at University Hospital, Iowa City, Iowa, from complications from almost drowning four days earlier, July 8, 1973; aged 12 y. 6 m. 29 d. Surviving are her parents, 3 brothers (Darrel, Wade, and Brian), one sister (Marcia), maternal grandparents (Mr. and Mrs. C. Jay Miller), paternal grandparents (Mr. and Mrs. John Herschberger), and a great-grandmother (Mrs. Mary Ann Miller). Funeral services were held at the Kalona Mennonite Church, July 10, in charge of Carl L. Smeltzer and Silas Horst; interment in the Sharon Hill Cemetery, Kalona.

Histand, Mary, daughter of William W. and Mary (Sauder) Horst, was born in Lancaster Co., Pa., Dec. 19, 1905; died at Perkasio, Pa., July 5, 1973; aged 67 y. 6 m. 16 d. She was married to Paul W. Histand, who preceded her in death. Surviving are 2 sons (Clyde P. and Ray M.), 2 daughters (Norma — Mrs. Hershey Leaman and Darlene — Mrs. Dennis Swartley), 14 grandchildren, 7 brothers, and 3 sisters. She was a member of the Trevoze Mennonite Church. Funeral services were held at the Doylestown Mennonite Church, in charge of Richard C. Detweiler, David F. Derstine, and Henry S. Musselman; interment in the Doylestown Mennonite Cemetery.

Hooley, Ora H., son of Joseph Y. and Gertrude (Yoder) Hooley, was born in Lagrange Co., Ind., Apr. 8, 1900; died at his home in Shipshewana, Ind., July 8, 1973; aged 73 y. 3 m. On Nov. 8, 1919, he was married to Velma Hostetler, who survives. Also surviving are 5 daughters (Esther — Mrs. Oscar Yoder, Naomi Hooley, Retha — Mrs. George Grover, Marnetta — Mrs. Floyd Eichorn, and Pauline — Mrs. Leroy Hoshtetler), 2 sons (Ralph H. and Robert), 23 grandchildren, and 8 great-grandchildren. He was a member of the Shore Mennonite Church, where funeral services were held on July 11, in charge of Orvin H. Hooley and Harvey Chupp; interment in the Shore Cemetery.

Kauffman, Sallie L., daughter of Eli B. and Leah (Byler) Zook, was born at Reedsville, Pa., Mar. 21, 1880; died at the Ephrata (Pa.) Hos-

pital, July 3, 1973; aged 93 y. 3 m. 12 d. She was married to Jonathan D. Kauffman, who preceded her in death on Oct. 8, 1960. Surviving are 3 daughters (Susie Martin, Mattie Kauffman, and Rebekah Landis), one son (Urie Kauffman), 10 grandchildren, 10 great-grandchildren, 4 great-great-grandchildren, and one sister (Rebecca Fleetwood). Two sons and one daughter preceded her in death. She was a member of the Conestoga Mennonite Church, where funeral services were held on July 6, in charge of Ira Kurtz, Millard Shoup, and Harvey Stoltzfus; interment in the Conestoga Mennonite Cemetery.

Martin, Aaron G., was born in Lancaster Co., Pa., May 3, 1894; died at Ephrata, Pa., July 2, 1973; aged 79 y. 1 m. 29 d. On Mar. 25, 1917, he was married to Maggie Sauder, who preceded him in death on Jan. 27, 1960. Surviving are 5 daughters (E. Naomi Martin, Mrs. Arlene Hurst, Mrs. Mae Schneider, Margaret S. Martin, and Mrs. Lois Zimmerman), one son (J. Elvin), 6 grandchildren, 2 great-grandchildren, 2 sisters (Mrs. Anna B. Zimmerman and Mrs. Susie B. Nolt), one brother (Elmer B.) and one stepbrother (Martin B. Hurst). He was a member of the Ephrata Mennonite Church, where funeral services were held on July 6, in charge of Wilbert Lind and Noah G. Good; interment in Metzler Mennonite Cemetery.

Pfife, Orvis J., son of William and Olive (Fortner) Pfife, was born in Freeport, Ill., July 13, 1908; died at the Freeport Memorial Hospital, Freeport, Ill., June 3, 1973; aged 64 y. 10 m. 21 d. On Dec. 5, 1931, he was married to Freda Detwiler, who survives. Also surviving are 4 sons (Melvin, Elton, Lester, and Everett), one daughter (Vera — Mrs. Roy Christianson), 12 grandchildren, 3 sisters (Edna, Esther, and Mabel), and 3 brothers (Harry, Ezra, and Marvin). He was a member of the Freeport Mennonite Church, where funeral services were held on June 6, in charge of Paul O. King and Paul Sieber; interment in the church cemetery.

Stoltzfus, Lee, son of Omar and Kathryn (Sauder) Stoltzfus, was born in Lancaster, Pa., Dec. 15, 1949; died in a plane crash at Selbyville, Del., June 30, 1973; aged 23 y. 6 m. 5 d. On

Mar. 6, 1970, he was married to Jean Ranck, who survives. Also surviving are his parents, one daughter (Katrina Jan), one brother (David), 2 sisters (Jane — Mrs. Merle Eby and Ruth — Mrs. J. Mark Miner), paternal grandparents (Mr. and Mrs. David Stoltzfus), and his maternal grandmother (Mrs. Elizabeth Sauder). One brother (Omar, Jr.) preceded him in death. He was a member of the Mennonite Church. He attended the Holly Grove Mennonite Church, where funeral services were held on July 2, in charge of Abner Miller and Ralph Ziegler; interment in the Holly Grove Cemetery, Westover, Md.

Troyer, Calvin C., son of Calvin J. and Matilda (Lambright) Troyer, was born in Lagrange Co., Ind., Mar. 17, 1900; died of a heart attack at the Lagrange Co. Hospital, June 23, 1973; aged 73 y. 3 m. 6 d. On Oct. 24, 1925, he was married to Fern Kauffman, who survives. Also surviving are 2 sons (John D. and Paul J.), 8 grandchildren, 6 sisters (Lizzie — Mrs. Homer Miller, Ellen — Mrs. Orva Miller, Edna — Mrs. Emmet Klofenstine, Ruth — Mrs. Lee Miller, Lena — Mrs. Stanley Plank, and Birdena — Mrs. Freeman Hartman), and 3 brothers (Clarence, Willis, and Raymond). He was a member of the Shore Mennonite Church, where funeral services were held on June 26, in charge of Orvin H. Hooley and Harvey Chupp; interment in the Shore Cemetery.

Wingard, Alonzo, son of Peter and Elizabeth (Weaver) Wingard, was born Apr. 11, 1887; died at Memorial Hospital, Johnstown, Pa., June 11, 1973; aged 86 y. 2 m. He was married to Ella Johns, who survives. Also surviving are 3 daughters (Ivie, Mary, and Mrs. Agnes King), 2 sons (Paul J. and Aldus J.), 7 grandchildren, 3 great-grandchildren, one brother (Robert), and 2 stepsisters (Mrs. Almeda Kring and Mrs. Mary Weaver). One sister and 4 stepbrothers preceded him in death. He was a member of the Thomas Mennonite Church, where funeral services were held in charge of Donald Speigle and Harry C. Blough; interment in adjoining cemetery.

Yoder, Barbara, daughter of Jacob and Lydia (Gingerich) Guengerich, was born in Johnson Co., Iowa, Jan. 18, 1883; died at the Pleasantview Home, Kalona, Iowa, July 1, 1973; aged 90 y. 5 m. 13 d. On Nov. 28, 1907, she was married to Henry A. Yoder, who preceded her in death on Aug. 19, 1971. Surviving are 4 sons (Francis, Jacob, Raymond, and Orville), 3 daughters (Erma — Mrs. Glenn Swartzendruber, Esther — Mrs. John Steckley, and Loise — Mrs. Raymond Swartzendruber), 15 grandchildren, 15 great-grandchildren, and one sister (Nancy — Mrs. John M. Yoder). She was preceded in death by 2 children, one grandchild, 7 brothers, and 4 sisters. She was a member of the West Union Mennonite Church, where funeral services were held on July 3, in charge of Emery Hochstetler; interment in the church cemetery.

Cover photo by Rohn Engh

calendar

Iowa-Nebraska Conference, Beemer, Neb., July 31 — Aug. 2.
Annual Meeting of the Historical Committee of the Mennonite Church, Lancaster, Pa., Aug. 3-6.
Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.
Nationwide Bible Fellowship Meeting, Missionary Campgrounds, 7 1/2 miles south of Elkhart, Ind. (on Co. Rd. 9), Aug. 15-17.
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.
Mennonite Secondary Teachers' Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Oct. 4-7.



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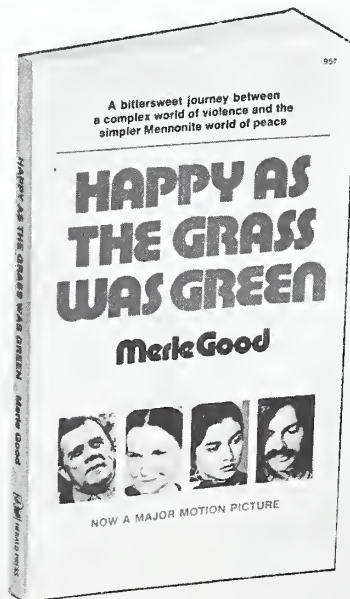
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Rules Look Rather Strict

A historic copy of strict rules of student behavior over 200 years ago has come to light at Columbia University. It draws a picture of student life that would drop most student jaws today. In 1763, students had to attend daily prayers as early as 5:00 a.m., had to wear "Academic Habit" (nondenim caps and gowns) at all times, and could neither leave campus without permission nor leave their rooms after 9:00 p.m. The rules belonged to one of Columbia's most famous students, the young statesman John Jay. The fifteen yellowed pen-and-ink pages were given to the university recently by a Massachusetts rare manuscript dealer. — *Intellect*, Dec. 1972.

Communitarianism

The "charismatic movement" has "little to do with personal piety," according to a leading Episcopal charismatic priest, Graham Pulkingham of Houston.

Rather, it is pressing, he feels, toward "communitarianism," which he maintains is "the heart of parish life," whether people live together or not.

Himself a "charismatic" for a number of years, the Episcopal priest sees a "radical" split within the charismatic movement today.

"One group says you get turned on to Jesus when you get baptized by the Spirit," he said. These people are individualistic and tend to make ecstatic experiences a proof of salvation. They think the "world is horrible," he said, adding: "I think that is a perversion of the gospel."

On the other hand, he sees "a new kind of church emerging. At the heart of it is the association of person with person." It cuts across denominational lines.

"Men and women are coming alive to charisma—unique spiritual gifts which are not individually possessed. I'm not talking about people sitting around and listening for voices. I'm talking about people coming alive to the fact that where they are is where God put them. We need to open our eyes to the whole mystery of life. The shared mystery of life tends to produce the gifts of the Spirit."

What TV Prevents

"The primary danger of TV," says Urie Bronfenbrenner of Cornell, "lies not so much in the behavior it produces as the behavior it prevents—the talks, the games, the family activi-

ties, and the arguments through which much of a child's learning takes place and his character is formed."

Rise in Superstition

For those interested in the relationship between religion and superstition, some late (1969) figures are interesting. That year, in the U.S., 373 books were printed on occultism, 252 dealing with astrology; paperback books on the same subject (astrology) increased from 35 in 1968 to 102 in 1969. About 20 years ago, approximately 100 newspapers carried astrology columns; today, about 1,200 of 1,750 North American dailies have such a column. One U.S. publisher alone, Dell, sold over eight million copies of its annual astronomical forecast (in 1969 again). There are about 10,000 full-time (get that: *full-time!*) and about 175,000 part-time astrologers in the U.S. and Canada catering to more than 40,000,000 people—or 20 percent of the English-language population of this continent.

But just remember: religion is the answer to superstition.

Delay Ordination of Women

Toronto's Anglican diocese has urged the national denomination to delay the ordination of women to the priesthood until 1975 to provide opportunity for further study of the issue.

After lengthy and heated debate, delegates to the annual synod of the Toronto diocese, largest of the 28 in Canada, declared that "effective steps should be taken to ascertain the mind of the church before the General Synod makes major changes in the teaching and life of the church."

Devaluation of Morals

Something much worse than dollar devaluation is taking place. It is a devaluation of morals. The only rule by which many live is: "Thou shalt not get caught."

In *Great Lion of God*, Taylor Caldwell observes, "The Roman Empire was declining in the days of Saul of Tarsus as the American Republic is declining today—and for the very same reason. Permissiveness in society, immorality, the welfare state, endless wars, confiscatory taxation, the brutal destruction of the middle class, cynical disregard of the established human virtues and principles and ethics, the pursuit of materialistic wealth, the abandonment of religion,

venal politicians who cater to the masses for votes, inflation, deterioration of the votes, inflation, deterioration of the monetary system, bribes, criminality, riots, incendiarisms, street demonstration, the release of criminals on the public in order to create chaos and terror leading to a dictatorship 'in the name of emergency.'"

Condemned by Presbyterians

The 99th General Assembly of the Presbyterian Church in Canada deplored the increased use of profanity and the exploitation of sex.

The 260 commissioners (delegates) were told by the church's board of evangelism and social action in a report:

"In the media, sex is frequently an object of humor; and promiscuity, adultery, and homosexuality are frequent themes."

In a resolution, the Assembly asked the Canadian Radio-Television Commission and the federal minister of communications to take action against these trends.

Delegates also voted to ask the Canadian Football League to have the Grey Cup classic played on a day other than Sunday so that it will not conflict with church worship.

New Programs to Survive

In order to survive, private colleges—including those with church ties—should develop specialty programs and services, according to a Disciples of Christ educator.

Dr. Perry E. Gresham, former president of Bethany College in Bethany, W.Va., and now chairman of the institution's board of directors, maintains that private colleges are not likely to survive if they do not redefine their purposes.

Taking a clue from the "one program" reputation of universities in 12th-century Europe, he calls on private colleges to concentrate on special fields of knowledge.

Dr. Gresham sets forth his proposals in the final section of a new book called *Campbell and the Colleges*, a study of the impact of Disciples of Christ founder Alexander Campbell on U.S. higher education. The book was published by the Disciples Historical Society in Nashville, where the contents were originally given as the Forrest F. Reed Lectures.

The educator insists that private institutions could play a needed creative role by developing new programs in communications and commerce, ecclesiastical music, languages, religious education, and intercultural and international relations.

On church-related colleges, he says, "A college could gain a reputation for developing Christian lawyers, Christian physicians, or Christian businessmen and occupy a position of great importance."

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Personal Religion Plus

The Catholic Accent in a June 14 editorial carried a concern which is so true it hurts. The editorial quotes Rabbi Balfour Brickner, director of the Commission on the Interfaith Activities of Reform Judaism. This is the rabbi whose public criticism of *Bridget Loves Bernie* stopped the TV show. Rabbi Brickner points out that Evangelical Fundamentalism has been judged and found wanting by Watergate.

Fundamentalism stresses religion is purely personal, a man's private affair which has nothing to do with or witness to public affairs. "It is, in its simplistic formula, the religion of conversion to Jesus in a private manner, which sadly leaves many of the moral and ethical details unresolved."

Continues the editorial, "What seems clear is that a lot of people involved in Watergate adhere to that kind of religion. They are Christians, in name at least, proclaiming

trust in God, and that they follow the American civil religious ethic, with moral and ethical duties of some kind. Yet their participation in lies, eavesdropping, burglary, character assassination shows that other moral principles are sometimes regarded as 'nonoperative.' It is true, the followers of this fundamentalism have grown silent in this Watergate period."

One of the striking and distressing things is that in the Mennonite Church which in the past stressed social ethics, and that Christianity is not only personal but speaks to how we relate to others, we find many members who are caught in purely personal Christianity.

Many have worked hard to tell us that we dare not separate personal salvation from social concern. We dare not accept the dichotomy of evangelism and social concern. Perhaps Watergate will help us believe it. — D.

Stress Our Likeness

I have observed there is a great unity in the church which we do well to stress. I know there are those who, it seems, love to speak of our differences and the polarizations of the church. It seems they get some kind of release by repeating what's wrong about the church. Perhaps it's more than mere release. It may well be that when we berate the church we are letting loose of hostility within which we have not let the Lord deal with. Our hatreds of persons and even of the church can become a much more active principle of action than our love for Christ and His body.

Time and again I've found that when we begin to list our agreements and disagreements we see that we are basically a unity. List the good things about the church alongside of the wrongs and see which list is larger. The church remains the pillar and foundation of truth. That is, the church is the body, under God, commissioned to provide the basis of truth and is the pillar to hold the truth high.

Sometime ago I received a gracious letter from a brother who not only felt differently about certain issues but also was rather harsh numerous times in his criticism.

"I realize," he said, "there are some things where we don't see eye to eye, however, I rejoice that there are many where we do, and for this we should be thankful."

Now that is the spirit we need. We could spend all our time surfacing a few differences. Although such should not be swept under the rug in an unwillingness to discuss and develop understandings, yet we must beware that we do not allow the devil to divide us over a few differences while all the time forgetting our great oneness.

So beware of the person who forever propounds our polarity and what is happening to the church. Give no comfort to those who with sad face rejoice in describing the dividedness of the church. Such may sometimes cast a spell of doom over those who listen and betray the fact that God still has His thousands who are faithful.

Edmund Burke's words come to mind, "Because half-a-dozen grasshoppers under a fern make the field ring with their important chink, whilst thousands of great cattle, reposing beneath the shadow of the British oak, chew the cud and are silent, pray do not imagine that those who make the noise are the only inhabitants of the field; or that they are in number. . . ." — D.



GOSPEL HERALD

August 7, 1973



You're a Parent, So Act Like One

by Betty Garton Ulrich

Recently I suggested to a group of women that Christian people must refuse to "cop out" on the responsibilities of their parental role, even when their adolescent children act as if their parents are from the Stone Age.

If you are fair and firm, someday your children will appreciate you. I quoted a friend who once said, "Your children will either hate you till they're 21 and love you the rest of their lives, or love you till they're 21 and hate you the rest of their lives!"

When I had finished, the lady who was presiding thanked me in the usual appropriate terms, then confided impulsively to the audience: "Well, finally it's been made clear to me why I always felt as if my daughter hated me until after she was married!" The burst of spontaneous laughter proved that she was not the only one there who had lived through the strange phenomenon of adolescent rebellion.

Several days later, I was with another group of women and, as an experiment, I used the same general statements about parents and children, merely as an aside in a talk which was not on that subject. Again, the same thing happened. Women came up afterward with comments, questions, and problems on the parent-child relationship! They were going through the same ambivalent feelings about their children that I have had with ours.

The general tenor of their remarks was, "Things are changing fast — everything's so permissive — much that seems generally accepted is not all right with me, yet my children make me feel that I'm the queer one — that 'all the kids can,

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except me. Do right and wrong really change? Or are some things only a matter of custom, not morality? Where do you draw the line?"

My word! They were trying to make me an instant expert on parent-child relationships just because I'd dared to mention the subject and offer a tentative suggestion! Well, I'm not an expert, and bringing up five children has mainly taught me that there are no pat answers.

But over the years some general guidelines have emerged, arrived at mostly by instinct and Christian common sense (that "Christian" is important, because just common sense can sometimes be the worst kind of nonsense). Here are ten well-tried tips that seem to have stood the test, at least in our family:

Never go against your own conscience just to curry favor with your children.

Submit your conscience to the test of God's guidance through His Spirit, so that what you think is conscience won't be just your prejudices.

It's much easier to start out firmly restrictive and loosen up as you go along, and as children mature, than to tighten up after you've gone overboard with permissiveness.

If your child has had complete freedom to come and go as he pleased, no questions asked, from fifth grade on, it's going to be too late when he's 16 to start demanding any accountability. And he'll be driving your car by then, too.

Never be pressured into allowing something you don't feel right about just because "all the other kids can."

Usually this isn't true, anyway; and even if it were, you are not responsible for "all the other kids." But you are responsible for your own!

Never be ashamed to let your convictions and even your likes and dislikes be known.

Our kids have known for years that five minutes of their favorite rock'n'roll music at top pitch will send both their parents straight to the ceiling and that said parents have no intention of being subjected to such assaults on their eardrums. As a result, the children play "their" music in their rooms at a decent volume and save the blasting for times when we are away from home.

We make no excuses or apologies for this. We are the parents and are providing the home; we have rights, too. Besides, kids see through the phoniness of pretending you

like their music, their dress styles, their muddled thinking.

I'm not, mind you, condemning their thinking. They're muddled because they're still trying to "get it all together." They ought to be muddled, if they're thinking at all. We parents don't have to further confuse them by acting as if everything is right just because they think it's right!

Insist on responsibilities to match privileges.

If Junior expects a weekly cash handout as his "due" for being part of the family, then his parents have a right to expect that he will do assigned chores for the same reason.

Do not allow your children or your own mistaken sense of Christian duty make you into a self-sacrificing doormat with a martyr complex.

One day our oldest daughter, who was working to help earn money for college, came home highly indignant and burst out, "Mom, I'm sure glad you and Dad have insisted on being *people* and not doormats!"

Then she told about the woman who worked next to her on a large switchboard: The woman was working to put her son through college. "But," said our daughter, "she hates every minute of it and expects everybody to sympathize with her and pat her on the back.

"And the worst is that her son, who *should* appreciate it, doesn't at all. I didn't tell his mother, but I know him from school. He thinks nothing of blowing \$20 on a date with a girl; and he isn't working at all. He's spoiled, that's what he is!"

From the time your children are little, do things together as a family.

The time will come when they will think "family doings" are boring and corny — and that's probably as it should be, for that's part of their many-sided efforts to gain independence. But what has been cemented over the years in

GOSPEL HERALD

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John M. Drescher, Editor

David E. Hostettler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

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shared family endeavors and outings and hobbies will be woven into their lives as the unconscious basis for bonds that will hold during the "independent" years. Eventually, these will be among their most precious memories and will serve as bridges for the mature relationship they will develop with you in their adulthood.

Don't try to act, look, and speak like your children in the mistaken belief that you can thus "identify" better with them.

If they can see through our pretending to like certain of their ways, think how ridiculous it must seem to them when we try to ape their ways!

Once when one of our daughters was about 15 and very concerned about being "with it," I said suddenly, as I regarded myself in a full-length mirror, "Oh, I look awful! I think I'll lose about 25 pounds, get a mini-skirt and high boots and a shag haircut!" Our daughter gasped, "Mom, don't you dare — you're a mother and you're supposed to look a little — well, matronly!"

That was a revelation to me. Kids want their parents to look like parents, not teenage pals! Their pretending to be ashamed of you in public and acting as if they don't know you is only part of their constant attempt to become emotionally divorced from the child-parent relationship as they struggle for maturity and independence. Don't take it personally!

If you want your children to be Christian people and really be guided by Christian principles, you'd better start early — preferably before they're born! — to think through what you believe and why.

Kids these days are released into a society in which morality is pretty much determined by what anyone wants to think it is. If you don't really see any valid reasons against your daughter's having one "meaningful relationship" after another (which, translated, means sexual) with a series of boys — or even one such relationship with any boy to whom she is not married — well, don't be surprised if she goes right ahead! And if she asks you what Christianity says about this and why — and you don't know or can't explain — well?

Be prepared for static and flak from your children when you try to use the above guidelines.

Indeed, be prepared at times for scathing criticism, sullen pouting, loud rebellion, cutting personal comments about your sanity, your mentality, your vintage. And be prepared for this to have appalling effects on your ego. Don't be surprised if you begin to wonder whether you're hopeless, incompetent, cruel, and dumb!

But when you hit this low ebb, try to remember that

your children are so wrapped up in their troubles and struggles with themselves and their puzzling, conflicting emotions, that it never once occurs to them that you are a person, with feelings and doubts and frustrations of your own. They don't mean to destroy your personality; they are only trying to develop their own!

Therefore, in good biblical terminology, "Stand fast!" If you can hold out until they reach the magic age of 21, they'll love you. At least, that's what my friend always claimed! And, in addition, as we've discovered, after they're 21, you experience a whole new relationship with them as adult-to-adult — they're beautiful people!



Moderator's Corner

Harrisonburg 73

The General Assembly of the Mennonite Church

As the time gap closes, concern for a meaningful encounter at Assembly 73 increases. The program booklet has been printed, the report manual is off the press, and the "Assembly Workbook" has been mailed to the delegates. Overseas fraternal delegates have been invited; fraternal delegates from sister denominations in North America are registering.

Arrangements have been made in the Shenandoah Valley for the presence of from 4,000-5,000 members of the Mennonite Church. The tents were erected, the many needed rooms arranged and ready, meal planning, tours, and a hundred and one other items taken care of.

All of these things, as needful as they are, can be futile attempts unless the Spirit of Christ is pleased to work through us and among us.

Let me invite the entire Mennonite constituency to pray for Assembly 73. May our prayer be that Assembly 73 might become a time of fellowship, encounter, and growth. Pray also that there might develop a new sense of awareness of each other and of the call of Christ to a meaningful mission in our world in these last days.

We invite each of you to Assembly 73 at Harrisonburg, Virginia. Don't miss this first full-fledged, historical assembly of the Mennonite brotherhood of North America. Plan Assembly 73 into your schedule. Make it a time of vacation and inspiration. See the valley, fellowship with friends, and hear the voice of God.

We invite you to both pray for Assembly 73 and attend. However, if you cannot attend, please place Assembly 73 on your daily prayer list.

I want to extend special thanks to the editor of the *Gospel Herald* for the opportunity of using this church paper to keep you informed in relation to Assembly 73 during the past months. — A. Don Augsburger, moderator, Mennonite General Assembly

The Other Side

by Katie Funk Wiebe

The setting: A new home in the suburbs, two children through college, two cars and a boat in the garage, a dog and a riding mower in the backyard.

Just when some people are getting comfortable and secure after struggling for over twenty years to make it, someone comes along and asks an irritating question like: "What does living as a Christian mean for someone other than the rich, the well educated, and the happily married?" or, "Why does Christianity, which began as a religion of the poor, have so little ability to communicate its meaning to anyone other than the middle class and rich people?" or, "Can a person today be poor and still be a 'successful' Christian?"

The right to choose one's own lifestyle is being heard on all sides these days. Does the Christian also have this right, or does Scripture give him some clear guidelines?

When the radicals of the faith talk about a distinctly Christian lifestyle, they usually mean to "downstyle" — to make life simpler in terms of housing, food, clothing, and recreation. Yet what can a person do who has already been downstyled to living on welfare or minimum social security, to eating beans and oatmeal, and to wearing secondhand clothes?

Can Christianity still be meaningful to such people? How can the rich Christian demonstrate to the poor person that Christ is Lord of his life through his lifestyle?

The Other Side, a little magazine with a bold voice, keeps asking questions like these. It dares to believe the "cliches of Christian radicalism": Christ is Lord of all. That means the Christian's lifestyle should be radically different from the non-Christian's. Because he has been born again, no longer should he follow the world's agenda.

Its editor dares to keep asking how one can translate Christianity into concrete terms so that the people on the other side of prosperity and success will grasp it.

A recent issue of this little periodical carried several articles on the subject of lifestyle. Ponder these statements taken from several of them.

On Community:

"Sadly enough it is possible to be an active, devoted, doctrinally correct group of Christians without being a Christian community, and that is what has happened in many churches today. . . . Even the most devout Christians are usually free-lance Christians. . . . And it's a rare church in these days where enough free-lance Christians get going in the same direction." — Dave and Meta Jackson.

On Work:

"In our world a man's worth is determined by his work. The aim of life — whether you are conservative or liberal,

young or old, Christian or non-Christian — is to keep the wheels moving in order to earn more money in order to spend more money in order to raise your standard of living in order to get another car in order to live in heaven." — Wesley Mast.

On Religious Conventions:

"The site is usually a plush motel in a safe part of a major city or suburb. The freeway is nearby for the convenience of out-of-town dignitaries in Hertz and Avis rent-a-cars. . . . The atmosphere is light and the shout of glad recognition is heard in hallway and foyer. Badges soon blossom on well-tailored suits. . . . Any veteran of these meetings will recognize most of the people without a program, for when the saints get together these days, the ledger reads like a who's who in American religion. . . . The striking thing about these conclaves is the absence of 'the lame, the halt, and the blind.' Those who pray and those who preach are not recruited from the ranks of the poor . . . the marginal people are not here . . . the people Jesus always had trouble with, namely the powerful and the wealthy, are those whom this crowd chooses." — Bill Pannell.

On Christian Journalism:

Christian journalism "should have a different approach to status and power. Production by a community would help break down the 'editor-in-chief idea,' the employer-employee relationship, the man and his woman secretary straitjacket. . . . If Jesus had had an advisory board, it would have been composed of fishermen, publicans, former prostitutes, and other nobodies. . . .

"In a real way no Christian magazine does its job as well as anti-Christian *Playboy* does its. . . .

"A Christian magazine will avoid simplistic answers, sensationalism, squeamishness, and distortion as totally as the Bible avoids them. It will have hard-nosed reporting, telling the painful truth even about its friends, even as the Bible does. It will be relentlessly thorough, consistent, and honest, even if it shows its own mistakes. It will be open, unpretentious, without guile, without cliches. It will not be anyone's ego trip . . . its goal will be action and change — whether the action and change come or not." — Fred A. Alexander.

If you find your interest aroused, write *The Other Side*. Fred A. Alexander, Box 158, Savannah, Ohio 44874, for a sample copy. If you find its words too strong, try several hours of "As the World Turns" or an Elvis Presley movie as a purge. They will get the aftertaste of the other side out of your mouth in a hurry.



Does My Coat Provoke Jealousy?

by Donald R. Jacobs

A white brother prayed a prayer at the South African Congress on Evangelism which started my thinker turning. It was something like this. "Help us to see that our coat of many colors is dividing us from our brothers. May we dip it in the red blood of Calvary." That is beautiful.

The whites in South Africa do indeed have a coat of many colors, their great green farms and bustling, sparkling cities, and their educational and economic institutions. They have, in a sense, been given these by God. Of course, much of what they got is at the expense of the African people. But, giving them the benefit of the doubt, they were given their coat of many colors by the Father. That coat of many colors is very nice; it beautifies their lives and gives them a cozy sense of security.

But what about their many brothers who do not have such a coat? The gift of the Father then becomes the bone of contention. Eventually, the time comes when their African brothers cannot stand the sight of that coat because it reminds them of their inferiority and they come to hate it. They would like to have coats just like it because they too wish to be recognized and esteemed. This desire is entirely normal and good.

The question that faces the brothers is one of methodology: how do they deal with the coat? Shall they try to make copies with their own hands which look every bit as good? This would allow Joseph to keep his. But they have no assurance that they can make one as good.

They could just try to forget about it altogether. The problem is, Joseph sports it about, even when he is out hiking. He will not let them forget it. Even if he keeps it in his closet, they and he know it is there.


One thing they could do would be to forgive their father for favoring Joseph. That would help some, but it would also mean that Joseph would forever and ever have a badge of superiority. It is Joseph who needs humbling, they feel, not the father, so why forgive the father?

Only one option is open to them, to catch Joseph off guard, take his lovely coat by force, tear it with sharp rocks and dip it in blood. Violence!

If you cannot make your own coat, if you cannot forget that you do not have one, and if you cannot forgive your father for favoring your brother, there is only one way out and that way is the way of violence.

What should Joseph do? This was the kernel of the South African white man's prayer. He had pondered Joseph and he got his answer; he must deal with the coat. He realized that he either had to give it away, the answer Jesus gave to the rich young ruler, or he could share it, or destroy it. His answer was simply, "Help me to dip it in the blood of Jesus." And this may, after all, be the best an-

swer, for if the symbol of contention is under the lordship of Jesus Christ, then pride and arrogance on the one side, and fear and mistrust on the other can be repented of and a way will be found to brotherhood.


We all have our signs of privilege, our coats of many colors, which cause jealousy and hatred in others. The Father did not mean it to be that way. Let us dip them in the blood of Jesus lest they be defiled with blood less precious. 

Unto the Least of These . . .

by Jean H. Brydge

I knew you first when I had just a simple faith
And you chided me because I did not comprehend all the
ideologies and theologies,
And I really felt inferior. Humbly, I thought,
"Oh, if I could but have your knowledge" —
And so I tried. Each Sunday we sang your songs,
And prayed your prayers, and I tried to be as great a
Christian as you.

At home, I still sang those rich old hymns from my past
And said my childlike prayers — but I kept trying;
Striving to measure up to your standards.
Then trouble came to my life. Trouble as I had never
known it — had not even imagined it.
And I came to you. Crushed and sad, I brought you my
flowing tears but you had no time to comfort me —
You were busy doing good!
I brought you my shattered dreams and you brushed me
aside —
You were reading your Bible and meditating!
I brought you my lonely aching heart pleading for your
love — and you said to call next week.
Feebly I groped for your strong hand — seeking strength —
But both of your hands tightly held your contribution
envelopes — and you could not reach me.

And I went home in utter desolation, steeped in despair
and alone.
Then God's voice spoke to me: "For God so loved the
world"
And light broke through the darkness. What words could be
simpler than those!
Suddenly I knew — I had been trying to acquire religion —
What I really needed was just a simple faith. 

Women: In God's Plan and Man's World

by Dorothy Yoder Nyce

Then God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish . . . birds . . . cattle . . . all the earth . . . every creeping thing. . . . So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them. . . . Genesis 1:26-28, RSV

. . . then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. . . . The Lord God took the man and put him in the garden of Eden to till it and keep it. . . . Then the Lord God said, "It is not good that the man should be alone; I will make him a helper fit for him." . . . So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh; and the rib which the Lord God had taken from the man he made into a woman and brought her to the man. Genesis 2:7, 15, 18, 20-22, RSV

Each creation account must be interpreted in relation to the other. Neither story dare be discarded or emphasized at the expense of the other. How we interpret affects how we: anticipate and evaluate male/female contributions to family, church, and society; teach children's Sunday school curriculum materials; respond to Equal Rights Amendment; contribute to increasing divorce rates; judge single adults; decide who shall be given church assignments.

Theologian Helmut Thielicke concludes that the Genesis 1 Creation account states we are: (1) created to have dominion over the earth; (2) made to live in the relation of man and woman, (3) images and likenesses of the divine being.¹ Letty Russell states that this version gives no reason to think that women participate in the image of God in any way different from men or that male/female exercise of dominion is other than corporate. They are created to live in dependence on each other and God with the same assignment: being God's representatives in ruling over the rest of creation.

Ancient Middle East Creation stories are reflected in the Genesis 2 and 3 version, according to Russell. Whereas

the primeval dragon contended for control of creation and the mother goddess symbolized fertility and life, here the Lord God is the *sole* source of life and creation. In this story the dragon is demoted to a snake, condemned to crawl on his belly, and the mother goddess figure, instead of creating, is created second. The concern of the story is not to blame woman for sin or to picture her as inferior (because of being created later than and from man), but to counter the competing area fertility religions. "The intent is to establish once and for all that the Lord of creation and history transcends both creation and history and is *beyond* all distinctions between male and female."²

The relationship between man and woman in this account is clearly one of mutual helpfulness. "It is not good that the man should be alone"/without companionship suggests that the helper (the same word often used in the Old Testament to describe God) will "complete" or "make whole." Dietrich Bonhoeffer clarifies this: "Man is not alone, he is in duality and it is in this dependence on the other that his creatureliness consists."³ Or as F. X. Arnold expresses it: "In the duality and unity of man and woman, mankind is most truly the image of God."⁴

Yet history, ancient and recent, perpetuates sexual distinction, privilege, and restriction. We emphasize erroneous explanations of Genesis 2 at the expense of the clarity of chapter 1 because we need to blame someone for the Fall of chapter 3. So why not conclude that male is superior because created first and female inferior because seduced first? The intent of the creation accounts, however, is for neither to be superior or inferior.

As we continue to overemphasize misinterpretations and intentionally ignore or minimize equal male/female responsibility for being the image of God, we deprive all of mankind from becoming the *whole* people God intends us to be.

Additional articles in this series will examine: (1) the Fall and continued characteristics of fallenness and (2) the attempt Jesus made to restore wholeness for God's men and women.

1. Helmut Thielicke, *How the World Began*, p. 63.

2. Letty Mandeville Russell, "Women's Liberation in a Biblical Perspective," *Concern*, May-June 1971, pp. 5-7.

3. Dietrich Bonhoeffer, *Creation and Fall*, A Theological Interpretation of Genesis 1-3, p. 36.

4. F. X. Arnold, *Woman and Man*, p. 18.

WATER: 3 CENTS A GLASS



Today a youngster
sat at the lunch counter,
two stools away from me. He put two,
then three pennies on the counter.

"What can you buy for three cents?"
the man between us asked.

"Water."

"What? Water?
Do they charge you for water here?"

"Yes."

Jesus also asked for a drink of water
(John 4:7).

He offered the woman at the well a spring
of living water. Her thirst was met.
Many Samaritans from that city believed
in Him from her testimony.

So it is today. The gift freely given reaches
people's thirst. Christ is the living water.
Our response of love may be giving a percent
of our income, assuming a special project,
working in our own area, being available
for another assignment. Give thanks to
God for living water! And vessels.

MENNONITE BOARD OF MISSIONS

Box 370 Elkhart, Indiana 46514

Upper Peninsula Hosts District Conference

With 11,660 members, the Indiana-Michigan district conference is the third largest in the Mennonite Church. One hundred and ninety-two of those members are in nine congregations on the Upper Peninsula of Michigan, north of the Straits of Mackinac. The conference met here for its annual sessions on July 19-22 at Engadine. Present were 102 delegates, with a total of 336 persons registered.

A Mennonite church conference is part family reunion, part "political" rally, and part Board meeting, with reports and strategy projections. To this observer, the following aspects of the meeting proved of interest.

1. The place of meeting. Indiana-Michigan churches are located from northern Michigan to southern Indiana, a distance of some 800 miles. (The conference also has churches in Kentucky, and one in Florida.) But the largest concentration of congregations is in Elkhart County and here is where the leaders and activities tend to reside.

This year the conference broke with tradition and met near the northern edge of the district. One person said the meeting changed his view of the churches above the straits. Not all Indiana-Michigan leaders have been sure that planting churches in a thinly populated area has been good strategy, but meeting there helped to give a better feeling about them. Special music in the conference by a wide variety of groups from the U.P. churches helped to establish that U.P. Mennonites are real people. Their hospitality aided also.

2. Topics discussed. There were three main elements in the conference program: (1) a Bible study theme, "Utilizing the Gifts of God in the Church"; (2) a topics theme, "Meeting the Issues Confronting the Church"; (3) business sessions. Guest minister David Derstine from Blooming Glen, Pa., spoke three times on issues related to the family, the life of the church, and the church's relation to the world. Speakers from within the conference did the Bible expositions, and others spoke on the recruitment of ministers, the development of house churches, the interpretation of the Scriptures, and the role of women.

All speakers addressed their topics with

vigor and eloquence (oratory is alive and well here). All topics discussed were important ones, but two were notable, for they seemed particularly important for their place in conference life and thought: (1) the role of the pastor and (2) the role of women in the church.

Evidence on the first topic was varied. An address by Church Life Commission secretary Dean Brubaker reported a shortage of pastors and called for a recruitment program to fill the ranks. He also asked for a positive attitude toward the ministry for the benefit of young prospects.

Aligned with this was a public conversation among pastors affirming their self-worth and recognizing the need to face the built-in problems between pastors and congregations. In partial contradiction to these concerns, 17 newly licensed, ordained, and assigned ministers were introduced during the sessions.

Speaker on the role of women in the church was Beulah Kauffman, the soft-voiced executive secretary of the Women's Missionary and Service Commission. Mrs. Kauffman complained a little about the title assigned her: "Maximizing the Service of Women," for she held that service of women suggests quilting, cooking, and taking care of children. Mennonite women are willing to do these, she said, but they are capable of more and their other capabilities need to be recognized also.

3. Some items of business. Business actions that interested this visitor included the following:

a. Approval to make available three seminary student scholarships of \$250 per year. Described by some as mere tokenism, the program was seen by others as a vote of confidence in the student and seminary education.

b. Approval of the appointment of Roy S. Koch as Conference Minister for another year. At the same time concern was expressed about the danger of overloading him with conference "chores" and the problem of conflict in roles for a person in this assignment. Shall he be an administrator involved in the potential conflict of conference affairs or shall he be a counselor to pastors with no power over them?

c. Approval for the appointment of Sherman Kauffman as a Conference Youth

Minister (one-half time) and conference Voluntary Service counselor (one-half time).

d. Approval of a \$20,000 increase in the proposed budget to provide for the addition of two pastor-service workers in Saginaw, Mich. The two Mennonite churches in Saginaw face the usual urban problems. At present only one of the pastors is supported to work in the church and vision is emerging for additional community services and evangelistic efforts which these churches may supply.

e. Approval of two additional members on the conference executive committee: Clarence Troyer from northern Michigan and Tobias Slabaugh from southern Indiana. For a one-year experiment, the committee will meet only quarterly instead of monthly to save travel time and mileage. The addition of these two representatives from the extremities is an attempt to acknowledge that not all good people come out of Elkhart County. — Daniel Hertzler

Research in Religion and Communism



Margaret, Natasha, and Walter Sawatsky. Walter will serve as research scholar with the Center for the Study of Religion and Communism in London, England.

A new venture for Mennonite Central Committee with the Center for the Study of Religion and Communism (CSRC) in London, England, will begin this fall. Walter Sawatsky, Winnipeg, Man., has accepted an MCC assignment as research scholar for the Center.

The Center was founded in 1970 to fill a gap in supplying much needed, reliable information on religion and the church in communist countries. In its official statement CSRC says the aim of the Center is "to carry out an extensive and objective study of the state of religious communities and religious worship in countries under communist rule, and

of the relation between religion and communism in general."

The purpose of the Center is then to provide information to churches, universities, and legitimate organizations. The Center will do this through books, journals, press releases, lectures, and broadcasts. A library and comprehensive documentation is being built up at the Center. The planners hope this activity will advance human rights and religious freedom.

CSRC publishes its own bimonthly paper called "Religion in Communist Lands." The first issue of 9,000 copies came off the press in February. Three issues have appeared.

Michael Bourdeaux, who has spent one year in the Soviet Union, is director of the Center. He is also on the research staff of the Royal Institute of International Affairs in London. His publications include a book on the Baptists titled *Religious Ferment in Russia; Patriarch and Prophets*, which deals with the Russian Orthodox Church; *Optum of the People*; and *Faith on Trial in Russia*, a popular account of the Russian Baptists with special emphasis on the dissidents.

As director of CSRC, Bourdeaux is responsible to a council of management made up of interested and eminent persons in religious, educational, and other fields.

In correspondence about the possibility of MCC cooperating with the CSRC Bourdeaux wrote, "The CSRC would require people of PhD caliber . . . who would be seconded by their sponsors to the Center for not less than three years. Such a person would probably have an academic project of his own in hand related to religion and communism and would pursue it at the Center. In addition part of his time would be spent helping the Center to expand the range of its own work. . . ."

When looking for a suitable candidate MCC kept in mind the Center's requirements and added one of its own, notably that he would have to have both feet in the church.

Walter Sawatsky, who handles the Russian and German languages and reads French, is a PhD candidate in Russian history at the University of Minnesota, with special emphasis on 19th-century religious history. Sawatsky says, "I have long had an interest in the state of religion in Russia. I feel strongly that in the same way that we must look at tsarist Russia to give depth to our understanding of Soviet Russia, so we must look at religion in tsarist Russia to understand more fully current problems."

When asked about his relationship to the church Sawatsky replied, "I assure you that I am an Anabaptist-Mennonite

'with both feet in the church.' " He and his wife, Margaret, are members of the Evangelical Mennonite Mission Conference (EMMC) of Canada, and belong to the Gospel Mennonite Church in Winnipeg, Man. They have one daughter, Natasha.

In April and May of this year, Walter and Margaret Sawatsky visited the Soviet Union in connection with his PhD research project. They visited churches in Leningrad, Moscow, Novosibirsk, Tashkent, and Alma Ata. Their assignment at the CSRC in London will begin in September.

MCC Self-Study to Hold Workshop Conference

Seventy to eighty Mennonite Central Committee members and delegates will meet Oct. 31 to Nov. 2 to study and discuss the future direction of MCC as a part of the 1972-74 Self-Study. The workshop conference will be held at the Cabrini Contact Center, six miles from O'Hare Airport, Chicago.

This special meeting of the MCC, based on action of the 1973 Annual Meeting, is an invitational meeting involving the 34 MCC members, an equal number of conference and MCC (Canada) selected participants, and some MCC staff and resource persons.

The Cabrini Center is administered by a Catholic order for conferences and retreats. The wooded campus setting provides facilities for up to 80 guests.

During the past year the 53-year-old MCC has been engaged in a self-study under the direction of the Executive Committee with Robert Kreider as study director. At the Jan. 20 annual meeting in Leamington, Ont., plans were approved for a two-day meeting "to review the findings from the issues identified in the self-study." The annual meeting listed as topics for study: mission, functions, resources, role, authorizations, organizational structure, representation, goals, and priorities.

The special meeting has been asked to prepare recommendations on MCC's future for consideration at the next annual meeting, Jan. 18 and 19, 1974, at Hillsboro, Kan.

In a May 22 planning session, attended by the MCC Executive Committee and six additional conference representatives, "critical issues" were selected for study at the Oct.-Nov. meeting. The following were selected from a series of issues identified by MCC members and some ninety others in response to a questionnaire sent out in February:

1. Mission, service, and evangelism — interrelationships.
2. Structures for decision-making: or-

ganizational alternatives, multinational patterns, and regional patterns.

3. Resources: How shall the financial and material aid support for MCC be encouraged and controlled? How shall personnel be selected, placed, and received back?

4. The continuing evaluation process.

5. Continuing tasks: What are unfinished administrative tasks? What are unfinished policy tasks?

Preparatory papers are being written on seven topics related to these issues.

Offender Seminar Set on West Coast

A regional inter-Mennonite seminar on offender ministries is planned Oct. 12 and 13 at the Mennonite Brethren Church offices in Fresno, Calif.

The seminar will discuss existing conditions, problems, and programs relating to offenders, the extent of congregations' responsibility to serve offenders, and concrete suggestions on how congregations might be involved in serving offenders.

The program will include visits to institutions and programs working with offenders, a biblical-theological discussion on the church's mission to offenders, resource persons who will share what others are doing to help.

Among the sponsoring groups for the seminar are Mennonite Central Committee (West Coast Region); Pacific District Conference, Mennonite Brethren Church; Pacific District Conference, General Conference Mennonite Church; Pacific Coast Conference, Mennonite Church; Southwest Conference, Mennonite Church; Pacific Conference, Brethren in Christ Church; Pacific College and Mennonite Brethren Biblical Seminary, Fresno, Calif.; Kings View Hospital, Reedley, Calif.; and Mennonite Mental Health Services.

Christophany

Eight students from Hesston College, three freshmen and five sophomores, belong to a singing, sharing group called "Christophany," a Greek term meaning God shows Himself to and through man. During the past year, they made weekend trips to neighboring states, as well as a spring tour to the Dakotas and Minnesota, leading worship in churches and meeting with youth groups.

Their purpose: "We want to share some of the joy and excitement we have found in the Christian life. We hope these feelings will be contagious and those who haven't experienced it will desire it."

Beginning on Aug. 12 the Christophanies will tour in Pennsylvania, Ohio, and Indiana with a concluding stop at Grand Rapids, Mich., for the Youth Convention.



Members in the group are (l. to r.): Front row: Judy Weaver, Goshen, Ind.; Beth Frye, Wakarusa, Ind.; Kathy Headings, Bellefontaine, Ohio; Michele Miller, Goshen, Ind. Back row: Dave Shank, Sterling, Ill.; Hurt Horst, Hesston, Kan.; Ethan Lehman, Dalton, Ohio; John Sharp, Belleville, Pa.

Days and places for the tour during August are: Locust Grove, Belleville, Pa., 12; Bart, Lancaster, Pa., 13; Oak Grove, Smithville, Ohio, 14; Kidron, Kidron, Ohio, 15; Beach, Louisville, Ohio, 16; South Union, West Liberty, Ohio, 17; Yellow Creek, Goshen, Ind., and MYF Convention, p.m., Grand Rapids, Mich., 19. ●

Puerto Rico Visitors Find Fellowship

For nine visitors from Puerto Rico the life and work of Mennonites in North America comes a little closer home.

From June 14 to July 5 the nine visited communities from Philadelphia, Pa.; to Niagara Falls, Toronto, and Kitchener, Ont.; to Goshen and Elkhart, Ind.; to Bluffton, West Liberty, and Orrville, Ohio; to Harrisonburg and Williamsburg, Va.; to Washington, D.C., and then back to the island via Philadelphia.

Many persons in the group had studied Mennonite and Anabaptist history in Wednesday evening Bible studies and wanted to get a closer look at what's happening among some Mennonites in Canada and continental USA. Richard Umble, who had just completed a term of Voluntary Service with Mennonite Board of Missions on the island, served as trip guide and coordinator.

Hillsboro to Host MCC Annual Meeting

"I don't want to go back to Chicago" was the candid remark of one person at the MCC Annual Meeting in Leamington, Ont., last January. Chicago had been the traditional place of MCC Annual Meetings for more than 25 years.

Comments of that kind led to an invitation from Mennonite leaders in Hillsboro, Kan., to hold the next annual meeting there, Jan. 17-19, 1974.

"We have consulted and are agreed that we would like to take the responsibility for seeing that the MCC Annual Meeting 1974 will be adequately hosted in our area," wrote Vernon R. Wiebe, general secretary of Mennonite Brethren Missions/Services. Hillsboro, Kan., is not only the headquarters of the MB conference, but also the home of Tabor College and five Mennonite churches.

When Vernon Wiebe wrote on behalf of the Mennonite churches in Hillsboro, we rejoiced that once more we would go to the grass roots, to our constituency, rather than to a hotel in a metropolis.

There is much to be said for meeting in a hotel in Chicago. It is centrally located and everything is under one roof. But these physical advantages and creature comforts are a poor substitute for being among the people who make MCC possible.

Peabody Club on the Move, Washington, D.C.

The club program of Peabody Street Mennonite Church, Washington, D.C., is growing so rapidly that the present facilities are inadequate.

The clubs meet in the basement of the church building and provide recreation and Bible study for the neighborhood children. Young people over ten years of age attend club on Monday evening and children under ten attend club on Wednesday evening.

Chester Wenger, Home Missions secre-

tary reports, "There is a total of 70 children registered, but not nearly all of them are regular in attendance."

Speaking about the inadequate facilities, Wenger notes, "The urgency is the club work. The room is often packed and there is insufficient space for Sunday school."

Members of Peabody Street Mennonite Church are investigating possible ways of solving the problem. The congregation has a building fund of \$5,700. The group has been actively participating in fund raising projects such as bake sales.

Spearheading the club program is a team of persons including Anna Mary Hess, Elsie Martin, Edith Charles, Dennis Eby, and Anna Fox. Dennis Eby is a VSer and the four girls, who support themselves by full-time jobs, give evenings to the club work.

Musical at Assembly 73



Oberkils toil too much.

The coordinators of Assembly 73 have invited the cast of the musical *Play-Ground* to perform Aug. 9 and 10 in Harrisonburg, Va. The play, written and directed by Bob Hostetter, was originally presented by Hesston College during its Mennonite festival week in May. Hostetter is instructor in communication arts at Hesston. This is his third play, second musical.

Play-Ground includes eleven original songs composed by Randy Zercher, Steve Conrad, Dan Bumstead, and Wendell Amstutz. Zercher, Hesston music professor, also directs the music for the production. Conrad, Amstutz, and Bumstead were students at Hesston College last year.

The play is a fun/serious investigation of the tension between play and the "Protestant work ethic!" — How to be aware, to care, and yet to laugh, enjoy life. The setting is the playground of an international orphanage.

Persons attending the first performances were well impressed.

Brooklyn Congregation Marks 15th Anniversary

The First Mennonite Church of Brooklyn (*La Primera Iglesia Evangelica Mennonita de Brooklyn*), pastored by Guillermo Torres, celebrated its fifteenth anniversary in special services June 14-17.

Guest minister for the occasion was Lester T. Hershey, Aibonito, P.R., founder and director of Mennonite Broadcast's Spanish radio program, "Luz y Verdad."

Membership at First Mennonite numbers 30, but the attendance is usually more than double that figure. Since about 1965, the congregation has worshiped at 23 Sumner Avenue in a building originally built as a Jewish synagogue. The sanctuary is a long narrow rectangle surrounded by a three-row gallery. A full basement features classroom space, a kitchen, and the pastor's study.

The small congregation has enjoyed a high level of financial support from its participants—with offerings running about \$10,000 annually. In addition, an almost equal amount has been provided in recent years by the Atlantic States District and Mennonite Board of Missions, Elkhart, Ind. Included in the congregation's budget is partial support of Mrs. Luz Cubilete, who has a significant ministry as a community "missionary" or parish worker.

The congregation has also been saving funds for the purchase of a passenger van to provide transportation for persons in the community who are reluctant to walk the streets to and from evening services or who otherwise need transportation. A recent grant of \$500 from the Ohio and Eastern Conference Compassion Fund has assisted in meeting the goal.

Machinery for Belize

"Machinery Shipment 1973," a project of the members of the Paradise-Hershey District of the Lancaster Conference Mennonites, recently enriched the lives of participants and provided Mennonite colonies in Belize (formerly British Honduras) with much-needed farm machinery and household appliances.

The project was begun in early 1973 when Eastern Board prompted a local group headed by John Metzler to help supply the Mennonite colonies with used farm machinery and household appliances, items which are extremely expensive in Belize when purchased new, and nearly unavailable in used condition.

Following receipt of machinery orders from Belize, district members began to send equipment from many places to be stored on the farm of Melvin Groff. In late February, 25 men weighed, labeled,

disassembled, and packed two corn planters, four cultivators, three plows, one engine, one sewing machine, one platform scales, 21 corn shovels, one gas stove, and 16 washing machines stuffed with yard goods and quilt patches donated by the sisters of the district.

After a lengthy wait at the dock, the shipment was packed on a large ocean freighter and eventually made its way to the harbor of Belize City in April. In the following weeks, Mennonite Colony farmers came to the Mennonite Center to purchase equipment they had long waited for.

Changing of the Guard at Mission Board

Becky Miller, of Elkhart, Ind., has been named administrative assistant to H. Ernest Bennett at Mennonite Board of Missions. She is not new to the work of MBM.

Rhea Zimmerman, another Board veteran, was appointed office coordinator for Out-

Spokin', a biking program sponsored by the relief and service office.

Joining the staff as an administrative assistant in the relief and service office is Linda Alderfer of Cleveland, Ohio, and formerly of Harleysville, Pa. Also, in the same office, Phyllis Crider of Shippensburg, Pa., has been hired as a secretary.

Other secretaries employed were: Sarah Conrad, of Wakarusa, Ind., in the Health and Welfare Division and Home Bible Studies office; Karen Hallis, of Twinsburg, Ohio, as mail clerk and secretary in audio-visuals; Ellen Welty, of Elkhart, as secretary in the student service office; Cindy Slabaugh, of Nappanee, Ind., as secretary in information services.

Fern Mast, of Millersburg, Ind., joined the staff as a bookkeeper in the business office.

Diane Holsopple, of Holmes County, Ohio, has been named to the staff of Mennonite Broadcasts, Inc., as receptionist and switchboard operator. Sue Lynn Bontrager, of Harrisonburg, Va., will work at MBI as a clerical assistant for Choice Books.

New Missionaries Sent, Salunga

Fifty-five persons participated in an orientation for overseas personnel of the Eastern Board of Missions July 2-7. Twenty newly appointed missionaries met at Eastern Board headquarters, Salunga, Pa., for two days and then went to Camp Hebron, Halifax, Pa., where they were joined by 35 missionaries on furlough. Vernon Wiebe, general secretary of Mennonite Brethren Mission Board, Hillsboro, Kan., was the main speaker. Luke Martin, missionary to Vietnam, led a study from the Book of Acts. Hershey Leaman, missionary to Kenya, discussed matters that arise in transcultural relations.

Newly appointed missionaries are: (Front)

left to right, Duane Bishop, Vietnam; J. Augspurger, Kenya; Dale Ressler, Tanzania. (Middle) Vivian Beachy, Ethiopia; Ethel Ranck, Kenya; Linda Landis, Honduras; Vera Reed, Kenya; Jeanette Bontrager, Honduras; Lola Slagell, Belize (formerly British Honduras). (Back) Joyce and Ron Moyer, Kenya; Elmer Landis, Honduras; Herb Reed, Kenya; Herman Bontrager, Honduras; J. D. Stahl, Vietnam; Warren and Melissa Slagell, Belize; Alton and Lois Longenecker, Kenya.

Missing from picture: Elizabeth Augspurger, Kenya; Marian Buckwalter, Kenya; and William and Lois Ellen Davidson, Tanzania.





Appointed by Conservative Conference

Back row (l. to r.) Dan Byler, West Liberty, Ohio; Larry Beitzel, Springs, Pa.; Dave Diller, Hartville, Ohio; Cal Maust, Pigeon, Mich.; Allen Imhoff, Wooster, Ohio; and Ron Helmuth, Sarasota, Fla.

Front row (l. to r.) Ellen Horst, Mohn-ton, Pa.; Lloyd Kuhns, Arthur, Ill.; Arlo Schmidt, Carlton, Pa.; Judi Horst, Stanley, Va.; and Elaine and Clyde Hol-linger, New Cumberland, Pa.

Assignments are to Latin America loca-tions in Costa Rica, Nicaragua, and Co-lombia with the exception of the Holling-ers who are assigned to Espelkamp,

Germany, Rosedale Mennonite Missions is the official arm of evangelism for the Conservative Conference, Irwin, Ohio.

Themes on Student Seminar Announced

The themes for 1973 Mennonite Gradu-ate Student Seminar are announced by the director, Helmut Harder. Harder is associate professor in theology at Canadi-an Mennonite Bible College, Winnipeg, Man.

Resource persons and their themes in-clude Walter Klaassen, "Anabaptism: A Look at Our History"; John Lapp, "The Gospel of Peace in the Midst of World

Affairs"; Willard Swartley, "Holy History and Christian Self-Understanding" (Gospel of Mark); Perry Yoder, "Biblical Thought (Old Testament) and Modern World-Views."

The seminar will be held for up to 30 graduate students at Youth Village, Mich., Aug. 18-28. Youth Village is a camp in southern Michigan near White Pigeon. Current registration stands at 18.

Harder, in addition to directing the seminar, will lead a discussion on "Theology of Hope and the Gospel of Peace." Virgil J. Brenneman will speak to "Christian Faith in the Midst of Plural-ism." A focus on "Faith and Witness on the University Campus" will provide the framework for two final days of sharing, defining, and resolving questions which emerge during the seminar.

Three major presentations are slated each day for eight days of the seminar.

The major cost of the seminar is under-written by the sponsoring Student Ser-vices Committees of several Mennonite groups. Cost of registration and room and board is approximately \$40. Graduate students interested in participating may obtain more information and a program outline by writing Summer Seminar, Box 370, Elkhart, Ind. 46514, telephone (219) 522-2630.

Emma LaRoque Traveling, Journalistic Assignment

Emma LaRoque, a metis Cree Indian originally from Alberta, Canada, is spending the summer in a journalistic assignment in connection with Mennonite and Brethren in Christ conferences and coordinated by Mennonite Central Committee.

Through her articles Emma will try to reflect the spirit of contemporary Indians and present their mood and needs to a predominantly white Mennonite Church. Part of her task will be to suggest ways that the Mennonites can best carry out their responsibilities to Indians and other oppressed people.

GC Overseers Report on Church Meetings

At a two-day meeting in June, the 11-member Goshen College Board of Over-seers reported to college administrators the results of special area hearings held throughout the church last winter and spring.

The Board told the college that the church appreciated the opportunity at the area meetings to be candid and open. It was from a base of good will and ac-ceptance of college program. Board mem-bers said, that constituents felt free to suggest areas where improvements are needed and where more understanding



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PROVIDENT BOOKSTORE

is needed between church and college.

Robert S. Gotwals, chairman of the Board, in his summary, said:

"1. Church people want to become better acquainted with Goshen College faculty.

"2. Quality of spiritual life is the one most important and distinctive value of a Christian college. This bears on faculty-student relationships, as well as general campus tone.

"3. Teaching of Bible is an extremely important undertaking and must be done with clarity and sensitivity.

"4. The Christian college may be the one place where students can be introduced to a disciplined style of life in the brotherhood community.

"5. How can a Mennonite college best serve the needs of minority groups?"

Gotwals said the college administration is taking the counsel of the church seriously and will be discussing it with the faculty. He also called on the Board and the church to undergird the college in its efforts to be a servant of the Mennonite Church.

The meetings throughout the church with constituents was an official project of the Board last year. Each of the 24 area meetings was conducted with at least one Board member and one college representative present.

A total of 508 pastors, church council chairmen, and parents attended, representing 136 congregations of the 349 in GC's constituency conferences: Illinois, Indiana-Michigan, Ohio and Eastern, Allegheny, Franconia, and Ontario.

Associated Seminaries Library Expansion Fund

On July 1, Lester E. Janzen, director of communications for the General Conference Mennonite Church, took on new duties as library fund specialist on behalf of Mennonite Biblical Seminary, to join with Joseph Hertzler, executive vice-president of Goshen Biblical Seminary, and recently named acting president, in leading an Associated Seminaries library expansion fund-raising effort.

The goal of this effort is \$400,000 to be gathered over a two-year period, 1973-1975, with responsibilities shared equally between Mennonite Biblical Seminary and Goshen Biblical Seminary, now both located at Elkhart, Ind.

The original Associated Seminaries library building was erected on the Elkhart campus in 1958 and involved an equally shared investment of funds by the two cooperating seminaries from the beginning. Since 1958, the library holdings have grown rapidly. The move of Goshen Biblical Seminary to Elkhart in 1969 in-

cluded the combining of the Goshen Seminary theological collection with the Elkhart Associated Seminaries collection, bringing the volume total to approximately 53,800 at that point. By 1973, the 60,000-volume capacity of the original library has virtually been reached. This requires expansion of facilities to provide for more stack space, more study room, for temperature and humidity control, and for normal library growth.

The respective seminary boards have considered and approved expansion plans

Camp Hebron, R. 2, Halifax, Pa. 17032, announces the following: Urban Family Conference, Aug. 11, 12, with Raymond Jackson, speaker; Senior Citizens IV Camp, Aug. 13-17, Elam and Grace Stauffer, speakers; and Labor Day Weekend Conference, Sept. 1-3, with George R. Brunk as speaker.

The Woodville Mennonite Church, Woodville, N.Y., will celebrate its 25th anniversary on Aug. 18 and 19. Former members and friends are invited to come and help celebrate.

Plans are under way for a 75th anniversary service of the Locust Grove Mennonite Church, Belleville, Pa., Oct. 13, 14. The activities will begin Saturday afternoon and continue until Sunday evening. Anyone interested is invited to attend. Former members of Locust Grove are urged to participate in this special event.

Washington - Franklin Conference (North) annual session will meet at the Chambersburg Mennonite Church on Aug. 25: business session at 9:30 a.m.; inspirational session at 7:00 p.m.; both sessions are open and all interested persons are invited to attend.

The Elias Perez family, members of the Los Angeles Mennonite Fellowship, in Calif., took their vacation July 14 to Aug. 6 to visit Mennonite congregations in the home missions program of the Mennonite Church. The Perezes first became acquainted with the church through contact with the John Birkeys, Goshen, Ind., then Voluntary Service workers in Los Angeles. The visits in congregations were arranged through the deputation office of Mennonite Board of Missions.

Tim Sawatsky, a graduate of the University of Kansas with a BS in Nursing, has been appointed to the Hesston College nursing faculty next fall as master instructor in medical-surgical nursing. Sawatsky worked on the Hesston nursing staff as clinical assistant last March through May.

Tom Sawin, a graduate of Michigan

and named Board representatives to a Library Expansion Committee, which in turn has met and is giving guidance to the development. The target date for completion of construction and installation of equipment is September 1975.

The projected expansion is the first significant capital development on the Associate Seminaries campus since the construction of the Chapel of the Sermon on the Mount in 1965. Leroy E. Troyer of South Bend, Ind., serves as architect for this library development.

mennoscope

State, joined the Hesston College staff as data processing manager. This will involve data processing on payroll, registration, grades, and records. A part of his new assignment involves expanding the application of data processing.

Marvin E. Schmucker joined the maintenance staff at Hesston College and will become superintendent of buildings and grounds on Sept. 1. Schmucker is a graduate of Western Michigan University with a BS in Industrial Education. He taught woodworking and general metals at Hesston College, 1970-72.

"Le Bon Livre" (The Good Book), Mennonite bookstore in Luxembourg City, had an increase in sales of 19 1/2 percent during the first six months of 1973 above sales in 1972, according to Harvey Miller, Eastern Board missionary in Luxembourg. "The increase in sales is largely due to the good management of the bookstore manager, Joseph Pletschette," continued Miller. "And the hard work of the salesgirl, Josette Schertz, has also contributed." Miller acts as bookkeeper for the bookstore. "Le Bon Livre" was started in June 1965 by Eastern Mennonite Board of Missions.

Richard Garber, formerly of Nampa, Idaho, will assume responsibilities for the Mennonite Central Committee program in Appalachia in mid-August. Garber and his wife, Ruthanne, have spent the past 2 1/2 years in the MCC program in Whitesburg, Ky. The MCC Appalachian program is operated in four counties in eastern Kentucky. Family services, agricultural development, and self-help crafts are major facets of the program in Harlan, Letcher, Floyd, and Knott counties. Other Voluntary Service unit members work in medical services and as teachers, business managers, and mechanics. There are 33 VS-ers in the area.

Alumni and friends of Eastern Mennonite High School are invited to participate in a Homecoming Special, Oct. 20 and 21. It will feature a somewhat differ-

ent presentation of Root and Butterworth's *David, the Shepherd Boy*, Sat., at 7:00 p.m. Solos and special parts will be staged. But anyone who has sung the cantata or who has become familiar with its music may join 1,000 voices to sing the chorus numbers directed by Marvin L. Miller. Persons desiring lodging reservations for Homecoming may write to Esther Longacre, Eastern Mennonite College, Harrisonburg, Va. 22801.

Rhoda Kennel, teacher in Somalia, returned to the United States on July 19. Her address is Route 2, Box 107, Lancaster, Pa. 17603.

The North Tampa Mennonite Church moved into a new sanctuary the beginning of July. The church's new address is 206 West 131 St., Tampa, Fla. 33612. The former address was R. 2, Box 579, Lutz, Fla. Arthur Wise is pastor of the church.

Herb and Vera Reed left the U.S. on July 23 for their first term of service at Rosslyn Academy, Nairobi, Kenya. Their address is P.O. Box 14146, Westlands, Nairobi, Kenya.

Mennonite Board of Missions, Elkhart, Ind., has appointed the following persons to overseas assignments: Elaine Kauffman, Kalispell, Mont., to Brasilia, Brazil, as a teacher; Lois M. King, Malvern, Pa., to Asuncion, Paraguay, as a teacher; Nancy Kinsinger, Parnell, Iowa, to London, England, as a hostess and secretary at the Mennonite Centre; Esther Miller, Sarasota, Fla., to Curitiba, Brazil, as a teacher; Marcia Yoder, Kalona, Iowa, also to Curitiba, as a teacher; Robert and Jolen Yoder, Iowa City, Iowa, to Nepal, civil engineering; and Jon and Ruth Beachy, Goshen, Ind., to Baptist Hospital in Asuncion, Paraguay, as staff nurses. This is a summary of recent appointments.

Ronald Holt, Wichita, Kan., was ordained deacon at the Zion Mennonite Church (formerly Tenth Street), Wichita, Kan., July 1. James Lark, interim pastor officiated, assisted by Millard Osborne, Conference Minister.

William Briskey, formerly of Altoona, Pa., was ordained to the ministry and serves as pastor of the Zion Mennonite Church, Pryor, Okla. Ordination services were conducted on July 22 in charge of Richard Birky, Adair, Okla., and assisted by Millard Osborne, Conference Minister.

Two special weeks are scheduled for families and senior people at Laurelville Mennonite Church Center during August. **Family Week** for both parents and children is scheduled for Aug. 18-25 at LMCC with L. Sanford Alwine, Carlisle, Pa., as the resource leader. Alwine is director of a family guidance clinic, a teacher, and father. His services are designed to help families find answers to their many problems and concerns. He is a certified

leader in "Parent Effectiveness Training." **A Week for Seniors.** All persons who are "seasoned" in life, up to 100 or more years, are invited to enjoy the inspiration, fellowship, and craft sharing of the group the week of Aug. 26-30. Moses Slabaugh, Harrisonburg, Va., with a staff of seasoned leaders will provide a program of worship, instruction, and recreation.

New members by baptism: four at Lynside, Lyndhurst, Va.; one at Plains, Lansdale, Pa.

Change of address: Clarence R. Sutter from Dayton, Ohio, to 130 Canterbury Ct., East Peoria, Ill. 61611.

readers say

Submissions to Readers Say column should comment on printed articles.

In the July 17 issue I read with much interest the "Letter of Concern to All." I heartily agree that something should be done to put forth more effort in peace education, especially for the benefit of our young people. It may be a good idea to set aside 1976 for a special effort in that direction as the article suggests. In the meantime why don't some of our writers contribute articles in the *Gospel Herald* and young people's papers? "The king's business required haste" (1 Sam. 21:8). I also appreciated the Items and Comments in that same issue. Keep up the good work! — Mrs. Henry Cooper, McPherson, Kan.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Beiler, Melvin and Carol (Yoder), Gordonville, Pa., third child, second daughter, Heidi Elizabeth, June 29, 1973.

Blank, Harold and Joanne (Siegrist), Holtwood, Pa., first child, Drew Anthony, June 26, 1973.

Brown, Glen and Mary Ellen (Bechtel), Guelph, Ont., first child, Laurie Ann, June 16, 1973.

Coughenour, Harold J. and Sue Elaine (Holsopple), Hooversville, Pa., first child, Karla Sue, June 30, 1973.

Gehman, A. Jesse and Joanne (Yoder), Englewood, N.J., first child, Jonathan Scott, July 2, 1973.

Graybill, William and Lois (Stoltzfus), Mifflintown, Pa., fourth child, third son, David Lee, July 13, 1973.

Guntz, Allen and Mary (Mast), White River Jct., Vt., second daughter, Kimberly Sue, July 7, 1973.

Hess, Paul and Beverly (Horning), Denver, Pa., third child, first daughter, Julie Renee, July 13, 1973.

Holsopple, Ernest D. and Dianne (Mason), Holsopple, Pa., second son, Mark Ernest, May 14, 1973.

Knepp, Elwin and Glenda (Swartz), Turner, Mich., second son, Christopher Gene, June 27, 1973.

Kulp, Jacob and Sarajane (Landis), Souder-ton, Pa., second child, first daughter, Melissa Daleen, June 23, 1973.

Lehman, Donald and Doris (Cordell), Maugansville, Md., first child, Nicole Christine, Mar. 31, 1973.

Lehman, Harold and Sandra (Crawford), Kidron, Ohio, second child, first daughter, Christine Rene, born Aug. 5, 1972; received for adoption, June 27, 1973.

Lind, Glenn and Pearl (King), Hinton, Alta., first child, Gary Dean, July 6, 1973.

Martin, Ronald and Ruth (Yeager), St. Thomas, Pa., first child, Cory Gene, July 15, 1973.

Miller, Charles and Carol (Hershey), Gordonville, Pa., second son, Chad Clair, June 28, 1973.

Miller, Herman, Sr., and Rachel (Culp), Leetonia, Ohio, third and fourth children, third and fourth sons, Darrel Jonathan and Darren John, May 27, 1973.

Rhodes, James and Carol (Springer), Topeka, Kan., first child, Carolyn Elaine, July 19, 1973.

Rice, Howard and Anna (Miller), Perkasia, Pa., seventh and eighth children, Larry Jay and Garry Ray, July 3, 1973.

Roth, Dennis and Jeanette (Hochstotter), Kalispell, Mont., first child, Jamie John, July 7, 1973.

Stevanus, Richard and Diane (Prentice), Bloomingdale, Ont., third son, Timothy Richard, May 19, 1973.

Walter, Kenneth and Susan (Holschwander), Center Valley, Pa., second daughter, Patricia Marie, May 10, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Bender — Hickey. — E. Philip Bender, Guelph, Ont., Wanner cong., and Loretta Catherine Hickey, Willowdale, Ont., Catholic Church, by L. J. Hickey and Herbert Schultz, June 23, 1973.

Carpenter — Metzler. — James R. Carpenter, Manheim, Pa., East Petersburg cong., and Arlene R. Metzler, Quarryville, Pa., Rawlinsville cong., by David N. Thomas, July 21, 1973.

Cicio — Millsagle. — Robert M. Cicio, Tarrs, Pa., Ukrainian Orthodox Church, and Ellen Millsagle, Scottdale, Pa., Scottdale cong., by Gerald C. Studer, July 21, 1973.

Gehman — Witmer. — David L. Gehman, Bally, Pa., Bally cong., and Lois Jean Witmer, Manheim, Pa., Erisman cong., by H. Howard Witmer, July 21, 1973.

Kaufman — Eash. — Ellis Jay Kaufman, Boswell, Pa., Thomas cong., and Shirleen Ann Eash, Johnstown, Pa., Blough cong., by Elvin Holsopple and Donald Speigle, July 7, 1973.

Leinbach — Eby. — Alan Leinbach, Ft. Wayne, Ind., East Goshen cong., and Helen Eby, Greencastle, Pa., Salem Ridge cong., by Merle Cordell, June 30, 1973.

Livengood — Stockslager. — Kenneth Livengood, Springs, Pa., Springs cong., and Gale Stockslager, Grantsville, Md., Baptist Church, by John H. Kraybill, July 14, 1973.

Musselman — Shertzer. — Larry Arthur Musselman and Wanda Lucille Shertzer, both from Gettysburg, Pa., Bethel cong., by Nelson L. Martin, June 9, 1973.

Nolt — Bollinger. — Dale M. Nolt, Manheim, Pa., and Sandra J. Bollinger, Lititz, Pa., both from Erb cong., by H. Howard Witmer, July 14, 1973.

Roggie — Yousey. — Bruce Roggie, Castorland, N.Y., Croghan cong., and Barbara Yousey, Carthage, N.Y., Naumburg cong., by Elmer Moser, June 16, 1973.

Rosenberry — Myers. — Dennis Rosenberry, Orrstown, Pa., Brethren Church, and Carol Myers, Chambersburg, Pa., Marion cong., by Ronald L. Cook, July 21, 1973.

Siegrist — Mummau. — Raymond P. Siegrist, Manheim, Pa., White Oak cong., and Virginia E. Mummau, Mt. Joy, Pa., Marietta cong., by H. Raymond Charles, July 14, 1973.

Skipper — Opel. — Roger Alan Skipper, Deer Park, Md., Assembly of God Church, and Connie Sue Opel, Accident, Md., Glade cong., by Gail Hixon and Melvin Nussbaum, June 10, 1973.

Slaubaugh — Hochstetler. — Daniel B. Slaubaugh and Marlys Ann Hochstetler, both from Wolford, N.D., Lakeview cong., by Ottis Yoder and Vernon Hochstetler, father of the bride, June 29, 1973.

Stollen — Schwarzrock. — George Stollen, Kabul, Afghanistan, Roanoke (Ill.) cong., and Nyla Schwarzrock, Kabul, Afghanistan, by Vincent Rutherford, June 18, 1973.

Stoltzfus — High. — Stephen R. Stoltzfus, Elverson, Pa., Rock cong., and Lorraine High, Lancaster, Pa., Stumptown cong., by Elvin Stoltzfus, May 12, 1973.

Zehr — Bender. — Gary Arnold Zehr, Bright, Ont., United Church, and Victoria Ann Bender, Tavistock, Ont., East Zorra cong., by Newton L. Gingrich, June 14, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Brubaker, John S., son of Menno B. and Ada (Martin) Brubaker, was born in Juniata Co., Pa., July 21, 1915; died of tetanus at Lancaster General Hospital, Lancaster, Pa., July 15, 1973; aged 57 y. 11 m. 24 d. On Oct. 30, 1937, he

was married to Ida Sauder, who survives. Also surviving are 4 children (Mary Grace — Mrs. Harold A. Shenk, Kathleen Jane, Carol Elaine, and John Robert), 3 grandchildren, 2 sisters (Ruth — Mrs. Lloyd Ranck and Mary — Mrs. Alphonse Zook), and 5 brothers (Samuel M., Aaron O., M. David, Jacob N., and Luke A.). He was preceded in death by 2 sons (Roy D. and James Richard), one brother, and one sister. He was a member of the Erb Mennonite Church, where funeral services were held on July 18, in charge of H. Howard Witmer, Joseph Boll, and Martin R. Nolt; interment in Erb Mennonite Cemetery.

Garges, Mamie, was born at Silverdale, Pa., May 18, 1894; died at the Grandview Hospital, Sellersville, Pa., July 2, 1973; aged 79 y. 1 m. 14 d. She was married to Howard Garges, who preceded her in death in 1964. She is survived by one daughter (Esther — Mrs. Chester Derstine), 11 grandchildren, 5 great-grandchildren, 3 brothers (Arthur A., Carroll A., and John A.), and one sister (Mrs. Edna Detweiler). She was a member of the Doylestown Mennonite Church, where services were held on July 6, in charge of Joseph L. Gross and J. Silas Graybill; interment in the adjoining cemetery.

Groh, Esther, daughter of Anson and Lavina (Bechtel) Groh, was born in Waterloo Co., May 5, 1892; died at the South Waterloo Memorial Hospital, Cambridge, Ont., June 18, 1973; aged 81 y. 1 m. 13 d. Surviving are 4 brothers (Norman, Oscar, Ivan, and Harold) and 2 sisters (Ida — Mrs. Menno Snyder and Bertha — Mrs. Earl Steiner). Two brothers and 2 sisters preceded her in death. She was a member of the Wanner Mennonite Church, where funeral services were held on June 20, in charge of Herbert Schultz; interment in the Wanner Cemetery.

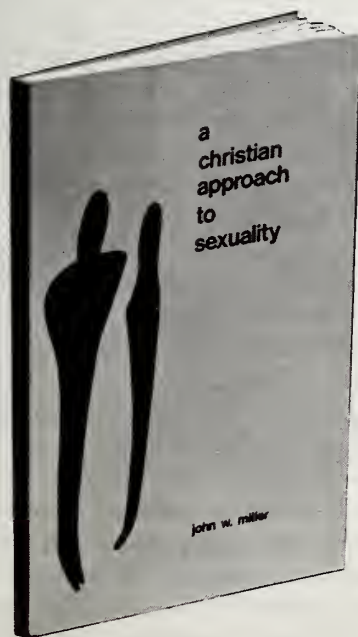
King, Katie M., daughter of Christian and Barbara (Stalter) Roggy, was born in Tiskilwa, Ill., June 10, 1891; died of a heart attack at Roanoke Manor Home, Roanoke, Ill., June 23, 1973; aged 82 y. 13 d. On Jan. 2, 1910, she was married to Joseph B. King, who preceded her in death on Sept. 7, 1965. Surviving are 5 sons (Lloyd, Harold, Oliver, Harley, and Joe, Jr.), 2 daughters (Mrs. Blanche Stutzman and Mrs. Elaine Schirer), 42 grandchildren, and 16 great-grandchildren. She was preceded in death by 2 sons (Myrle and Alvin) and 2 brothers. She was a member of the Roanoke Mennonite Church, where funeral services were held on June 26, in charge of Percy Gerig; interment in the Roanoke Mennonite Cemetery.

Miller, Anna, daughter of Emanuel and Mary (Weaver) Hochstetler, was born in Holmes Co., Ohio, July 31, 1896; died at Union Hospital, Dover, Ohio, July 14, 1973; aged 76 y. 11 m. 14 d. She was married to Jonathon Miller, who preceded her in death in 1971. Surviving are 2 sons (Raymond and Wade), one daughter (Ruby — Mrs. Harlan Immel), 13 grandchildren, 4 great-grandchildren, one brother (Perry), and 3 sisters (Mrs. Maude Smucker, Mrs. Verna Troyer, and Mrs. Ada Chupp). A son, a daughter, one sister, and 4 brothers preceded her in death. She was a member of the Walnut Creek Mennonite Church, where funeral services were held on July 17, in charge of Ervin Schlabach; interment in the church cemetery.

Petersheim, Anna, daughter of Jonathan and Lydia A. (Glick) Loar, was born in Intercourse, Pa., May 5, 1894; died of a stroke at the Ephrata, Pa., hospital, July 16, 1973; aged 79 y. 2 m. 11 d. In January 1916, she was married to Anthony Petersheim, who preceded her in death on Sept. 29, 1968. Surviving are 2 sons (Oliver S. and Glen A.), 4 daughters (Mrs. Elizabeth Millisock, Mrs. Luella Millisock, Mrs. Kathryn Topper, and Mrs. Beulah G. Martin), 51 grandchildren, 46 great-grandchildren, 2 sisters (Sallie — Mrs. Simon King and Mrs. Rachel Summers), and one brother (Jacob Loar). One son (Jonathan) is deceased. She was a member of the Rock Mennonite Church, where funeral services were held on July 20, in charge of Omar Kurtz, John Glick, and C. J. Kurtz; interment in the Pine Grove Cemetery, Elverson, Pa.

Reinford, Ella F., daughter of Henry and Ida (Frederick) Reinford, was born in Skippack Twp., Pa., Feb. 29, 1904; died of pulmonary edema at his home, July 1, 1973; aged 69 y. 4 m. 2 d. Surviving are one sister (Stella F. Reinford) and 2 brothers (Frank F. and Claude F.). She was preceded in death by 2 brothers (William F. and Newton F.) and one sister (Mary F. Reinford). She was a member of the Upper Skippack Mennonite Church. Funeral services were held on July 5, in charge of Charles A. Ness; interment in the Upper Skippack Cemetery.

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By John W. Miller

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Charismatic Movement

Many places I've gone the past few years people have asked me what I think of the charismatic movement. My answer is that the charismatic movement has brought new life to the church and except for those few places where it seems to be divisive (every movement has certain extremes) it is a good thing for the church. Persons I know who are involved love Christ and the church more, study the Scriptures with renewed seriousness, and have found a new freedom and fervor in witness to Christ.

My answer is that the charismatic movement cannot be considered peripheral to the life of the church. It cuts across denominational lines and it is clear that every economic, social, educational, and religious group has significant representation in the movement. The movement is dominantly lay in character, yet it is not anti-clergy. In fact, ministers and the church as a whole will find the biggest prayer resource available today in those involved in the charismatic movement.

So it is clear the charismatic movement will not go away. And let us pray it will not. No movement of modern times has so vitalized the life of the church in prayer, praise, and serious Bible study as this movement. Who can deny that prayer and praise and love of the Word flow from a greater fullness of the Spirit? The movement has to do with the fullness of life in the Holy Spirit. It is not a tongues movement but directed toward the proclamation that Jesus Christ is Lord, to the glory of the Father. And how we need this emphasis!

Though the charismatic movement is not strong generally in biblical exegesis or systematic theology, yet it has grasped the core of the gospel with refreshing accuracy. There is a new freedom of the Spirit not only in witness, but also in ways of worshiping, expectations, and manner of evangelism. Most denominations and congregations carry a lot of cultural baggage, in worship, work, and witness, which needs to be challenged.

One thing which can become a hindrance is that the one embracing the charismatic experience also adopts the classical Pentecostal words and interpretation to the extent it alienates his own Christian community. So some reject

the charismatic experience because they cannot theologically accept the Pentecostal categories or jargon.

Where others are faulted, primarily the more immature charismatic, is in a cliquish spirit that creates feelings of aloofness over others in the local fellowship. Or such may become so involved in the movement or meetings of charismatics that they find it convenient to skip meetings of their own congregation and have little time to do anything for others. One thing which always happens when a greater fullness of the Spirit is realized is a greater sensitivity to others in loving concern and giving of oneself for others.

It seems to me the church has much to gain from the charismatic movement. I'm happy that, as a denomination, particularly in the three churchwide meetings and festivals on the work of the Holy Spirit, we have sought to gain needed new insight and to guide the study and experience in line with our own biblical and historical understandings of theology and the church.

We ought to have deep appreciation for those who are involved in the charismatic movement. It is doubtful if any other part of the church will bring to the church greater resources in prayer, Bible study, and witness. And every congregation which seeks revival can, I believe, find a committed core made up mostly today of those who have experienced a renewed openness to the filling of the Holy Spirit.

As in every movement, there are areas of danger and we must continually bring our experience to the test of Scripture. (Certainly our past experience of spiritual dryness, lukewarmness, and ineffective witness would not correspond to Scripture.) We must recognize that, in any area, we can miss the real meaning and the experience God is just waiting to give by a fearful weighing and preoccupation of every danger.

What the church needs is a spiritual renewal of love for Christ, and His people, of love for the Scripture and obedience to it, of openness and obedience to the Holy Spirit, and of effective witness to the world. In all of these, I feel, the charismatic movement has done much in leading the way. — D.



GOSPEL HERALD

August 14, 1973



Overcoming the Hair Hang-up

by Nelson E. Kauffman

Hair seems to be on everybody's mind. "The Beatles started it all three years ago and now hair is all over the place. Sideburns dip down, fluff out, and hook mouthward. Moustaches droop like Flu Manchu's, swirl up like some romantic Cavalier's, or jut out fiercely. Beards range from microscopic to all-over-the-face jobs like Castro. . . . Some 60 percent of all males have joined the revolution."¹

"Many authorities, educators, psychologists, physicians, sociologists suspect that hair has become a symbol of youthful disillusionment deeper and more profound than the so-called 'generation gap' of earlier times. . . . Long hair is probably just a minor aspect of the whole parent problem, youth trying to find identity away from parents."²

There are few, if any, of our communities and congregations where the hair revolution among men is not evident. Too many of us know too little of the teaching of Scripture or of history to temper our feelings, or to be objective in our attitudes. The controversies over hair on man's head, where to cut or shave hair off and where not to, is as old as the human race, and as changeable.

The Problem in Focus

Is the length a man allows his hair to become on any one spot or area of his head a moral issue? Is it wrong on the upper lip but not on the lower? Is it wrong to have long hair on the back side of the head but not on the front side? Is it right or wrong for a man to keep his face smooth like a woman's?

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Man's World, Part 2

Dorothy Yoder Nyce

Evidently the Jews were to have long hair, beards, and sideburns. Leviticus 19:27 says, "You shall not round off your hair from side to side, and you shall not shave the edge of your beards" (NEB). Jeremiah warned, "I will punish all . . . who dwell in the desert that cut the corners of their hair" (Jer. 9:26, RSV). "Who clip the hair on their temples" (Jer. 9:26, NEB). "I will scatter to the wind those who clip the hair on their temples" (Jer. 49:32, NEB).

Dean Irvin of the University of California says, "By wearing long hair these kids are saying something. The problem is that a lot of us today are misunderstanding their message. . . . Parents are competing with one another through their children. . . . Instead of sitting down with the boy and suggesting, 'Let's talk about what you are saying,' they tend to ask themselves, 'Where have we failed?'"

A clinical psychologist says, "The whole hair trend is over the hill. Long hair has lost its hippy image. The fact that fashion and Hollywood have picked up on the hair thing, that highly respected people and even idolized people have taken on the mantle, has lent a credibility and a respectability to long hair."³

"What has happened is that the growth and maintenance of a fine head of hair on a man is no longer exclusively an obsession of the young. Now it is a matter of concern to men of all ages. This is what distinguishes this era from all other eras within memory in which men fussed over their hair. It is the Beatles who began it but now a former president, a vice-presidential candidate, athletic stars, and coaches have caught on and give the movement stature."⁴

The Jewish Point of View

A Jewish encyclopedia speaking of the beard says, "The Egyptians and Hittites were clean shaven but though slaves the Israelites did not follow the beardless custom of their masters. The Talmudic sages said, 'The adornment of a man's face is his beard.' This was how God intended it to be . . . one of the external signs for differentiating between man and a woman. There were always some who hit upon certain devices by which to sidetrack the sacrosanct biblical commandments and Rabbinical regulations concerning hair and beard, clipping, cutting the hair, pulling it out, or using a razor. To the average Jew of our time, this matter would hardly seem one worthy of consideration. But ever since the Nazi slaughter of six million Jews, thousands of Jewish youth . . . have been driven by their emotional insecurity to embrace an ultraorthodoxy in which wearing beards, natural and untrimmed, is again a matter of no trifling consideration.

The same authority says on the matter of "Head Covering Among Jews" that Maimonides said, "Great men among our sages would not uncover their heads because they believed that God's glory was around them and over them.

"To cover one's head with a turban or a skullcap (yar-

mulkah) as a sign of humility, respect, or reverence has been a widespread custom among many people of the Orient. The Jews of ancient times held a magical notion concerning human hair. For example, the exposure of a woman's hair to the view of man was deemed a form of nudity, and temptation to sin.

"In ancient Jewish beliefs there was found stern disapproval of the uncovered head, whether it be of man or woman. But the sin was compounded by uncovering the head in a consecrated place, like the synagogue. . . . When the high priest entered the holy of holies in the temple on Yom Kippur, he first had to cover his head with a golden miter.

"The origin of the custom of uncovering at prayer among Christians is traceable to Paul (Saul) of Tarsus, himself a Jew. . . . He concluded that, since the Jews covered their heads, especially at prayer, it was only proper that Christians should do the very opposite."⁵

Our Problem

The problem for us is that of reconciling the statement of Paul, "Does not nature itself teach you that for a man to wear long hair is degrading to him?" (1 Cor. 11:14) with the Old Testament command, "You shall not round off the hair on your temples or mar the edges of your beard" (Lev. 19:27). The Nazirite was under these requirements, "No razor shall come upon his head; until the time is completed for which he separates himself to the Lord, and he shall be holy; he shall let the locks of hair of his head grow long" (Num. 6:5). Could this be an experience of holiness to the Lord and at the same time be "degrading" to him in God's sight, as Paul wrote to the Corinthians it must have been to men there under Roman influence? It is difficult for me to believe that Paul was speaking there from an Old Testament perspective.

In any case the regulation regarding hair was a part of the ceremonial law, and Paul also asked the Colossians not to be bound by ceremonial regulations (Col. 2:16-23).

Hair and Revolution

Hairstyles for men become involved in times of revolution. "Historically, political outs have displayed unhappi-

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John M. Drescher, Editor

David E. Hostetter, News Editor

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Nelson E. Kauffman, R. 2, Mt. Joy, Pennsylvania, is a Mennonite bishop, for many years head of Home Missions for the denomination.

ness with ruling orders by departing from approved hairstyles. In England, Cavaliers pitted against Roundheads, quite literally, contending parties were identified in terms of haircuts. Composed largely of Puritans, Roundhead forces tended to see long hair as a source of vice. A man's looks were a symbol of his creed, both in politics and religion, said a writer in 1841. The more abundant the hair, the more scant the faith, and the balder the head, the more sincere the piety."⁶

The sign of protest — long hair or short — has been the opposite of whatever was the prevailing fashion of the time. Priests have regularly declaimed against the evils of long hair. Toward the end of the eleventh century the pope decreed that persons wearing long hair should be excommunicated and not prayed for when dead.⁷

The unsuccessful Taiping revolt against the Manchu dynasty in China was known as the Long-Haired Rebellion, so named because rebels, among other things, refused to shave the front of their heads as prescribed by the hated Manchu.⁸

Ultimately the length of hair mattered little since polarization over hair has seldom outlived any given rebellion. Even today, the newest rebels are Skinheads, a gang of closely cropped toughs in England who pick fights with hippies and motorcycle gangs, and disdain the bell-bottom trousers and every other trapping of youthful affluence. Even now Mr. Lenon of the Beatles, and Abbie Hoffman of reactionaries here, have cut their hair. History seems to teach that, frivolous or not, preoccupation with hair is an enduring human foible.⁹

Hair in Church History

It is instructive to observe the attitudes of people toward hair throughout history. The Egyptians loathed hair on their bodies and shaved them three times a week. The Hebrews wore beards and when Joseph appeared before Pharaoh, he first shaved. The Israelites counted shaving or clipping the beard among the sins of the Gentiles. Job shaved as a sign of mourning. Aaron's beard was immortalized by the psalmist when he spoke of the anointing oil reaching his beard.¹⁰ The dedication in the temple of the hair of the first beard was a common ancient ritual.¹¹

Forcible shaving of Polish Jews by Germans in 1914-18 was counted among Jews as the worst possible crime. In the great schism between Constantinople and Rome on the procession of the Paraclete, they looked for other reasons to divide and the beard was a matter of divisiveness, the Greeks making a great issue because they wore the beard and the Romans did not. A Council of the Roman church decreed, "A priest shall not nourish his hair nor his beard."

No doubt Jesus and the apostles wore full beards and long hair, as depicted by the artists, which was common among Jews and other Orientals of that time. By the time of Charlemagne's coronation, beards were sacred among the Jews and Muslims, and shaving was characteristically Christian, showing separation from Jews and

Muslims. The beard and moustache were something very like the Mark of the Beast.¹² Among the hairs of the face, it is abundantly clear that what worried the clerical mind during the long campaign against the sin of whiskers was not primarily the beard proper, as we now understand it, but the moustache. Even in England in the middle of the last century a moustache was said to be a Mark of the Beast. Rules against beards existed in all monastic orders. Not only the face but the head needed to be shaved.

The beard became acceptable in the sixteenth century so that later on the *London Methodist Quarterly* advocated "beards for ministers of the gospel as a prophylactic against bronchitis. The fact that the Creator planted a beard upon the face of the human male indicated in a mode not to be misunderstood that that distinctive appendage was bestowed for the purpose of being worn."¹³

In 1880 a writer said, "The absence of the beard is usually a sign of physical and moral weakness and in degenerate tribes wholly without these, there is a conscious want of manly dignity."¹⁴

Abraham Lincoln in 1860 stayed at home for a few weeks to grow a beard evidently regarding it as a valuable asset in getting to the White House. A beard was becoming about as necessary as a Bible to a rising demagogue, and Lincoln was a shrewd observer.

Mennonite Men's Hairstyles

Melvin Gingerich, in his recent book *Mennonite Attire Through Four Centuries*, tells the story of long hair, beards, and the moustache among Mennonites. The changes in men's hairstyles is well told and the following paragraphs are based upon the information given there.¹⁵

Early Anabaptists wore long hair and full beards. Some Mennonites wore wigs when they were common in society, but it often caused a problem so that some were excommunicated because of wearing them. Shoulder length hair was common at times. The Amish require their men to wear beards after marriage. The Conservative Mennonite Church in the past decades encouraged wearing of the beard but more recently omitted reference to it. The Church of God in Christ Mennonite require the beard and also permit the moustache but recommend it be trimmed.

Different conferences had actions discouraging the moustache. One conference discouraged wearing the beard. In 1882, however, the *Herald of Truth* argued that since God had placed the beard on man's face it should be worn. It was a common practice both in the general society and in the church at the turn of the century. The moustache was forbidden because it was an identification with the military and because it was objectionable at the common communion cup and in the practice of the holy kiss. One wonders why the beard might not also have been objectionable for the same reasons. John F. Funk came to Chicago from the East in the 1860s clean-shaven as was the custom there, but soon grew a beard as was the custom in the Midwest and wore it till his death in 1930. The same was true of other church leaders of that era.

All this indicates that at times in our church history men in the church wore their hair long and wore the beard, sometimes with a moustache. There is evidently no spiritual or moral issue involved other than the matter of conformity or nonconformity to the prevailing practices and their changing in the larger society. Beards were retained as a sign of nonconformity when they went out of style and were opposed for the same reason when they returned.

Conclusions

Why then do some of us have such problems with the length of man's hair or the amount and location of that hair on his face? Is it wrong or right because we are not used to seeing the particular length of hair at the particular place on the face? Does long hair signify a revolution or a desire for changes among us?

The answers to these questions will no doubt be found in the principle of forbearing love one for another according to Ephesians 4:1, 2, in the principles of patience with one another as taught by Paul in Romans 14, as well as in the principles set forth in Romans 12:1, 2. Recently a fellow minister asked, "Why do church leaders wear long hairstyles like young people?" These practices tend to irritate some of us. Possibly we need help to have the attitude

in these cases that are scriptural before we go very far in attempting to change our brother's practice.

No doubt the issues of affluence, materialism, and prejudice need to be brought to our attention and the youth may have something to say to us that we should hear. It will be difficult for us to help our youth to overcome unnecessary hang-ups if we are emotionally hung up on the amoral issue of where man's hair should be cut, and how much and where it should be left to grow as it will. We need Peter's counsel, "Above all, keep your love for one another at full strength, because love cancels innumerable sins" (1 Pet. 4:8, NEB). Does this not mean that love for our brother will keep us from sinning against him?

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The Two of Me

by Larry Augsburger

I am we. There are two of us living in my body. One of us has always been in me — critical, self-serving, indignant, ready to find fault. The other of us — the newer — possesses love and understanding and caring. That these two are in constant conflict is an understatement.

Armageddon, in miniature, rages inside my breast at every chance. One of us views the social misfit with disgust and wonders why he can't be like everyone else instead of overeating, having long hair, wearing weird clothes, or experimenting with deviant behavior and values. The other of us wonders what combination of experiences and frustrations that person has endured and tries to understand and accept him with that in mind.

One of us rushes blindly on to his goal, while the other takes time to lend a hand, an ear, a word. One of us gets uptight with minor irritations, while the other one of us allows for human imperfection.

On and on the battle rages. Far too often first me wins without a word from the other of us. Sometimes, after first me has rushed in and made the judgment or decision, other me softly insists that an injustice has been done and calls for a reversal of decision. Wow! How first me hates that! He knows that second me is right, but hates to admit it because it is so much simpler and easier to hold the original view. Righteous indignation seems to fit a lot more comfortably than enlightened concern and understanding.

When second me gets the first word in, first me counters

with doubts and references to the waste of time and effort. Sometimes! Glorious times! Other me wins out, hands down! I do the right thing, think the right thought, say the right word, feel the right emotion. Wow — That's it! Victorious living! But then I guess that a victory every once in a while can't quite be construed to be victorious living. In fact, no more often than the victories come, maybe it's defeated living after all. Yet victories seem to come more often now.

Gradually the other of us is growing in strength. He is asserting himself where he wasn't heard, becoming louder where he was heard, and gradually finding more places of complete victory.

I guess I will always be we even if I live to be 70 times threescore and ten. The other of us, God's Spirit, will always have to struggle against the self-seeking, critical me, despite the rhetoric and Scripture which make it sound so simple. "All one needs to do is to surrender completely to the will of God."

Words of surrender come easily, but words really don't count for much. It's actions and attitudes that count and that's where we find our battleground. It could be discouraging, but I know that the other of us is by far the stronger and day by day I can feel him winning more battles.

So increasingly I live in anticipation that as I grow older, the other of us will continue to increase, and that someday I will no longer be we, but will be like Him. Praise His name for that blessed hope!

Women: In God's Plan and Man's World

by Dorothy Yoder Nyce

The first article of this series discussed the two complementary biblical accounts of creation. Genesis 1 stresses male/female equality or interdependent status before each other and God and a corporate assignment within creation. Genesis 2 counters ancient creation stories (in emphasizing God's uniqueness, God being the only source of life and creation while being neither male nor female) and underscores the mutual closeness of man and woman.

Chapter 3 of Genesis discloses mankind's disobedience and the consequential distorted relationships. Broken relationships between men and women, with God, and within the created world reflect the Fall. Continuing characteristics of fallenness are domination and rigid sex roles. Both are the denial of *interdependence*. Neither existed before the Fall. They resulted from the basic sin of refusing to let God be God alone.

Man and woman fall together. Genesis 3:1-5; 22, 23. The Tempter, who always acts in disguise, first insinuated that God was different from what Eve thought. He did not then simply offer Eve knowledge as such, but the knowledge that one can live without God, knowledge that rebels against God.¹ Adam and Eve became like God. They could decide for themselves rather than obey or hear anyone else. Similarly, Israel chose to rebel in asking for a king, rather than listening intently and solely to the Word through God's representatives. Today as men *or* women insist on dominating over the other, we likewise deny, refuse, excuse the need for dependence on each other or the total lordship of Christ.

Fallenness — Domination

How has domination come to be a characteristic of fallenness?

One cause is the association of God with maleness. With the possible exception of the Persians, the Hebrews developed what may have been the most pervasively male worship in the ancient world. Even though Yahweh (God) had no sexual partner, in contrast to the gods of surrounding cultures, Yahweh became in the minds of the people a masculine god served by a male priesthood.² The question is, however, what is maleness if there is no femaleness? In-

stead of reinforcing the Genesis creation material that God is above and beyond sex, maleness was exalted by being attributed to God. Early Scriptures are a record of this struggle between the Hebrew insistence on one God alone and the fertility worship of Baal and Anath, the male/female pair, of the Canaanites.

Another source of male exclusivism, and therefore domination, was the ritual importance in Hebrew life of circumcision. The fact that circumcision came to be thought of as the distinctive mark of the covenant certainly perverted religious thought and excluded women from rightful citizenship. This probably came about as compensation for perceptions that women embody some kind of otherness because of their maternal capabilities.

Also contributing to male dominance was/is the practice of having personal property. Related to that is discrepancy resulting from marriage customs. For example: in the Old Testament adultery, allowable only to men, was sin against one's neighbor (not wife); infidelity of the husband was punished only if he violated the rights of another man. Jesus spoke to this when approached about divorce regulations. In Matthew 19 and Mark 10 He went directly to the core of the problem. He denied male privilege and reaffirmed that "from the beginning of creation, 'God made them male and female.'"

When men are intent on conquering, on proving brute strength, on controlling others — whether nations, organizations, institutions, congregations, or wives — there is little surprise that woman loses her significance, her rightful place of equality. Any time religious, state, and military endeavors seriously influence each other, there is little time for women *or* prophets.

This was Israel's circumstance during the years of conflict between the prophet and king. Reasons for this conflict are based in the *source* of authority. The prophet, not an authority figure in himself, spoke/speaks for God. The *message* is primary, not the person. In contrast, the king (or his counterpart in any domineering man/woman) replaces divine authority with glorified human power. 1 Samuel 8:7.

Although not always prophetic, woman perhaps proves to be more ready to hear, even the word of the prophet, because she is less intent on "lording over," on justifying

Dorothy Yoder Nyce is from 1603 S. 15th St., Goshen, Indiana.

“headship” for herself. Interestingly, women become prominent in the Elijah-Elisha stories of 2 Kings (4:1-7; 4:8-37; 5:2, 3; 6:26-31; 8:1-6). According to Millard Lind, the remnant Israel

rejected kingship, insisting on the idea that the foundation of community and an ordered life is not institutionalized violence but obedience to the Word of God. And when the implications of this *obedience* are accepted, woman comes into her own.³

She dare not then revert to dominating. The vision calls for men and women *together* to hear and be messengers of God’s authority alone.

At significant periods in history the outcome of attempts to counter the idea of female personages was male domination. For example, while attempting to purify the Hebrew religion of the fertility cult, the priesthood threw out women in general. The temple harlot was condemned, but along with her, her sisters, who were by no means all harlots.⁴ Early church history portrays women less and less significantly. Why? Because priests and churchmen allied themselves with the Roman Army, with power.

At the time of the Reformation, concerted efforts attempted to get rid of Roman Catholicism’s Mariology. Instead of removing Mary from her pedestal and identifying her primarily as a woman given to complete obedience, leaders deprived women in general of their God-intended mutual interdependence with men. This resulted in a return to seeing woman as primarily sexual, as sinful. Menno Simons’ thinking about women reflects the distorted biological knowledge of his day in repeatedly arguing that women contribute nothing to conception; she is but the container. Therefore, we need to look between the layers of editorializing and the cultural mind-set of translators and authorities through the centuries to discover something about the role of women in Scripture.

In charting the more than 175 references to women in the history writing of Deuteronomy to 2 Kings, I was both amazed and gratified to discover the significant assignments, held by competent women: Miriam, Deborah, wise women consulted on different occasions, and unnamed maidens. The place of the queen mother was most important. Woman as sexual partner is often seen, on occasion through abuse as in the Judges 19:1-29 account of the Levite and concubine. Teaching must balance emphasis on Ruth’s loyalty with the reality of her following Naomi’s advice to seduce Boaz too. There are about 20 references in this section to men and women in equal capacities. Not to be minimized is the Deuteronomy 29:10-15 statement that the covenant includes all. *All* stand before the Lord God.

We must focus these details within the total picture, however. In the Fall, Adam and Eve together chose *human* lordship. Israel’s relationship to God was basically downhill, in spite of the prophet, in spite of the occasional king

like Josiah who submitted to God’s authority through God’s spokeswoman, the prophetess Huldah. 2 Kings 22. The degradation of women followed the same downward spiraling pattern and for the same reason: man’s unwillingness to be totally dependent on God or interdependent with woman. Domination is a characteristic of fallenness, both for the one dominating and one willing to be dominated. For as Jeanne Richie says:

It is a truism that in an exploiter — exploited relationship, the exploiter destroys himself in the same degree in which he destroys his victim; that the oppressor is as much a prisoner of the bonds he forges as is the oppressed.⁵

Fallenness — Rigid Sex Roles

The other main characteristic of fallenness is that of rigid sex roles, assuming that certain assignments are only for men, that certain characteristics belong only to women.

The judgment of Genesis 3 is the Creator’s acknowledgment of the fallen world. Man must live independently, as if he were God, in that fallen world. Work, for both man and woman, expresses the disunion of fallen mankind with each other and with the cursed nature. Man is now associated with the task of conquering nature, women with the burdens involved in reproduction. Genesis 3:16-19. Mary Daly suggests that “isolated in fixed sex roles, they are no longer partners in all things.” But there is no indication that this must continue forever. Rigid sex roles are a result of sin, not characteristics of nature.⁶

If we defined all roles as God-intended *human* roles, we would not ask men or women to “prove” their masculinity/femininity. Men would not need to project their passivity or emotionality on to women or divert it in such ways as by becoming rabid sportsaholics. Similarly, women could acknowledge the male sex hormonal responses within them and refuse to limit their assertiveness to such aspects as cosmetics or clothes styles. Boys could freely nurture a doll or nest of rabbits, and qualified girls could realistically anticipate assignments in administration. For, as Janice Raymond and others are saying:

If gentleness, warmth, and sensitivity are right qualities for women to develop, they are as equally desirable for men. If independence, rationality, and assertiveness are right male personality characteristics, then they should be right female qualities also.⁷

The controversy of innate difference vs cultural conditioning enters here. There are indeed a few specific physiological male/female differences, but these do not justify the extreme conclusions and rigid patterns forced on children and adults. We must admit that if baby girls are more cuddly than boys, that is true primarily to those adults who expect it. Boys’ higher incidence of stuttering

reflects little about innate characteristics but perhaps a great deal about demands placed on them to be tough, to avoid so-called signs of weakness like sensitivity or compassion. To what extent does the implication of women's superior intuition limit or deprive men the opportunities to develop that worthy trait? Environment, rather than nature, determines a great deal more than we acknowledge. School textbooks, children's literature generally, and even Sunday school curriculum materials stereotype and seriously limit God-given potential.

As a result of the Fall, girls are indoctrinated excessively toward marriage and mothering. Boys, not so limited, often refuse, or absorb little father pattern, for assuming full partnership in parenting. "While Jane, if she becomes a doctor, will likely have guilt feelings about not being as good a mother as she 'ought' to be, Dick will likely not feel guilty about being a doctor, whether Daddy or not."⁸

Frequently girls are deprived the privilege and responsibility of choosing and training for roles for which they have potential. This distortion is carried to its natural conclusion in belittling the 25-year-old who has not yet "settled down." Then congregations struggle with guilt feelings over the obvious inability to properly evaluate and naturally incorporate single adults. If we as adults would only be models of true male/female interdependence, then children could be liberated for equal development into being the image of God.

Christ spoke to the issue of rigid roles for women on at least two occasions: Mary/Martha (Lk. 10:38 ff.) and the woman who tried to compliment Jesus by referring to his mother in sexual terms (Lk. 11:27 ff.). Jesus' response of Mary's having "chosen the better part" was a refusal to force all women into the stereotype of "woman's place is in the home." Leonard Swidler states: "(Jesus) treated Mary first of all as a person (whose highest faculty is the intellect, the spirit) who was allowed to set her own priorities."⁹ We dare not assume that she simply sat meekly and listened; Mary had the capacity and opportunity for responsible interaction with Jesus. In Jesus' response in Luke 11, He insisted that personhood is primary for *all* by saying: "Blessed rather are those who hear the word of God and keep it!"

Men and women must indeed fill roles together as much as possible: in the home, educational institutions, business, and certainly church assignments. There are advantages for both men and women in overcoming the pattern of fallenness inherent in rigid sex roles. Only through equal opportunity for complete human development can both men and women overcome the defeat of the curse of Genesis 3. We can then affirm with Bonhoeffer, "The death of death — that is the promise in this curse."¹⁰ The question is, do we choose to reflect the promised Christ, or to deny His work of restoration through our continued fallenness?

The third and final article in this series focuses on Jesus' efforts to teach men and women about their free-

dom and responsibility for interdependence. Paul challenges his and our setting, if we but hear his total message. In other words, there is hope. We affirm the creation of men and women. We confess that Jesus alone is Lord.

Footnotes

1. Helmut Thielicke, *How the World Began*, p. 158.
2. Elsie Thomas Culver, *Women in the World of Religion*, p. 24.
3. Millard Lind, professor's personal comments from college course, "Hebrew Life and Culture," 1972.
4. Culver, p. 302.
5. Jeanne Richie, "Church, Caste, and Women," *The Christian Century*, Jan. 21, 1970, p. 74.
6. Mary Daly, *The Church and the Second Sex*, p. 37.
7. Janice G. Raymond, "Beyond Masculinity and Femininity," *Andover-Newton Quarterly*, Jan. 1973, p. 220.
8. Task Force of N.J. chapter of N.O.W., *Dick and Jane as Victims, Sex Stereotyping in Children's Readers*, p. 1.
9. Leonard Swidler, "Jesus Was a Feminist," *Catholic World*, Jan. 1971, pp. 182, 183.
10. Dietrich Bonhoeffer, *Creation and Fall*, A Theological Interpretation of Genesis 1-3, p. 89.

Indifference

by Lorie Gooding

Some were there who hated,
and some who loved were there.
Some hearts were grieved and broken,
but most just didn't care.

They came for the excitement
to see men crucified.
They loved to see the spectacle —
They didn't care who died.

Their sins were on the burden
that made Him suffer so —
and, oh, it is a pity
to think they did not know!

Today their children's children
indifferently pass by.
Most of them know the Savior died.
Won't someone tell them why?

Wit and Wisdom

He's so conceited that on his last birthday he sent a telegram of congratulations to his mother.

Heredity is something people believe in when they have a bright child.

Discipline doesn't break a child's spirit as often as the lack of it breaks a parent's heart.

A thoughtful wife has some steaks in the freezer when her husband returns from a fishing trip.

Mission Studies Get Boost

Missionary studies promoted by a professional society in North America are for the first time provided with the organization of the American Society of Missiology. The inaugural meeting for the society was held June 8-10 in St. Louis, Mo.

Several years ago the International Society for Missionary Studies was organized from a European base. Other regional members of the International Society include such groups as the Scottish Institute for Missionary Studies, also founded in recent years.

"These developments are promising signs in an otherwise unhelpful situation," says Wilbert R. Shenk, secretary for overseas missions with Mennonite Board of Missions, Elkhart, Ind. Shenk saw missionary studies at a low point, with many of the old Centers having lost their vitality or being discontinued, such as Hartford's Kennedy School of Missions.

The Fuller Theological Seminary's School of World Mission rates the most

prominent in terms of new graduate level missionary study programs, Shenk noted. They are strongly committed to the church growth emphasis. He noted a growing specialization in missionary history among scholars in the secular universities. "Some of these scholars are Christians; others are not. In any case there is a new value being placed on the role of the missionary in history."

The major undertaking by the American Society of Missiology is the launching of the journal, *Missiology: An International Review*. Editor is Dr. Alan R. Tippett, professor of anthropology at the School of World Mission, Fuller Theological Seminary. The quarterly intends to conserve the ideals and values and broaden the scope of emphasis of a former bimonthly, *Practical Anthropology*, which ceased publication with the November-December 1972 issue. *Missiology* is available for \$8 per year or \$20 for three years; address: Missiology, P.O. Box 1041, New Canaan, Conn. 06840.

Millers Find Progress in South America

Samuel and Ella May Miller of Harrisonburg, Va., recently returned from a trip to South America, where they visited their son Martin, with Mennonite Central Committee in Bolivia, and mission workers with Mennonite Board of Missions in Argentina, specifically in the Chaco area — a work the Millers had been a part of from 1949-1952.

The Indian colonization program was of particular interest to the Millers in Bolivia. The government for some years has been encouraging the Indians to leave the high mountain areas, which are overpopulated, to carve out settlements in the lower jungle areas, Mrs. Miller noted.

Many of the Indians, who were persuaded to leave the higher elevations, couldn't cope with the completely different type of life in the lowlands and were returning to the highlands again. Some observers believed more Indians would remain in the settlements if allowed to participate in an orientation program to prepare them for life at the lower altitudes.

This resulted in the forming of the United Churches for Colonization Committee, composed of several religious groups, including Mennonite Central Committee. Miller's son serves under MCC as director of this orientation program. The government recognizes this organization and cooperates closely with them.

Indians who now choose to leave the higher crowded areas are settled on a given plot of land. They go through a three-month training program to orient them to the climate and living conditions of the lower altitude. At the end of this period, they choose whether or not to stay. If they choose to stay, each family is given a plot of land on which to build a house and cultivate.

In Argentina the Millers visited with the Mario Snyder family in Buenos Aires where "the Lord is doing tremendous things," in their church at Moron. The most important thing the congregation is experiencing is unity and healing and the reaching out to new families. The church also operates a kindergarten for

children of the community.

The Millers visited the Delbert Erbs and their congregation at Floresta. The biggest change the Millers noted in this church was the number of professional persons present.

In the Chaco, the Millers visited with the Albert Buckwalter family. Here they found even greater changes. When the Millers arrived in the Chaco in 1949 some Toba Indians were settled at the mission compound and their lives were well outlined — how and when to plant, harvest, and market cotton, and the like. Much communication was done through interpreters.

Today, there is no compound. The Indians have returned to their reservations provided by the government. Linguists have since arrived on the scene, and Albert Buckwalter has reduced the language to writing so that the people are now learning to read and write. Albert recently completed a Toba grammar to accompany the Toba dictionary he completed earlier. These projects are the fruit of 20 years of work. With native informants he has translated portions of Scripture in the Toba dialect. The developing church which is almost totally indigenous is known as the United Toba Church.

Instead of one little compound and two outposts there are now some 40 different churches established. The missionaries, Buckwalters, Mike Masts, and Willy Horsts serve as consultants and Bible teachers.

One of the observations the Millers made in the Chaco was that "the work of the Lord is on a solid base," because it is based on the working of the Spirit and through the lives of the people and their own culture, and not a Western one.

Ella May cited the extension seminary idea as an example. Instead of building an "institution" and trying to get the people to attend structured classes, trained individuals are taking the Bible to interested persons and teaching them where they live their daily lives.

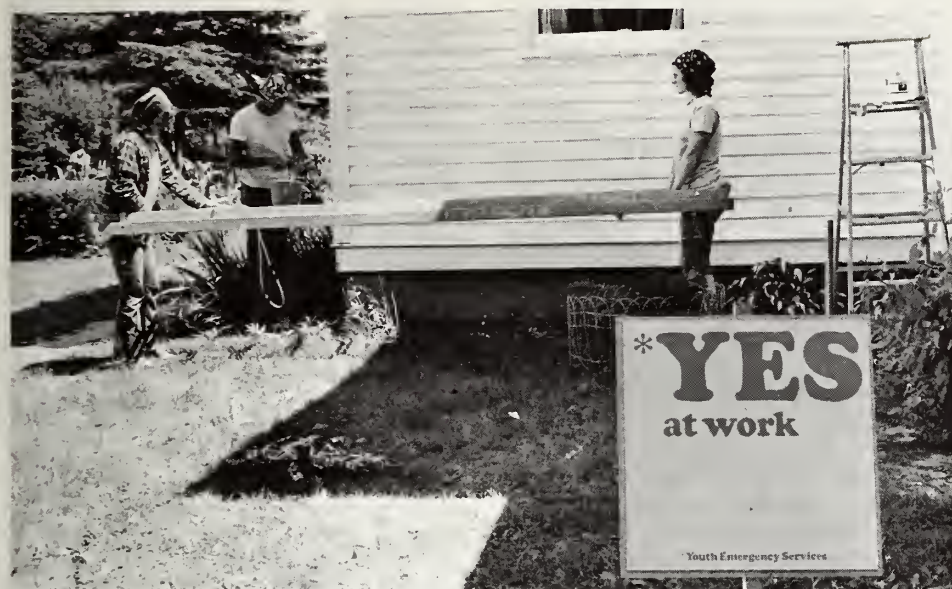
Ella May said that one of her prayers while working in the Chaco was that "the Toba work might be truly the work of God and His Holy Spirit. Seeing prayers being fulfilled now was really beautiful."

While there are still problems to be overcome, Ella May noted that many of the Tobas are finding Jesus Christ and are being added to the church.

Ella May is presently speaker on *Heart to Heart*, a homemakers' broadcast produced by Mennonite Broadcasts.

Her husband, Samuel, is pastor of the Mt. Clinton (Va.) Mennonite Church and professor of Spanish at Eastern Mennonite College.

Youth Emergency Service Gives Corning a Boost



A Y.E.S. crew paints a house for a terminal cancer patient in Corning.

When most Mennonites think of Corning Glass Works, they think first of Corningware. Not so for Mennonite workers in Corning, N.Y., where an unusual summer project, sponsored by the Glass Works and supervised by Mennonite Disaster Service, is under way.

The program is called Y.E.S. — Youth Emergency Service. It's a response to damage done by Hurricane Agnes in 1972. One year after the flood 250 families are still living in temporary housing. Hundreds more, especially the elderly and those people on fixed income, are in substandard houses.

Forty-eight Y.E.S. youth from the Corning area, working in groups of four, are painting, shoveling, and hammering their way through the summer. Twelve Christian crew supervisors, recruited by Mennonites in Corning, form the backbone of the program. Corning Glass is footing the bill.

Merle Herr, director of Elmira-Corning Mennonite Ministries and Mennonite Disaster Service projects in the area, is coordinating the Y.E.S.-MDS program.

"Last summer after the flood, Corning Glass Works decided to put up money to pay local kids to help clean up," Herr explained. "They employed hundreds of kids. The project was a real psychological and physical boost. But with all the rush the program had more problems than expected."

This winter some Corning Glass executives came to Herr, known throughout the community because of Mennonite Disaster Service work, wondering whether flood victims still needed help.

"I felt there were definite needs,"

Herr said. "But the type of program, work, and people would need to be different from last summer. We offered to work with up to 50 young people, providing we could choose our own work supervisors."

"My emphasis from the beginning was that the program would need to be more than just doing a job. We wanted Y.E.S. to tie in closely to our whole program of Mennonite Ministries. Since there's one supervisor for each group of four workers, the supervisor has an opportunity to really learn to know and share with his crew."

Each morning at 7:00, the 12 supervisors meet for an hour to check supplies and share problems.

"We need more sand and stones. We're almost out of cement."

"My crew could use a sander."

"We broke a storm window yesterday. It fell over."

Following the daily flurry of organization, the group, which includes four Mennonites, and members of Presbyterian, Baptist, Independent, and Assembly of God churches, joins in prayer before meeting their crews for the day.

The supervisors are directly responsible to Ken Zehr, MDS social worker and housing director for Elmira-Corning. Zehr answers the 25 calls for help Y.E.S. receives each week and sees that requests are legitimate.

"We help about 25 percent of the people who call," Zehr said. "Sixty to 70 percent of our work is for people over 65, widows and widowers, those who are disabled, ill or who have limited incomes."

Because Zehr is also responsible to

check on the quality of workmanship of the Y.E.S. crews, he has less time than he'd like to spend with people he contacts, especially the elderly and lonely.

Though high quality work is stressed, participants in the Y.E.S. program want to give relationships the highest priority.

At an evening meeting of the Corning Mennonite Fellowship one crew supervisor mentioned that one of his workers had begun asking questions about what he believed as a Christian.

"Sit down and talk with her," Herr responded. "It's the spiritual needs of the kids we're really concerned about."

Measuring what Y.E.S. is doing is not easy. Efforts of love and the gospel can't be caught in a box and added up.

"It's clear, though, that physical needs are being met. 'I think proper supervision is the key to the whole thing,' Zehr said emphatically. 'And we really have a good bunch of supervisors.'"

Brazil Churches Using Radio, TV

Wide audience response to *De Coracao a Coracao*, (Heart to Heart) a Portuguese language broadcast released by the Mennonite Church in Sao Carlos, Brazil, has led to a second release, this one in the city of Ribeirao Preto.

Harvey Graber, missionary with Mennonite Board of Missions, has arranged for sponsorship of this five-minute daily *Heart to Heart* broadcast in cooperation with the United Missionary Church.

The UMC, who cooperated initially to produce *De Coracao a Coracao*, also has a congregation in Ribeirao Preto.

The first release of the broadcast in Sao Carlos has been very effective in raising community awareness of the gospel and of the Mennonite Church in that city, according to missionary Arlin Yoder. Advertisers now want to buy time as near as possible to the broadcast because of its large audience.

Churches in Brazil are using radio and television in other ways.

One hundred stations requested the Easter radio series, "The Greatest Week in History," according to Dale Sloat, director of SACRO-SOM Studio in Maringa for the United Missionary Church.

"All the reports that have come back from the stations all say, 'Please send more,'" he said.

In religious television programming, Sloat reported that a children's program, a combination *Sesame Street/Captain Kangaroo/Treehouse Club* puppet show, is receiving primary emphasis.

Plans are under way to release two of the Jesus spots, which were produced jointly for TV by the United Methodist, Presbyterian, and Mennonite churches.

Witnessing in the Byways, Ghana

Laurence Horst, Accra, Ghana, and the Evangelism Team from the Ghana Mennonite Church in mid-July conducted a week-end campaign in the village of Abehinase. Horst described the experience in a report to Mennonite Board of Missions.

Involved in the team was Abraham K. Wetseh, secretary for the evangelism committee, Emmanuel Galgah-Nusetor, church leader for Dalive Mennonite Church, and Daniel Tetteh, church leader for the Abehinase Mennonite Church.

Abehinase is a village steeped in traditional culture and religion. Most of the houses have an idol (the protector) at the entrance of the home and a larger idol inside the house, which is the great-god.

The team read from Isaiah 40 and then witnessed that there is no god but the great Creator God.

One priestess, who had never had a scissors touch her hair (the Nazirite vow) said, "I want to have Jesus." There were many who came out into the street to listen to the preaching of the good news.

Friday and Saturday the preaching was indoors. Many adults and children came to listen. One old man said, "Oh, I was about asleep and I heard preaching. I wanted to come but I cannot walk. So I listened from my door." The new public-address system made it possible for all to hear.

Sunday morning there were new people coming to the church. Some have declared their interest in following Jesus Christ in their lives and they are asking for baptism.

Japanese Christians Give Aid

"Responding to continuing media reports of famine in West Africa and deteriorating conditions in India, several of the congregations in this city have sent cash offerings via NCC," wrote Ralph Buckwalter from Asahigawa, Japan, on July 16.

"Yesterday there was a joint effort as 22 persons representing six congregations formed four teams to appeal to the Sunday afternoon shoppers on the main street of downtown Asahigawa. The equivalent of \$125 was received in a 90-minute period mostly in 100 yen and ten yen coins with a few 500 and 1,000 yen notes included!

"Not willing to let this public appeal end our involvement, members of the Mennonite fellowship have decided to join together in a one-day fast and contribute the money saved. Wednesday is the desig-

nated day and will be celebrated in the regular Bible study-prayer fellowship meeting. There is a spirit of joy and excitement about this, looking forward to next Sunday when this project will be coming to a climax in a service of dedication."

Milk Is a Happy Gift for Bihari Children

For children in Europe and North America, milk is in the refrigerator, milk is on the table, milk is always in one's glass when wanted.

But for Nurul and his sister, Jahanara, milk isn't. Also on the isn't list for them are other good foods—meat, eggs, and vegetables, for example.

Nurul and Jahanara live in Mirpur, an overcrowded residential area on the edge of Dacca. A check of the ratio of height to the circumference of the upper arm put them on a list of a thousand children in their community who are moderately or severely malnourished.

That's why Nurul and his sister received a pink card issued by the Mennonite Central Committee and the International Committee of the Red Cross. This entitles each of them to a daily pint of milk from a distribution center that has been operating since June.

Thirty thousand Biharis live in Section 10 of Mirpur, an area of less than one square mile. It's crowded. The turning of the political tables in 1971 changed East Pakistan into Bangladesh and changed the Biharis from the ins to the outs.

They had been in sympathy and in league with the Pakistan military government that used murder to try to stem the rise of Bengali nationalism. But the Bengalis won.

Out of favor with the new Bengali

ruling party, the Biharis were also out of work, losing good jobs to Bengali workers who felt the jobs belonged to them. Then, too, the Biharis ran out of security. Their neighbors remember that some Biharis willingly or unwillingly aided the Pakistani carnage. So, for safety and the chance to get a bit of relief, Biharis have clustered in some former Bihari communities, increasing the population manifold and giving residential areas the appearance of refugee camps.

Food is in short supply everywhere in Bangladesh and more so for those who have the status of refugees in a country where they once felt close to the seat of power. These people who need to depend on government charity and aid from relief agencies don't get rations every day of the month.

The Mennonite Central Committee wants to provide a supplement for the hungriest children. Out of ten tons of powdered milk received from the Mennonites of Switzerland and the Swiss government, most of it has been designated for milk-feeding programs in Mirpur or in other hard-pressed Bihari Centers, including Khulna and Saidpur.

Two thousand malnourished children and pregnant women benefit from the milk distribution program in Mirpur. Volunteers from the Bihari community assist in the distribution program that is supervised by Yvette Steinemann, the Dutch wife of a Swiss Red Cross officer, who has volunteered her services for this project.

Mrs. Steinemann used the QUAC stick measure to determine which children were most seriously malnourished. This ratio of arm circumference to height developed by a Quaker service agency (QU for Quaker and AC for arm circumference) has proved to be a reliable indicator.

For 2,000 boys and girls in Mirpur Section 10, milk is one pint, six days a week.



The Milk Feeding Center, Mirpur Colony, Bangladesh, provides milk for malnourished children. Records are kept of the amount of milk given to each person.

Sixteen Begin VS Assignments

Attending the June 4-12 Voluntary Service orientation at Mennonite Board of Missions, Elkhart, Ind., were 18 persons (two of whom did not begin long-term assignments with the Board) who were commissioned to one-year to 26-month terms of service in nine locations in the United States and Puerto Rico.

To the orientation experience, one VSer responded: "Sharing together over a pile of dirty dishes can really bring out personal feelings." Another said: "I learned that God heals the hurt when a relationship is broken."

During orientation the volunteers visited the Fellowship of Hope (an intentional community in Elkhart), exercised in the yard via volleyball, and held a commissioning service in which they reflected on the week's experiences — and looked ahead to the future.

Judy Janzen of the Home Ministries Office of General Conference Mennonite Church, Newton, Kan., observed and participated in the orientation activities for three days. She will be directing an orientation program for GC VSers, which is scheduled to begin this fall.

Goldfuses Leave Church in Local Hands

Ross and Ruth Goldfus and family, missionaries to Argentina, recently began an extended furlough in the U.S.

They plan to visit Mennonite congregations and Ross plans to do studies in counseling and teaching. For the past two years he was pastor and English teacher in the small interior town of Salto. They are living at 633 S. Spruce St., Lititz, Pa. 17543.

Appointed in 1955 by Mennonite Board of Missions, Elkhart, Ind., the Goldfuses first served in La Plata. Two years ago Ross became pastor of the congregation at Salto, which, including three members of the Goldfus family, numbered 10 members. When they left the congregation had 27 members and an average attendance of 40.

"Friendship evangelism" is the term the Goldfuses use to describe the way they went about building a fellowship in Salto. The town of 13,000 population is located 150 miles northwest of Buenos Aires.

The Argentina Mennonite Conference will be working with the congregation to determine its leadership. In the interim, lay member Augusti Darino is leading the group. The Goldfuses' future assignment will be determined later, but the work they helped accomplish in the Salto congregation has been handed on to others.

Reiff Accepts BCM and Seminary Assignment

Nathan E. Reiff joined the staffs of Mennonite Board of Congregational Ministries and Goshen Biblical Seminary on Aug. 1. He will serve as associate director of development at the seminary with primary responsibility for soliciting funds for capital needs. He will also work with Sam Hershberger and Dale Schumm in seminary interpretation and general solicitation.

At Mennonite Board of Congregational Ministries, Nathan will be associate in development. He will work with congregational leaders to interpret the work of MBCM and solicit congregational support. A three-year term is projected with half time for each institution.

Reiff comes to this assignment from Travel Equipment Corporation, Goshen, where he has served the past two years as insurance and safety director and will continue as consultant in insurance and safety. He has served as chairman of the church council of Prairie Street Mennonite Church, where he is an active member. He has been president of Hope Rescue Mission Board and has served on this Board since its beginning.

A brother in the church is contributing Nathan's salary for the first year of this assignment.

Secondary Teachers' Convention Planned

A biannual Mennonite Secondary Teachers' Convention will meet Oct. 4-7 at the Laurelville Mennonite Church Center, Mount Pleasant, Pa.

The Secondary Teachers' Convention is planned and sponsored by the Mennonite Secondary Education Council, which is comprised chiefly of school administrators from Mennonite high schools in the U.S. and Canada.

The teachers' convention this year will focus on the theme "Discipline in the Mennonite Secondary School." Ronald T. Chadwick, chairman of the Christian Education Department, Grand Rapids (Mich.) Baptist Seminary, will speak on the theme "The Source and Role of Authority in Education" and "The Discipline Needs of the Developing Adolescent."

Also, Paul M. Miller, Associated Biblical Seminary, Elkhart, Ind., will conduct a Bible study for all persons in attendance. The Bible studies by Miller will



Nathan E. Reiff

help focus biblical content upon the theme of the convention in all daily sessions.

Further information and programs for the teachers' convention are available by writing directly to the Laurelville Mennonite Church Center, Route 5, Box 145, Mount Pleasant, Pa. 15666. For nonmembers of the Mennonite Secondary Education Council schools, the registration is \$15 per person, and lodging and meal arrangements are available at the Laurelville Church Center.

Bible Stories Prepared for TV

"Story Line II," a new series of 14 Bible stories, each 5 1/2 minutes in length and featuring Swiss artist Annie Vallotton as storyteller and illustrator, has been produced on videotape and videocassette by the American Bible Society.

Designed especially for children's television with a September 15 release date, the series was made possible by a \$50,000 grant from the members of Aid Association for Lutherans, a fraternal life and health insurance society based in Appleton, Wis.

Starting with "How the World Began," the Creation story, the new series includes three other familiar stories from the Old Testament and nine from the New Testament. Thirteen of the new shows will be combined with "Story Line I," to make a 26-program television package. As with the 1969 Line I Series, the new videotapes will be transferred to films after initial television exposure for use in Christian education programs in local churches.

Venture in Leadership Training

The Mountain View congregation, Lyndhurst, Va., has chosen three of its young men as candidates for a yearlong leadership training program. Those responding to the call are Brenard Campbell, Randall Kiser, and David Nice.

Most of the training will be under the direction and supervision of the church's pastor, Roy D. Kiser. The "curriculum" will include biblical studies and discussion, the preparation and delivery of messages, community and hospital visitation training, attendance at special meetings, practice in evangelism, and various teaching assignments.

At the close of the training period, the congregation may be led to license or ordain one or more of the trainees to the Christian ministry, or they may be called to serve in other important roles in the church.

"Our congregation is quite excited about the possibilities of this venture," notes Pastor Kiser. "Church leaders are sorely needed, but many congregations look outside their own membership to find their ministers, Christian education directors, and youth leaders. Every congregation should give serious consideration to calling and training their own leaders. We have accepted the challenge and make it our goal."

Managua: Loaves and Fishes in 73

I visited Managua days after the tragic quake of December 23 and now again six months later. What progress can be seen?

One week after the quake one was impressed with the city's ability to bounce back. This was even more evident in July. The essential services such as electricity, telephone, water, mail, and transportation have been restored. It is surprising that such an atmosphere of normalcy can exist with the center city still lying in ruins and with thousands of families still homeless.

No official decision to rebuild has yet been made. The center city is fenced off with barbed wire. The lots have been cleared with the rubble sorted into piles of beams, piles of splintered wood, and piles of crushed cement and adobe. There is an atmosphere of waiting. On what?

The tragedy of December 23 has brought the residents of Managua into a more sober realization of its geological foundations. Whether the city should be rebuilt is no moot question to those who lived through the quake. Many say they will never live there again. More study is being given to the six geological faults which traverse the city.

More careful study is also being given to a practical building code. That soundly constructed buildings survived the quake is evidence that the effects of future quakes can be sharply reduced. But quake-resistant construction is substantially more expensive. This especially affects the poor.

Informed sources predict the pre-December 23 Managua will not be duplicated. It is expected that the new city will be spread out more avoiding the geological faults and concentrating along the major highway toward Masaya.

The rebuilding of Managua is also limited by the resources of Nicaragua and its own internal problems. A drought with a developing food shortage was in process as the quake occurred. Presently the nation's construction and medical workers are on strike. The quake emergency was heaped on top of an already

heavy national agenda.

What has Mennonite Central Committee done? Whatever has been done has been done within the context of the wider effort. The only funds available at the outset were the \$10,000 pledged from the MCC emergency fund. In biblical fashion of the loaves and the fishes, this \$10,000 has grown to \$150,000, plus material.

The Mennonite and Brethren in Christ constituency responded. In spite of the fact that no general appeal was given in order not to distract from other giving, \$35,000 has been received through this channel. Most of this came in relatively small amounts, including churches in Japan, Puerto Rico, Austria, and Mexico. In the end it has not been necessary to draw from the MCC emergency fund.

Goshen College had a special interest in Managua, having assigned over 200



Six months after the quake a Nicaraguan family has found a home in an MDS-constructed house.

students there in the Study-Service Trimester program. The wider community was interested. Over \$40,000 was received in cash and material.

Through MCC (Canada), \$25,000 was received from the Canadian International Development Agency, matched by \$7,500 from Canadian Mennonite sources. Also Canadians shipped a substantial quantity of milk and other material to Nicaragua.

Finally the Lilly Foundation came for-

ward with \$50,000 to permit a more extended MCC effort.

Another dimension of this cooperative effort in Nicaragua was the involvement of three MCC constituent mission boards, who were active in the country at the time of the quake. They are the Conservative Mennonite Board of Missions (Irwin, Ohio), the Brethren in Christ Mission Board (Elizabethtown, Pa.) and the Evangelical Mennonite Conference (Steinbach, Man.). Representatives of these three groups invited MCC to assist them. They continue to serve as a local field council.

Another significant dimension of this cooperative effort has been the opportunity to work with the Nicaraguan evangelical churches. Soon after the quake they were organized under the name of CEPAD under the direction of a capable and dedicated Nicaraguan Baptist doctor. Today CEPAD has a talented and committed staff of 42 members. Most of its current budget comes from outside sources but it is hoped that when the emergency phase recedes it will continue under Nicaraguan direction as well as support.

But what has this effort done for the people? The value of such intangibles as comfort and moral support in a time of crisis will never be known. The tangibles come generally under the heading of social service, especially house construction and repair and the feeding of children.

When the MCC-MDS project is completed later this year, 300 homes will have been constructed. These basic houses are owned by the resident families. The families have an obligation to pay four dollars a month to CEPAD for a 4 1/2-year period. In this way the donation establishes a rotating fund which will serve the needy in Nicaragua through CEPAD for years to come.

Throughout much of this period MCC personnel have helped to supervise 20 feeding stations, each of which serves breakfast to 400 to 500 children daily.

Assistance has also been given to ALFALIT, the Protestant-sponsored nationwide literacy program; Proবাদencia, a Baptist-supported agency sponsoring some 16 clinics for low-income families; Nueva Guinea, a new colonization region of 1,500 families, including some recent quake refugees; \$10,000 has been reserved for future contingencies which may include a critical shortage of food later this year.

Managua is a 1973 affirmation that the world has not been overtaken by calloused hearts and compassion fatigue. People gave generously of themselves and their substance so that the burdens of those who suffered this tragedy could be lightened. — Edgar Stoesz

mennoscope

MPH Catalog Revised

A catalog listing Sunday school curriculum, Christian education materials, and church supplies was recently revised. Six copies were sent to congregations of less than 100 members and 12 copies to congregations of over 100 members. More copies are available free of charge to congregations or individual members upon request. Write to Congregational Literature Division, Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. 15683.

The Paul Zehr family plans to move to the Lancaster, Pa., area by mid-August. He will be working part time for Mennonite Information Center, near Lancaster, while he studies at Princeton Seminary. Paul's specific job is to develop the "Tabernacle" bought from the St. Petersburg Church by the Eastern Board.

Mass migrations of Africans to cities have led to severe problems of unemployment, poor housing, broken families, and a general breakdown of traditional society. Government and Christian agencies are becoming increasingly aware of the urgency to meet these needs. In Swaziland, Mennonite Central Committee has been requested to provide a couple to direct a child care center, do case studies, and train a Swazi couple to direct the Center. The Urban Industrial Mission at Selebi-Pikwe, a growing mining town in Botswana, has requested a qualified person in marriage counseling. A community development organization in Zambia has requested social workers to help people suffering from the social ills of "squatter compounds" in Lusaka. Social workers for Africa should have at least a Bachelor's degree in social work; a Master's and some practical experience are preferable. They should also be culturally sensitive and committed to Christ.

Columbia (Pa.) Mennonite Church announces its 16th annual Harvest Home Program for Aug. 19. Instructors for the day are Adam R. Martin and Richard R. Oberholtzer. Paul Miller will be the song leader.

Approximately 65 ex-Greece workers, families, and friends shared in a Pax Greece reunion at wooded 4-H Camp Palmer near Fayette, Ohio, June 30 to July 1. States represented were Colorado, Illinois, Indiana, Iowa, Kansas, Michigan, Nebraska, Ohio, Oregon, Pennsylvania, and Virginia. Enough interest was shown to make tentative plans for 1976. The com-

mittee is trying to make a list of all former Greece workers. Send your address or any known to you to Miss Fannie Schrock, 1400 Grove St., Lebanon, Ore. 97355.

David Burkholder and Henry Hostetler, both of Box 315, Red Lake, Ont. P0V 2M0, were ordained to the office of bishop and will be serving under the Northern Light Gospel Mission. The ordination service was held on June 27, and was in charge of Irwin Schantz, of Red Lake, Ont., and Rufus Beachy of Mylo, N.D.

Cliff Miller was ordained and installed as pastor of East Goshen Mennonite Church, Goshen, Ind., on July 8. Cliff and Patty Miller will be residing this next year at 1803 South Main, Goshen, Ind. 46526. Patty will be enrolled as a full-time student at Goshen College, majoring in art.

Harry M. Brenneman, R. 2, Quarryville, Pa. 17566, was ordained on July 28 by Clayton L. Keener for the Willow Street-Strasburg district. Melvin L. Kauffman, of Roaring Branch, Pa., brought the message.

The departure of the **Howard Charles family** for Accra, Ghana, has been delayed pending authorization of their visas. They will be serving with Mennonite Board of Missions for one year in West Africa.

Kenneth and Miriam Nauman, pastor couple at the Homestead Mennonite Church, Fla., have accepted a call to the ministry of the Ashton Mennonite Church, Sarasota, Fla. They have resigned from the pastorate of the Homestead Mennonite Church, effective on Sept. 2. Nauman served 2 1/2 years in Voluntary Service, two years as licensed pastor, and ten years as an ordained pastor in Homestead.

Elmer and Linda Landis left the United States on July 26 for Tegucigalpa, Honduras, where they will serve at Pine Grove Academy. Elmer will teach math and science, and Linda will handle secretarial responsibilities.

Ron and Joyce Moyer left the United States on July 26 for Nairobi, Kenya. Ron will act as principal of Rosslyn Academy.

Duane Bishop left the United States on July 16 for Saigon, Vietnam, for a youth work and English-teaching assignment.

The **Don Jacobs family** left Nairobi, Kenya, on July 18 and arrived in the United States on Aug. 1. They are living temporarily at 60 Main Street, Salunga, Pa. 17538.

Special meetings: Willard Mayer, Irwin, Ohio, at Mechanic Grove, Quarryville, Pa., Sept. 11-16.

New members by baptism: one at Pleasant View, North Lawrence, Ohio; six at Blainsport, Reinholds, Pa.; three at Moorepark, Three Rivers, Mich.

Change of address: Charles B. Shenk, c/o James Wenger, Kita 14 jo, Higashi 5 chome, 95 banchi, Higashi-ku, Sapporo, Japan 065. Gerald C. Studer from Scottdale, Pa., to 1260 Orchard Lane, Lansdale, Pa. 19446. Tel: (215) 368-8455.

readers say

Submissions to Readers Say column should comment on printed articles.

Thank you very much for the editorial on Satanism on July 24. This editorial really deals with a problem that is very real. I call the attention of my people to Ephesians 4:27, "Neither give place to the devil." — Ward W. Shelly, Washington, Ill.

It is with a great deal of reticence that I presume to express publicly my appreciation of your editorial of July 24, "Softening Up Process." Now, as at the birth of Christ, "the people were in expectation, and all men mused in their hearts . . ." — now, concerning the nearness of His second coming. Satan is the deceiver and part of his deception is to counterfeit, imitate, and duplicate the work of Christ, especially, and perhaps only, in the outward, visible manifestations. There is a legitimate work of the Holy Spirit being manifested in healings, tongues, etc., and these are being duplicated, in a measure, by Satan. Still, Jannes and Jambres withstand Moses. The earnest, sincere, true Anabaptists had their counterparts, notably the apocalyptic Munsterites. There is a sense in which both the true and false *must* exist side by side. This makes your warning most urgent! Thank God for the courage to give it.

Having experienced what is popularly called the "charismatic" experience and moving in a limited way among various charismatic groups, I am somewhat aware of the extremely dangerous excesses taught and practiced by some — perhaps not deliberate premeditated deception, but deception, nevertheless. Your editorial is most timely.

I agree with all my heart that the ultimate evidence of the Holy Spirit's presence is the fruit produced, by which God's purpose is fulfilled in us — when we are "conformed to the image of His Son." Probably there is far more in that conformation than we have anticipated, expected, or dared to believe.

I want to encourage you and your successor to continue to speak fearlessly as prophets in this climactic period of history. — Marlin S. Burkholder, Pen Argyl, Pa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bontrager, Eugene and Barbara (Frey), Shipshewana, Ind., second child, second daughter, Jennifer Lynne, June 30, 1973.

Clemmer, Marlin and Janet (Ruth), Souderton, Pa., second child, first son, Loren Todd, July 12, 1973.

Cornish, Wallace and Miriam (Huber), Troupsburg, N.Y., first child, Kevin Douglas, May 8, 1973.

Dunn, George and Blanca (Arroy), Budd Lake, N.J., first child, Marlisa Kim, July 17, 1973.

Evans, Ivan and Ruth Ann (Landis), Homestead, Fla., first child, Vicki Lee, June 18, 1973.

Glick, Jess and Eloise, Orlando, Fla., first child, Bradford Stacy, July 7, 1973.

Graber, Glen and Mabel (Schrock), Millersburg, Ind., first child, Toni Michelle, June 25, 1973.

Hartzler, David and Vietta (Schertz), Goshen, Ind., first child, Jeffrey Lynn, June 9, 1973.

Kanagy, Norman and Wilda (Young), Belleville, Pa., third living son, Donovan James, July 7, 1973.

Kauffman, Lynn and Susie (Chupp), Middlebury, Ind., first child, Nathan Christopher, June 24, 1973.

Kaufman, Sam and Joan (Schertz), third child, second son, Brett Anthony, June 29, 1973.

Peachey, Gerald and Sue (Yoder), Belleville, Pa., first child, Shelia Ann, July 11, 1973.

Rediger, Gary and Sandra (Jantz), Hesston, Kan., first child, Michael Vaughn, June 24, 1973.

Roth, Lowell and Cindi (Brubacher), Hesston, Kan., second child, first girl, Michelle Renee, May 24, 1973.

Shank, Robert and Lucille (Petersheim), Chambersburg, Pa., second child, first son, Darin Ray, July 18, 1973.

Shetler, Joe and Ellen (Shank), Goshen, Ind., first child, Emilie Gayle, July 26, 1973.

Stahl, Glenn and Esther (Martin), Ephrata, Pa., third child, second girl, Gloria Joy, July 15, 1973.

Thomas, J. Samuel and Marian (Landis), Littitz, Pa., first child, Maria Janelle, July 2, 1973.

Trotter, Harold and Mildred (Ziegler), Goshen, Ind., first child, Trina Marie, Apr. 24, 1973.

Troyer, Norman and Mary (Miller), Sugar Creek, Ohio, first child, Terry Dean, July 10, 1973.

Weirich, Ronald and Vickie (Randolph), second child, first son, Bradley Dwight, July 19, 1973.

Witmer, Devon and Raymonde (Inbody), Goshen, Ind., first child, Tracey Sue, July 20, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Baccash — Smucker. — Michael Francis Baccash, Evanston, Ill., Episcopal Church, and Julie Anne Smucker, Oak Park, Ill., Evanston Mennonite Church, by Ralph R. Smucker and J. Robert Detweiler, July 21, 1973.

Birkey — Anderson. — Keith L. Birkey, Amboy, Ind., and Marla K. Anderson, Miami, Ind., both of the Santa Fe cong., by Eugene Headings, July 7, 1973.

Graber — Horst. — Nelson Graber, Kalamazoo, Mich., and Janalee Marie Horst, Kalamazoo, Mich., both of the Kalamazoo cong., by Glen A. Horner, June 29, 1973.

Histand — Boshart. — Phil Histand, Chicago, Ill., Trevoise (Pa.) cong., and Betty Boshart, Albany, Ore., Albany cong., by James M. Lapp, June 30, 1973.

Householter — Zoss. — Mahlon Roy Householter, Eureka, Ill., Roanoke cong., and Cheryl Ann Zoss, Lowpoint, Ill., Metamora cong., by James Detweiler, July 1, 1973.

Lehman — Sollenburger. — Daryl Lehman, Chambersburg, Pa., Pond Bank cong., and Rhoda C. Sollenburger, Chambersburg, Pa., Pleasant

View cong., by Mahlon D. Eshleman, June 30, 1973.

Miller — Roth. — Larry G. Miller, Millersburg, Ind., Clinton Brick cong., and Carolyn Kay Roth, Goshen, Ind., East Fairview cong., Milford, Neb., by John J. Yoder, Apr. 6, 1973.

Nisly — Miller. — Merle Nisly, Hartville, Ohio, Marlboro cong., and Rita Miller, Hutchinson, Kan., Plainview cong., by Henry J. Helmut, July 13, 1973.

Scott — Yoder. — William Scott, Newark, Del., Presbyterian Church, and Sarah Yoder, Morgantown, Pa., Conestoga cong., by Ira A. Kurtz, July 28, 1973.

Swartz — Eby. — Terry Swartz, Turner, Mich., Riverside cong., and Julia Eby, Ephrata, Pa., Landis Valley cong., by Elam W. Stauffer, July 21, 1973.

Swartzendruber — Swartzendruber. — Richard Dean Swartzendruber, Kalona, Iowa, Lower Deer Creek cong., and Donna Jean Swartzendruber, Wayland, Iowa, Sugar Creek cong., by Dean Swartzendruber and Orrie Roth, July 21, 1973.

Swartzendruber — Miller. — Gary Swartzendruber, Loogootee, Ind., and Karen Miller, Odon, Ind., both of the Bethel cong., by James Knepp, July 21, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Alger, John H., son of Jacob and Frances (Brenneman) Alger, was born near Cootes Store, Va., Mar. 7, 1893, died of a pulmonary occlusion in Rockingham Memorial Hospital, Harrisonburg, Va., July 2, 1973; aged 80 y. 3 m. 25 d. On Dec. 29, 1920, he was married to Anna Hostetter, who survives. Also surviving are 4 sons (J. P., Robert, Ralph, and Nelson), 3 daughters (Catherine — Mrs. Leroy Lapp, Mildred — Mrs. Isaac Glick, and Nellie), 18 grandchildren, and one sister (Verdie Alger). He was a member of the Zion Mennonite Church, Broadway, Va., a deacon for 41 years, and a trustee of Eastern Mennonite College for 45 years, 27 of which he served as chairman. Funeral services were held at the Zion Mennonite Church, in charge of J. Ward Shank, Dewitt Heatwole, and Herman Ropp; interment in the church cemetery.

Bowman, Laura, daughter of Mr. and Mrs. Henry B. Eby, was born in Linwood, Ont., 1884; died at Fairview Mennonite Home, Preston, Ont., July 1, 1973; aged 89 y. She was married to Edwin S. Bowman, who survives. Also surviving are 2 sisters (Florence and Ella). She was preceded in death by 4 brothers and 3 sisters. She was a member of the First Mennonite Church, where funeral services were held on July 4, in charge of Robert N. Johnson; interment in church cemetery.

Huber, Ella, daughter of Christian and Lizzie (Rohrer) Myer, was born Sept. 21, 1892; died at home in Lampeter, Pa., July 27, 1973; aged 80 y. 10 m. 6 d. On Oct. 18, 1922, she was married to John H. Huber, who survives. Also surviving are one son (J. Elwood), one grandson, and 2 brothers (Benjamin and Christian). One son (Lloyd) preceded her in death. She was a member of the East Chestnut Street Mennonite Church, where funeral services were held on July 30, in charge of James M. Shank, interment in the Mellinger Mennonite Cemetery.

Gingerich, Nettie Mae, daughter of Michael and Lovina (Shetler) Miller, was born in Johnson County, Iowa, Aug. 10, 1895; died at Mercy Hospital, Iowa City, Iowa, July 24, 1973; aged 77 y. 11 m. 14 d. On Dec. 4, 1913, she was married to Charlie Gingerich, who preceded her in death in Jan. 1946. Surviving are 4 sons (Rollin, Leo, Wayne, and Clarence), 4 daughters (Myrtle — Mrs. Leonard Rensberger, Hilda — Mrs. Ver-

non Fisher, Mary — Mrs. Lynn Wagaman, Jean — Mrs. Keith Wallerich), 27 grandchildren, 14 great-grandchildren, and one brother (Eddie). She was a member of the East Union Mennonite Church at Kalona, Iowa, where funeral services were held, in charge of Lonnie Yoder and J. John J. Miller; interment in church cemetery.

Kopp, Ella Kurtz, was born in Ephrata Twp., Pa., June 25, 1889; died at Landis Homes, Littitz, Pa., July 22, 1973; aged 84 y. 1 m. 3 d. On Apr. 25, 1914, she was married to Lehman L. Kopp, who survives. Also surviving are 2 daughters (LaVerne — Mrs. Lester Hagy, Jr., and Edith — Mrs. Raymond H. Witmer), one son (W. LaMarr), 9 grandchildren, and 9 great-grandchildren. She was a member of the Ephrata Mennonite Church. Funeral services were held at the Stradling Funeral Home in Akron, Pa., by Wilbert Lind and J. Elvin Martin; interment in Hess Mennonite Cemetery.

Swartzendruber, Lillian, daughter of Jacob and Lydia (Detweiler) Miller; was born in Wellman, Iowa, Mar. 23, 1879; died at Kalona, Iowa, June 17, 1973; aged 94 y. 2 m. 25 d. On Oct. 7, 1900, she was married to Henry P. Swartzendruber, who preceded her in death in 1937. She is survived by 6 daughters (Laura — Mrs. Earl Erb, Mrs. Geneva Hooley, Dorothy — Mrs. Homer Brenneman, E. Pauline, Lavanda — Mrs. Orval Kinsinger, Geraldine — Mrs. Delmar Schlabbach), 11 grandchildren, 17 great-grandchildren, and two brothers (Lewis and Jess). She was preceded in death by one infant daughter and one son (Harry). She was a member of the Wellman cong., where funeral services were held on June 19, in charge of Ron Kennel; interment in the Lower Deer Creek Cemetery.

Weaver, Edwin, son of David and Salome (Blosser) Weaver, was born in Mahoning County, Ohio, Mar. 17, 1887; died June 28, 1973; aged 86 y. 3 m. 10 d. In 1916 he married Lena Wenger, who survives. Also surviving are 5 daughters (Alma — Mrs. Daniel Martin, Edith — Mrs. Heber Good, Sara, Mary Ellen — Mrs. Willis Eberly, Anna — Mrs. George Ressor), 3 sons (Paul, David, and Howard), 39 grandchildren, 12 great-grandchildren, and 2 sisters (Mrs. Ella Leinbach and Mrs. Ida Horst). He was a member of the Pleasant View Mennonite Church, where funeral services were in charge of David Vampelt; interment in the adjoining cemetery.

Yoder, Wallace Vernon, son of Vernon and Phoebe (Roth) Yoder, was born at Seward County, Neb., Apr. 11, 1932; died at Beaver Crossing, Neb., July 16, 1973, due to a tractor accident; aged 41 y. 3 m. 5 d. On Nov. 4, 1955, he was married to Nelda M. Stutzman, who survives. Also surviving are one son (Shane Wallace) and one daughter (Madge Melanie) at home, 3 brothers (Wilford, Elwood, Norman), 4 sisters (Belva — Mrs. Jerry Rapp, Wilma — Mrs. Milton Roth, Elaine — Mrs. Orrie Roth, Joyce — Mrs. Charles Sears). He was a member of Bellwood Mennonite Church, where funeral services were held on July 19, in charge of Herbert L. Yoder; interment in the Dorchester Cemetery.

Cover picture by H. Armstrong Roberts.

calendar

Nationwide Bible Fellowship Meeting, Missionary Campgrounds, 7 1/2 miles south of Elkhart, Ind (on Co. Rd. 9), Aug. 15-17.
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.
Mennonite Secondary Teachers' Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Oct. 4-7.

Billy Graham Said:

"I think it's ridiculous for parents to engage in bitter battles with their children over the haircut issue. Long hair or short hair is a matter of personal taste, not a basic moral question. We shouldn't judge a person by how he chooses to wear his hair. My grandfather had a beard down to his chest and a moustache and very long hair. His whole face looked hairy. But he was one of the most wonderful Christian men I ever knew."

World Peace Tax Fund Act Is Submitted

A bill permitting persons to stipulate on their tax returns that the portion of their tax which would go for military spending go instead to peace-related activities has been introduced in the House of Representatives with 11 co-sponsors.

Known as the World Peace Tax Fund Act, the measure was submitted by Rep. Ronald V. Dellums (D-Calif.) and would amend the Internal Revenue Code of 1954 so that a taxpayer conscientiously opposed to participation in war may elect to have his income, estate, or gift tax payments spent for nonmilitary purposes.

The legislation would create a trust fund (the World Peace Tax Fund) to receive these tax payments and would also establish a World Peace Tax Fund board of trustees.

Mr. Dellums said passage of the bill would not lower anyone's total tax bill, but it would "remove the great dilemma now facing conscientious objectors—to disobey their own beliefs or to disobey the laws of their country."

Murder in U.S.

There is greater chance of being murdered in the United States than in almost any other country, reports the Metropolitan Life Insurance Company. The homicide rate for men and women in the U.S. is now three times higher than in Canada, six times higher than in Western Europe, and 10 times higher than in Scandinavia.

Pro Jesus, Con "Superstar"

A group of twenty Jews for Jesus picketed the movie *Jesus Christ, Superstar* Friday, July 7, in protest against its blatantly anti-Christian and anti-Jewish stance.

Miriam Nadler, member of the Jews for Jesus group, expressed her feelings to a

San Francisco Chronicle reporter: "The movie perpetuates the myth that it was Jews who killed Jesus. The movie makes it look as if He was a victim. According to the Bible, everybody's sin killed Jesus. He made the choice to lay down His life. The film is a distortion.

Says John Streater, pastor of the First Baptist Church of San Francisco: "This film stands against the true statements of Jesus Christ, as well as possibly planting new seeds of hate for God's chosen people, the Jews."

Harold Sevens, of the American Board of Missions to the Jews, observed: "The film ends with Jesus dead, having unhappily surrendered to death on the cross, and, after his own death, Judas is alive in a place of subterranean fires, happily prancing about with sensuous go-go dancers. Need I say more?"

Strober sums things up, however, when he says, "As *Jesus Christ, Superstar* makes its way through American theaters, Universal Pictures may discover that creations which defame the Jewish people will not be allowed to stand unchallenged, whether by Jews or by other people of good will who seek to create a world of decency and mutual respect."

Moishe Rosen adds: "As a Jew and as a Christian I could do nothing less than warn others of the anti-Jewish and anti-Christian bias in this film. It would be a tragic thing for a young child to go and see this "G-rated movie and walk away with a view of Jews as "bad guys," a view of Jesus as a whimpering, petulant, shrieking, uncertain hippie leader, and conversely, Judas portrayed as a hero."

Pollution

Japan is setting the pace in cutting the world's auto pollution reports the Associated Press. The Mazda and Honda car manufacturers have announced that they can meet the exhaust emission requirements of the U.S. government by 1975. The four major American auto makers, however, have contended that they are technically unable to meet these standards and have received a one-year extension.

Reminded of Rome

Alistair Cooke, at the end of his television series, "America," made this comment about conditions in the U.S.: "I think I recognize several of the symptoms that Edward Gibbon notes so acutely in the decline of Rome. . . . A love of show

and luxury; a widening gap between the very rich and the very poor; the exercise of military might in places remote from the centers of power; an obsession with sex; freakishness in the arts masquerading as originality . . . the original institutions of this country still have great vitality; and much of America's turmoil springs from the energy of people who are trying to apply these institutions to forgotten minorities. . . . In this country, a land of the most persistent idealism and the blandest cynicism, the race is on between its decadence and its vitality."

Evaluate Encounter Groups

It is estimated that more than five million people have tried "encounter group" therapy. Two surveys have attempted to evaluate the outcome. Dr. Bruce Maliver, a New York psychologist and psychoanalyst, concludes that encounter groups are essentially innocuous, but if you're looking for help, beware. Only up to 8 percent of the people get help, while up to 44 percent are harmed (*The Encounter Game*, Stein and Day).

"Child Abuse" a Major U.S. Problem

A national expert on the problem said that child abuse is believed to be the most common cause of death among young children in the U.S.

"It is a disease of violence that breeds more violence, for the abused children of today, if they survive, will grow up to be the abusing parents of tomorrow," Dr. Vincent J. Fontana told the annual meeting of the American Medical Association.

Dr. Fontana, who heads the Mayor's Task Force on Child Abuse and Neglect in New York, reported that some 50,000 children are expected to die and 300,000 to be permanently injured by maltreatment this year.

In New York during 1972, 200 children died of maltreatment and more than 10,000 cases of suspected child abuse and neglect were reported, according to *The New York Times*.

70 Percent of Patients Unmarried

Seven of every 10 women who obtained abortions in May at the new Meadowbrook Women's Clinic in suburban St. Louis Park in Minneapolis were unmarried. Another one of every 10 was separated from her husband.

The women ranged in age from 14 to 41. Six of every 10 were between the ages of 18 and 24.

Twenty percent reported they were Roman Catholics. By comparison, slightly more than 30 percent of Minnesota's population is Catholic.

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Hooked on Hair

All of us have shared in or heard those conversations about long hair and beards. Usually I've noticed the spirit of the discussion is worse than what is considered the problem. There is more heat than light, more hate than love, and more feeling than fact.

One part which comes up in such discussions now and again goes something like this: "I know a school where long hair and beards are not tolerated. Every student must sign a statement and believe me it is enforced. We need more discipline like that."

Now it is true that some persons are scurrying the countryside sounding off concerning certain schools which they promise will clean young people of such practices. "If you send your young people to our school" such boast, "we'll guarantee you they will not have long hair [and note this] and they will return loyal, patriotic young people." Such also, although they never considered 1 Corinthians 11 relevant for women, suddenly see this passage as a proof text against boys with longer than they desire hair.

While one may have many reservations regarding long

hair, sideburns, and beards, particularly the question of following a style set, in the main, by antigod youth some years ago, yet I've noticed some of the strongest reactors are those who many times set their standards by the antigod forces of mammon and the military.

So, since I have a choice, I prefer a school which does not spend time debating the length of a boy's hair but teaches the way of Christ in contrast to that patriotism which promotes a blind following of legal standards and military mind-set. Length of hair has been relative. But the Christian engaging in warfare is not relative.

Whether one chooses to look more like his grandfather or great-grandfather in the length of his hair and beard, is not a matter of being Christian or not. But to follow Christ in the path of peace and love does determine if we are Christ's disciples or not.

We must be careful lest we allow our judgments to run with those who sympathize with an emotional reaction at one point while promoting an entire way of life contrary to the Spirit and teaching of Christ. — D.

Surprised Both Ways

I've observed that most difficulty arises in the interpretation of Scripture where doctrine turns into practice.

Samuel Butler suggested that religiously respectable people are "equally horrified to hear the Christian religion doubted or to see it practiced."

In our profession of Christianity it is possible to be flawless and precise. It is possible to demand that the preacher pronounce the exact cliches of the past or we question his orthodoxy. But in the practice of Christianity it is possible to remain atheists and have few notice. It is possible to be a church member in good standing and never commit ourselves to the way of Christ in any practical way.

So we love to prove our theological positions by strong declaration of what we believe and by denunciation of those who differ. But Christianity has never been proved or propagated by pure declaration or denunciation.

We are shocked when someone comes along who denounces the faith. Maybe the kind of faith we put forth should be denounced. A Christian leader, confronted by a skeptic replied, "Tell me about the Jesus you have in mind. Perhaps I don't believe in him either."

We are equally shocked when someone comes along who

practices Christianity and we cannot see the similarity of the radicalness of such with Christ and His early disciples. We seem startled when someone takes Jesus seriously.

Why is it that we have less trouble with the doctrinal portion of the epistles than the practical? Romans, chapters one through eleven, are generally well interpreted. But Romans 12 to 16 causes considerable difficulty. Why? Because practical Christianity is most shocking.

We are soon shocked when someone begins to apply what Christian commitment means to our present problems of affluence, the poor, to business practices, to war, and governmental sin.

Some are shocked when a person carries his allegiance to Christ to the point of not saluting the flag. But is such allegiance any different from bowing before the image in Daniel's time? It is shocking when some try to apply nonconformity to the changeable fads and fashions, to civil religion of today and to the way big business practices and provides the pattern for church operations.

We will always be shocked when we see Christianity practiced until we are committed to follow Christ at all cost ourselves. — D.

GOSPEL HERALD

August 21, 1973



The Aging and Key 73

by Tilman R. Smith

In a recent service which I attended in another denomination the church calendar carried this item: "Today 7:30 p.m., last night of Key 73 Crusade." I am sure this announcement was not to be taken literally. Key 73 is not an event. Evangelism is an ongoing condition, a stance of the soul, and not something which can be turned off or on according to the calendar or the emotions.

Key 73 is an ecumenical evangelical endeavor in an attempt to call our continent to Christ. Most Protestant groups, including Mennonites, and many Catholic dioceses are taking part either actively or in giving their blessing to the program.

The Aging Are Perceptive

The aging are especially perceptive of the necessity and importance of the faithful proclamation of the "good news," in word and in deed. Half of the 14,000 members of the Mennonite Church (Old) over 65 were born before 1900.

At that time our most common method of evangelism was that of bringing our children to the "faith of our fathers." We weren't too successful even with this limited missionary objective. Our church numbered only 25,000 and we were not holding our own numerically or otherwise. We had few programs of organized outreach.

Anabaptist Vision Held in Abeyance

Our Anabaptist forefathers were strong and committed witnesses moving into every front they knew with a sense of evangelistic fervor and urgency, even willing to give their



contents

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lives for their convictions. This vision of preaching the gospel to all men was held in abeyance for nearly two hundred years after our forefathers moved to America where generally they became isolated frontiersmen who did little to share the gospel beyond their families and local congregations.

The Aging Are Firsthand Witnesses

Many of our older members have seen firsthand a major portion of our church's evangelistic and mission efforts, the fruition of educational, publishing, and mission board programs, the strong developments of the Sunday school, summer Bible school, evening meetings, and the broad outreach of servanthood programs which have gone into many lands through different media in the name of Christ.

In 1900 nearly all the 25,000 members of the Mennonite Church (Old) were North American whites, rural in background. Our older members today have witnessed a five-fold growth in our membership and have seen the Mennonite Church organized in approximately forty different countries. Nearly 20 percent of our membership today is overseas. One out of five of our members is nonwhite.

The historical record of the Mennonite Church may not be impressive with regard to numerical and program growth. However, we must not fail to see that during the decades, and even centuries, in which major emphasis was given to keeping the gospel for ourselves and our families we came close to forfeiting our birthright. When we began to realize that to save life we must give life through sharing the gospel beyond Jerusalem, the church experienced new life and new growth numerically and certainly in expanding the areas of Christian service.

We, the aging eyewitnesses, have learned the lesson well that the gospel must be shared if it is to be germane.

A Chronology of Evangelization and Missions Programs

The chronology of our organized program of evangelization and missions, most of which took place during the lifespan of some living today, is: the first protracted series of evangelistic meetings was held in the Bowne congregation in Michigan in 1881. J. S. Coffman was the evangelist.

The Mennonite Evangelizing Committee, a local organization, was organized at Elkhart, Indiana, in 1882, partly to defray the expenses of ministers who visited scattered congregations and members. Organized late in the year, the first year's offerings were only \$27.36.

In 1892 the Mennonite Evangelizing Board of America was organized. The Chicago Home Mission was established in 1893 but closed in 1895-96 because of strong opposition. Certain Sunday school activities remained operative, however, because two dedicated workers, Malinda Ebersole and Mary Denlinger did not feel that they could leave in good conscience.¹

Little positive support was given to missions or evangelism

and strong opposition often thwarted the efforts of concerned persons. However, courageous leaders moved forward with their convictions. In 1896 the Mennonite Evangelizing and Benevolent Board was organized along with a Home and Foreign Relief Commission, particularly interested in alleviating starvation in India. Funds were collected for this purpose from 1898 to 1901. A Relief Commission operated from 1903 to 1907.

In 1899 the Mennonite Board of Charitable Homes was established. In 1906 the Mennonite Evangelizing and Benevolent Board and the Mennonite Board of Charitable Homes and Missions were officially merged. In 1906 the Mennonite Board of Education and the Mennonite Publication Board also were restructured.²

The Virginia Mennonites antedated the church in general in their efforts to carry the gospel beyond the local congregations. As early as 1858, in cooperation with the Church of the Brethren and the Lutherans they built a building and established a preaching point in the Virginia mountains.

The work was closed during the Civil War but in the decade of 1870 the work was reestablished and before 1900 at least eight other preaching points and/or congregations in Virginia or West Virginia were organized. Technically this was not called mission or evangelistic activity. However, in an organized manner and at great personal sacrifice Virginia ministers regularly followed these circuits, often preaching to four or five audiences in different areas using schoolhouses for gathering places.

These missionary journeys often required three to four days. It is probable that the earlier use of the English language than other sections of the church, and less restraint upon cooperating with other denominations, helped the Virginia Mennonites reactivate the Anabaptist vision earlier than other areas of the church.³

The Aging Have Perspective

They have seen many different types of evangelistic meetings and programs, ranging from the simple and sincere preaching of the gospel by dedicated and compassionate messengers to warn sinners and build up the saints, to more sophisticated and highly organized efforts to move the

GOSPEL HERALD

Volume 66 Number 33

John M. Drescher, Editor

David E. Hostetler, News Editor

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

¹Tilman R. Smith, Goshen, Indiana, former president of Hesston College, is director of studies and programs for the aging.

masses — programs which at times have included some slick gimmicks.

We have seen the emphasis move from the expectation of "joining the church" at the time of marriage to the extremes of child-evangelism, in either sense reversing our Anabaptist posture. At several periods in our lives, including the recent past, we have seen a thrust in some of our congregations toward a form of civil religion, almost to the point of deifying nationalism, plus overtones of anti-Catholicism and anti-Semitism as well as anti-communism and either overt or covert support of war. Some tints of racism have been covered by the same umbrella.

We have seen the miracle of conversion and its fruits scattered through a full life of usefulness and dedication. Also, we have seen what Satan has been able to do in the lives of those who have rejected Christ. We have seen the importance of 1 Corinthians 9:22, "I have become all things to all men, that I might by all means save some."

We have come to realize that Christian hope is not a projection of our wishes into the future but rather that there is a future and God is holding it open to all for a meaningful participation to the end. We have seen our friends meet death with Christian fortitude.

Some Specific Examples

The aging can and should be actively involved in Key 73 and I would like to suggest some areas:

- 1. We have time available for extended prayer, meditation, and Bible reading.
- 2. We may gather in small groups of neighbors and friends in Bible study; these groups may involve non-Mennonites and non-Christians. In these informal meetings we may be able to communicate in a way which a church service can not.
- 3. We can help prepare and distribute written materials.
- 4. Some can give financially to meet special and emergency needs.
- 5. Many can follow programs of visitation. This is very important.
- 6. We can strengthen ourselves physically and spiritually by enforced activity.
- 7. We can witness to the fact that material goods are not the real wealth of the kingdom.
- 8. We can write letters of encouragement and reconciliation. Example: Roy Buchanan of Maple Lawn Homes, Eureka, Illinois, 85, has been confined to a wheelchair for nearly seven years. He averages thirty-five letters a month, in addition to writing some short stories and other articles. He says, "My mind is always digging up something for me to do."
- 9. We can help in bookrack evangelism. Ezra Beachy of Goshen, Indiana, past threescore and ten, gives vigorous leadership to supplying Christian books for sixty-five different outlets in the Indiana-Michigan Conference; 31,000 books have been sold through these outlets. Ezra can give some good suggestions for getting new projects started.

- 10. We can volunteer our services. Recently my wife and I visited the World Missionary Press at New Paris, Indiana. With nine full-time workers plus many volunteers including many elderly who work regularly, they print and distribute millions of pieces of Christian literature. At this date, a 48-page Scripture booklet, *Help from Above* has been published in fifty-two languages, with requests for more than 100 other language translations. Over 25,000,000 copies of *Help from Above* have been distributed, the present rate being 8,000,000 annually. The dedicated full-time staff plus volunteers distribute these Scripture texts at three cents per copy.
- 11. Miscellaneous. There are no bonds which will keep creative, dedicated persons from witnessing. Mr. and Mrs. S. G. Winey, now deceased, lived with their daughter Lois in Goshen. Being arthritic and unable to leave home they reclaimed and sold postage stamps using the funds for missions. Persons throughout North America and some from foreign countries cooperated. The Wineys processed and sold hundreds of dollars' worth of stamps, the proceeds going to a Mennonite Church building in Japan. In addition to the financial benefits and the sense of personal fulfillment, many visitors came to the Winey home to bring stamps, discuss the project, and to edify one another in the faith.
- 12. Fruit in Old Age. Psalm 92:12-14, "The righteous flourish like the palm tree, and grow like a cedar in Lebanon. They are planted in the house of the Lord, they flourish in the courts of our God. They still bring forth fruit in old age."

1. Alta Mae Erb, *Our Home Missions*, Scottdale, Pennsylvania, Mennonite Publishing House, 1920, page 114.
2. Levi Hartzler, *A Brief History of Mennonite Missions*, Mennonite Board of Missions and Charities, Elkhart, Indiana, 1955. Also, some data was supplied in conversation with John Stanley Miller who is doing preliminary research for a complete study of the philosophy and motivation for missions in the Mennonite Church to be written later by Theron Schlabach.
3. Harry A. Brunk, *History of Mennonites of Virginia 1727-1900*, Vol. I, Chapter XIII, Schoolhouse Evangelism — Northern District; Chapter XV, Schoolhouse Evangelism — Middle District. McClure Printing Company, Staunton, Virginia, 1959.

Wit and Wisdom

What America really needs is more young people who will carry to their jobs the same enthusiasm for getting ahead that they display in traffic.

Poise has been described as looking like an owl after behaving like a monkey.

A politician, a surgeon, and an engineer were arguing over whose profession was the first one to be established. "Mine was," said the surgeon. "The Bible says that Eve was created by excising a rib from Adam." "But before that," said the engineer, "a six-day engineering job created the earth out of chaos." "Aha," said the politician. "But who created the chaos?"

Women: In God's Plan and Man's World

by Dorothy Yoder Nyce

The two previous articles of this series dealt with the two inseparable Genesis Creation accounts and the result of human disobedience, initially and repeatedly, toward the Creator God. Domination (refusing to let God alone be God) and rigid sex roles (the result of sin, not characteristics of nature) pinpoint the Fall and continued fallenness for both men and women.

Adam and Eve, created equally with interdependent control of the rest of creation, refused to submit to the total lordship of God. God, displaying the ultimate in compassion and forgiveness, nurtured the chosen remnant Israel through her intentional rebellions. Hosea's steadfastness is but a human replica of this. Climaxing salvation history was Jesus' willful emptying (Phil. 2:6-11), assuming fallen humanity, and restoring for all men *and* women the rights and responsibilities of creation in the image of God. We affirm JESUS IS LORD.

Or do we?

If we understand and practice the intent of the *two* Creation accounts as they together explain the relationship of man/woman to God, then New Testament Scriptures more easily find their rightful priorities. The question is, do we genuinely desire to cooperatively create new visions for the future based on purposeful beginnings?

How one approaches Scripture affects one's understandings. We need to honestly examine the texts we have repeatedly focused on in discussing man/woman relationships. At the same time we must welcome being alerted to pertinent passages that we have intentionally or unintentionally ignored. Frequently, when we call for solid, biblical exhortation on a subject, we are in effect requesting that the interpretations and emphases *we* have already accepted as "biblical" be restated. We classify what we now believe as "scriptural" and identify the new or differing view as just someone's interpretation. However, in *both* cases we are dealing with interpretation of biblical material.

Are we secure enough to analyze motives for supporting the particular Scriptures and interpretations about men and women that we do? For example, to what extent has the concentration on headship/authority sanctioned egotistic "lording over" (covered over, of course, as biblical prerogative) at the expense of confession that Jesus alone is Lord? Has it not also approved personal irresponsibility for being the image of God when interpretation emphasizes

submitting to human authority rather than interdependent deference toward God?

I choose to see Scripture as something living, something that has new dimensions and meaning as different experiences are faced, as additional information is discovered about the original settings and culture surrounding Scripture writing. In order to comprehend what Jesus accomplished for women, we must know about the Palestinian society of His day. Women were blatantly considered inferior. They were not allowed to study Scripture. Along with slaves and children, they could not recite morning or meal prayers. Speaking to one in public, aside from one's wife, brought scorn to a man.¹

With that background, reread the accounts of Jesus' encounters with women. Mary Daly suggests, "In relation to Jesus, women emerge as persons, for they are treated as such, often in such contrast with prevailing custom, as to astonish onlookers."² Following the resurrection, Jesus first appeared to women. He first revealed Himself as Messiah to the Samaritan woman (Jn. 4:26); surprisingly, many believed her testimony (v. 39). With knowledge of society's taboos about female uncleanness, Jesus conspicuously called attention to and restored, without needing to cleanse Himself, the woman with an issue of blood. In fact Jesus rescued the generally degraded human body, transforming it into the temple of the Holy Spirit. Disregarding, or in spite of, the cultural milieu, Jesus did freely talk to and publicly teach women. Women freely traveled with and ministered to Him.

We should approach Paul's writings within a similar context. Instead of distorting him as one in opposition to women's equal rights and duties, we should be secure/mature enough to see the numerous times he called for mutual, reciprocal male/female relationships. We must identify him as one who highly respected and gratefully recognized the competent women working with him. Romans 16. Particularly notable are Phoebe and Priscilla. The latter very likely edited all of his letters to churches. Instead of translating Phoebe as "servant" we must acknowledge her efficiency as minister/deaconess. Paul was basically consistent with Jesus' teaching, but other writers of New Testament materials, while writing in Paul's style or rewriting him, already incorporated organizational structures that were molding the second-century church, as in 1 Timothy.

There is then the 1 Corinthians 14:33-35 material, with which most of us have grown up; "... the women should

Dorothy Yoder Nyce is from 1603 S. 15th Street, Goshen, Indiana.

keep silence in the churches." This cannot be discussed without the material just preceding it which cautions similarly about the involvement in worship of prophets and those who speak in tongues. With women *and* prophets, orderliness in worship is still to be maintained, in spite of the new freedoms found in Christ. The writer here suggests that married women pattern current Jewish law in order not to be offensive, that prophets and those speaking in tongues also avoid confusion. Today, there is still good reason for orderly corporate worship and respect for the regulations or patterns of the non-Christian community in whose presence worship takes place. But this does not sanction that either prophets *or* women be excluded from giving responsible expression to the message of God's kingdom.³ Paul elsewhere, earlier in chapter 14 and in chapter 11, accepts without question the fact of women prophesying and praying publicly, serving as worship leaders.

But still more important is his emphasis on *equality* between men and women. First Corinthians 7 supports this in affirming the validity and equalization of sex in marriage. In 1 Corinthians 11:11, 12 he reminds us that neither male nor female can claim superiority. Each is interdependent; both are equally dependent upon God. Either can be the means of mediating Christ to the other.

The most direct statement expressing mutuality is in Galatians 3:26-28,

For in Christ Jesus you are all . . . [children] of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.

This dominant Christian teaching confirms Genesis 1:27.

As Sidney Callahan says, "If in the beginning, man and woman were equal before their Creator, surely in Christ the equality of Eden is regained."⁴ Those who are in Christ, Christians, are to reflect this. We do not assume that society will. We affirm/acknowledge the new equality through baptism. Gifts of the Spirit become available to all, no sexual prerogatives attached. Through the apostolic mission, women and Gentiles, those not included among Jesus' original disciples, are incorporated into the New Israel.

Membership in this community brings *interdependent* responsibility for being the image of God, for revealing God to others. Membership does not imply power or authority; the need for such human power is weakness. Rather, men and women together, through every aspect, assume the task of representing and building God's kingdom. Only as men and women share responsibilities and opportunities does *either* grow into wholeness. Madeleine Barot summarizes well the relationship between men and women:

In the creation of male and female, God gave mankind a wonderful gift. This duality expresses itself in all domains of life; its meanings, its consequences must be acknowledged and used, as a continual act of thanksgiving. In Christ we are liberated from our temptations to selfishness, exploitation, and domination and are led to possibilities ever renewed of communion with others, which is the creative aim of God.⁵

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1. Leonard Swidler, "Jesus Was a Feminist," *Catholic World*, p. 178.
2. Mary Daly, *The Church and the Second Sex*, p. 37.
3. Josephine Massingberd Ford, tape of professor's meeting with Goshen College Women's Association, 1973.
4. Sidney Cornelia Callahan, *The Illusion of Eve*, p. 64.
5. Madeleine Barot, "Cooperation of Men and Women in Church, Family and Society," World Council of Churches pamphlet, p. 48.

I Was in Prison

by Bruce Yoder

It has been one week since I spent a sleepless night in cellblock nine, the maximum security, segregation unit of the state prison, the site of recent unrest and prisoner-guard confrontation. There were thirteen citizen observers at the institution that night as part of a twenty-four-hour watch that the prisoners had requested. The sharp light of that experience broke into my world and opened my eyes to a new reality. The past seven days have softened that light and I'm aware that the next seven will bring even more forgetfulness. Perhaps I am writing this as much to remind myself of that night as to tell you of the prison.

Cautious and nervous, I milled about the waiting room at Walpole, the long wooden benches standing empty as all of the men shuffled across the concrete floor. We were aware that we were only thirteen due to the thirteen guards' request (there had been sixteen the night before). We

were also without the usual presence of ex-inmates. And, also unlike the previous night's group, we were soon to be deprived of our watches. After forms had been filled and our watches, keys, billfolds, and loose change had been slipped into wrinkled brown envelopes, we filed into line before the door that would slide open and admit us, not to open again for me until 9:00 a.m. the next morning.

A series of doors slid anonymously open and closed as we made our way through the outer building, the courtyard, and into the impassive off-white structure that held the cells. By 11:00 p.m. I had walked passed the huge glass cage that was the guards' office and through the barred gates that lead to cellblock nine. The two hours that had elapsed since I had driven into the yard had been fertile time for guesses about what I would see. Attica film clips and old prison movies flashed through my mind. None of them matched the overpowering sight that crashed boldly into my world.

Bruce Yoder is a student at Yale Divinity School, New Haven, Connecticut.

Voices struck out harshly from behind the bars that blocked the hall leading to the individual cells. A chorus of obscenities shouted for light, toilet paper, and matches. A small fire burned in the garbage along the wall opposite the cells, garbage that spilled across the hall with its foul mixture of rotting food, paper plates, human waste, and discarded cigarette butts. Walls were charred and blistered from fires long extinguished. Acrid smoke hung in the hallway and stung my eyes until they filled with tears.

As the guard locked the hall gate behind me, I was free to speak with any of the men in the ten cells that lined the wall. The cells were entirely closed except for the narrow, heavily barred doors. The dirty light that filtered through the blackened and broken glass was as dim as the hypnotic blue glare from two or three televisions in the cells. Standing in a small pile of trash, I introduced myself to the man in the first cell and began one of three conversations that were to last until nearly dawn. Hands palming small hand mirrors shot between bars to get a glimpse of the new voice. It took an exaggerated effort for what is normally done with a turn of the head.

Leaning onto the iron doors of the six by ten cells, I heard men who were near my age describe themselves as dogs who have been caged and kicked. Often speaking in a whisper so as not to awaken other prisoners, they told me of twenty-four-hour confinement, seven days a week, for stretches of up to eight weeks. When a dog does not die, he learns only to hate his tormentor. And these men had not died. They spoke quietly and with measured words of the hate that burned within them and the nonchalance attitude they had acquired toward putting away anyone who had put them there. They said that that frightened them as much as it did me.


I asked one of the men about the filth. He said that the guards had refused to collect the food after meals following an incident in which the guards thought that the prisoners had been treated too leniently. He then continued to tell me of the new privilege — ten minute showers, twice a week.

As he continued to speak of the games that the guards played, such as setting fires in the trash while the windows were closed thus forcing the smoke back into the cells, spraying sleeping inmates with fire extinguishers, or whispering in the vents behind the cells hoping the men would begin to question their sanity, he stopped short. With a naked stare he looked at me and said, "I don't know why the — I'm talking with you. You can't help me. You could be a cop or a kid at the zoo looking at the animals. I don't know who you are. Why are you here?" We spoke for another hour about the possibility of faith and the responsibility of freedom. We hit on the need for concerned men and women in places of authority and the hope of opening up society so that people could again be human. Sometimes we understood each other. Sometimes we didn't. But I think we both tried.

The several hours before the dawn were spent with the guard. He asked me what I thought of the situation and I told him that I could not understand any of it. We began to discuss prisons and prisoners. As he made his points about discipline, he consistently pointed to the Sunday paper that lay folded between us. It contained President Nixon's address on crime, his comments concerning our permissive society. The rehabilitation kick could begin, the guard thought, only after more security had been established. He pointed to the garbage in the halls as evidence of the bestiality of the prisoners. A few cracked heads would be all that was needed to restore respect and order. Not until the inmates began to act like human beings would the guards treat them as such. We continued to talk. In the background a radio crackled with "The Star Spangled Banner" and "Bridge Over Troubled Water" before the prisoner found his Spanish program.

Dawn, breakfast, and the comradely swearing came together. As the prisoners hurled insults at each other, I sensed the reality that lay behind their words. Each man depended upon the others for his life. If a doctor was to be called, each had to count on the noise that the other prisoners would create. Many of their mothers, sisters, and wives had suffered through "skin shakes" prior to visits. The prisoners told me that they preferred to go without visits rather than have their families insulted this way. One had taken a hostage in order to get to see his brother in another part of the prison who, according to the rumors, was very despondent. They steadfastly refused to bite at freedoms that were dangled on the hook of compromise. Many turned their backs on the escapist and illusory world of television. As light began to seep through the cracked panes caked with food, my eyes were steeped in the new shades of human dignity and indignity.

I shook hands with the men but made no promises as I walked out of cellblock nine. Driving back to Boston, I was plagued with the thoughts of those men whom society was holding captive, and the conditions in which they were held. Later that morning, I bent over in a church pew during the organ prelude. Pressing the heels of my palms into my sleepless eyes, I could still see the faces behind the bars. The organ music seemed to ease the ugliness out of my mind. The sharp light of the experience was dimmed and less harsh. I began to settle more comfortably into the pew, forgetting what I had seen. Time and the church can do that to me, sometimes.

"He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed" (Luke 4:18). 

Since this article was written the prison commissioner was asked to resign by the governor and the prison is run by the state police. Men are back in lockup and the situation is where it was before. The observer program, because it was so badly crippled, has ceased. Observers will not be permitted to talk with prisoners or to visit cellblocks.

Dear Sir:
 I see you have a
 CHIP program to pay
 the assessments for
 poor people.
 Why are you helping
 them when they already
 make more on welfare
 than I do and they
 could work for it if
 they wanted to?
 I cannot give
 above my assessment
 to people who refuse
 to work.
 Perplexed

Who Cares?

We Do!

*CHIP is the Congregational Health Improvement Program which helps congregations in low-earning communities provide health care for their members through group processes.

Mennonite Mutual Aid
 1110 NO. MAIN ST. GOSHEN, INDIANA 46526 (219) - 633-9511

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Dear Perplexed:

Yes, CHIP* is an attempt to include persons who cannot make assessment payments but need medical cost sharing.

We believe that Paul, in II Corinthians 8:14, is calling those in the Church who have plenty to share with those who are in need. In the future, these people may be helping others in return. All of this, Paul says, is for equality.

The people who share in CHIP are not getting welfare support, in many cases. Those who do get government aid do not necessarily enjoy it.

CHIP is one attempt to demonstrate that in a Christian community no one should be in need.

Sincerely,

Mennonite Mutual Aid

RESPONSIBLE FOR
 MENNONITE RETIREMENT TRUST
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World Conference Announces New Officers



Paul N. Kraybill, Rosemont, Ill., executive secretary, 10th MWC, and Million Belete, Addis Ababa, Ethiopia, president.

The first meeting of the Tenth Mennonite World Conference Presidium took place at the Bienenberg Bible School near Basel, Switzerland, July 18-19, with most members present. Major items on the agenda were the completion of unfinished business from the 1972 Curitiba, Brazil, sessions; planning for the future of MWC, including time and place of the next meeting; and reorganization of the Presidium and staff.

In its reorganization Million Belete of Ethiopia was elected president to succeed Erland Waltner, who had served since 1962. Brother Belete is a minister and past chairman of the Meserete Kristos Church, 40 years of age, married, and has five children. He has studied at Eastern Mennonite College. He is presently serving as executive secretary of the Bible Society of Ethiopia with offices in Addis Ababa.

Other officers elected were Marvin Hein, pastor of Hillsboro, Kan., as first vice-president and VP for North America; Takashi Yamada, pastor and evangelist from Kobayashi, Japan, as VP for Asia; Heinold Fast, pastor and scholar from Emden, Germany, as VP for Europe; Henrique Ens, professor in Curitiba, Brazil, as VP for South America; and Elmer Neufeld, professor at Bluffton College, Ohio, as recording secretary. The election of a VP for Africa was postponed pending elections within the African conferences themselves.

In keeping with the spirit and resolution of the Curitiba sessions that the work of



Executive Committee, Tenth Mennonite World Conference, left to right: Marvin Hein, Hillsboro, Kan., VP for NA; Henrique Ens, Curitiba, Brazil, VP for SA; Takashi Yamada, Kobayashi, Japan, VP for Asia; Paul N. Kraybill, Rosemont, Ill., executive secretary; Million Belete, Addis Ababa, Ethiopia, president; Elmer Neufeld, Bluffton, Ohio, recording secretary; Heinold Fast, Emden, Germany, VP for Europe. Not pictured, Raymond Schlichting, Hillsboro, Kan., treasurer.

MWC not only be continued but strengthened, Paul N. Kraybill, presently the general secretary of the Mennonite Church, was appointed executive secretary to serve on a one-fourth time basis beginning on Sept. 1. Raymond Schlichting of Hillsboro, Kan., of the Hesston Manufacturing Co., with long experience in MCC and other church-related activities, was appointed MWC treasurer.

Among the items of unfinished business from the 9th MWC at Curitiba, 1972, was the report that \$48,438.25 had been received in total contributions from all sources for the Travel Fund, which made major participation from the churches in Asia, Africa, and Latin America possible. The offerings at Curitiba totaled Cr. 23,315.61 (approx. six Cr. to the dollar) for the causes designated by the delegates. The 38-minute film of the Curitiba sessions is being well received in North America, and copies are being made available to each of the other continents as a gift from the producers. It was possible to complete the 9th MWC financially with a small balance on hand in both the Travel Fund and the General Fund, but the steps taken to increase the witness and effectiveness of MWC will require increasing financial participation of all

conferences involved.

In discussing the future of MWC, the need for close coordination with the work of Mennonite and Brethren in Christ mission and service agencies became very clear. Coordination with the regional conferences also seemed most important, leading the Presidium to accept an invitation to meet in Indonesia in 1976 at the time of the Second Asia Mennonite Conference, and looking to some Presidium participation in the regional conferences scheduled for Europe and Latin America in 1975. Because of these meetings, and other modifying circumstances, the time for the meeting of the 10th MWC was set for July 1978, instead of the normal five-year cycle which would be 1977.

At the urging of the conferences in Africa and Asia, the invitation from North America to hold the 10th MWC in the U.S. was accepted with enthusiasm. (The last MWC in the U.S. was held in 1948.) The location has not been determined.

The Presidium solicits the prayers, expressions of concern, and other support for MWC and particularly for its new officers as they work and plan for the years ahead. The address of the new executive office is Paul N. Kraybill, 10600 West Higgins Rd, Room 104, Rosemont, Ill.

Historians Look Ahead

Hosted by the Mennonite Historical Associates, the Historical Committee of the Mennonite Church met at Lancaster Mennonite High School from Aug. 3 to 6. Discussion focused primarily on concerns relating to 1975, the 450th anniversary of the Mennonite Church, and to 1976, the American bicentennial year.

Approximately fifty historians from the U.S. and Canada and representatives from related Mennonite Church agencies and sister peace churches convened for the sessions, centered in the theme, "The Arts and the Quest for Mennonite Authenticity." The committee took on relatively new work in attempting to evaluate and in part coordinate the creative efforts of various art forms which emerge from the historical. This is in addition to the regular scholarly research and reporting.

Friday's sessions consisted of basic Historical Committee work, including a survey of projects already in progress. In the evening the group attended one of the final showings at the Dutch Family Festival of "*Joseph, Put That Gun Down*," a drama by Ken Reed on the theme of non-resistance, based on the Hochstetler (Amish) massacre in Berks County during the French and Indian War.

On Saturday morning Provident Bookstore, Herald Press, and Good Enterprises, Ltd., invited the group to a "book breakfast" focusing on I. Merle Good's *These People Mine*, a recently published paperback based on the musical which premiered at the Mennonite World Conference in Brazil last year, and *Happy as the Grass Was Green*.

1525 and 1975: The Anabaptist Movement and Mennonite Establishments

On Saturday morning, John A. Lapp, dean of Goshen College, contrasted the 1525 Anabaptist movement with 1975. Originating in Europe among Caucasians, the spontaneous and diverse Anabaptist movement occurred in a predominantly religious and Christian society. An alternative to the day's establishments, this unique movement emphasized discipleship, the ethic of nonresistance, and the doctrine of the two kingdoms. Revivalistic and missionary in character, it was a people's movement based on the concept of brotherhood and sharing rather than on a business ethic.

Today, however, Anabaptism has developed into a multiethnic brotherhood within a secular and highly international and political environment. Lapp further commented, "There are powerful church organizations with churches that can no longer be called meetinghouses. There is also a desire for respectability, a desire to drink at non-Mennonite fountains to

conform to certain territories."

There exists a search for identity amidst disunity of culture, language, and ancestry. When we become established, we need to ask who we are. Writing history helps us to know our identity.

1776 and 1976: The Revolutionary Hope and Almost Counterrevolution

The 1776 generation, isolated and decentralized, held to a high idealism and optimism that manifested itself in the *Declaration of Independence*. Government was based on the higher law of Providence and nature's God. The claims of these people appeared in a social movement involving the decline of established churches, the rise of popular education, hopes for a classless and casteless society, and the decline of hereditary systems.

Today the revolutionary fervor has waned. The powerful U.S. has become almost counterrevolutionary in its quest for self-preservation. The terms used today are: preserve and protect. Have we become supporters of those forces which prevent freedom and equality from developing, here or abroad?

Authenticity in Commemoration

By what rights do we speak for the past? Have we lived through the costs that our predecessors paid? In a world of turmoil nostalgia tends to become our only comfort. We must attempt to sift the genuine from the false rather than let our nostalgia distort the truth. There must be transparency and integrity in our commemorations.

To achieve any degree of authenticity in commemorating 1975 and 1976, we must evince an awareness of the changes and trends and speak to the mood of the times.

Sons of uncertain heritage often become fierce patriots, said Lapp. Commemorations help us reconnect ourselves to our roots. Restoring our identity fosters stability. We must celebrate our people's God rather than the people—what He did and how He spoke through His people. An interpretive retelling of our story should show the experiences where God has been leading.

Late Saturday afternoon the group participated in viewing the Dutch Family Festival multimedia and craft demonstrations for Lancaster County tourists.

In the evening a public meeting, initiated by the MHA Bicentennial Committee, featured a forum on the question of tourism as related to Anabaptist-oriented groups in southeastern Pennsylvania, especially Lancaster County. Held at the Mellinger Mennonite Church, the panel included John L. Ruth, I. Merle Good, Jan Gleysteen, and Roy C. Buck, a professor of sociology at Pennsylvania State Uni-

versity. Chaired by John A. Hostetler, the panel participants noted that trinket tourism seems to be uniquely American.

After Sunday morning worship in Lancaster County congregations, the visiting historians participated in a field trip to points of local interest such as the 1719 Hans Herr House, currently being restored by the Lancaster Mennonite Conference Historical Society, and the Hammer Creek-Indiantown community, the cradle of the Mennonite exodus to Canada in the early 1800s. At one of its sessions the Historical Committee passed a resolution urging the Lancaster Mennonite Conference Historical Society to proceed with the plans to purchase an additional eleven acres to protect the environment and to develop fully all the potentialities of the Hans Herr House project. The group also commended Lancaster Mennonites and non-Mennonites for their vision in bringing the project to its present status and pledged full and active cooperation with the enlarged financial commitments entailed in the purchase.

Concluding sessions on Sunday evening and Monday involved further sharing of plans by representatives of varied committees and geographic areas. To help prepare for future educational film projects, the group also viewed the films, *Happy as the Grass Was Green*, based on the novel by I. Merle Good, and *Grand Delusion*, centered in a religious liberty theme.

Works currently in progress include a biographical novel of the life of Conrad Grebel by John L. Ruth and Jan Gleysteen's *A People on the Way*, a pictorial presentation of Anabaptist history. Tourism, a European historical study tour, was recognized as contributing to an understanding of Mennonite history. A peace church film may be developed to tell the story of nonresistance in a context larger than Mennonite only or the story of a pilgrim people in the context of migrations from 1650 to 1800. The importance of treating 1975 and 1976 as a unit was stressed. Other possibilities include a pageant on the Canadian and United States Mennonites in the American Revolution; a sourcebook of documents on the Revolutionary period; special issues of the *Mennonite Quarterly Review*; and an annotated bibliography of Mennonites and Amish in the Revolution. —Carolyn L. Charles.

VS on Decline

Fifty-seven persons are needed by the end of the year to fill openings in Voluntary Service, according to report from Eastern Board's Personnel Office. Two thirds of that number are needed to fill vacancies left by terminating VSers, and

the additional third are needed in other openings.

Nine couples, 15 fellows, and 24 girls are needed in locations along the Eastern Coast from Maine to Jamaica.

These personnel needs, as well as the future role of VS counselors and the VS program itself, were items of discussion at a meeting held the evening of July 30 at Eastern Board headquarters, Salunga, Pa. Twenty service counselors, persons appointed by their ministry to give draft counsel and to inform local youths of VS opportunities, and VS administrators met.

Leon Stauffer, General Secretary of Eastern Board, and Ted Koontz, Peace Section, Mennonite Central Committee, Akron, Pa., spoke briefly. Stauffer shared thoughts on servanthood, and Koontz gave an update on draft developments.

Lapps Honored



Edith and John E. Lapp looking over scrapbook.

Bishop John E. and wife, Edith, were honored with a dinner and program commemorating 40 years of service in the Christian ministry on Aug. 1 at the Christopher Dock Mennonite High School, Lansdale.

Bishop and Mrs. Lapp, retiring from active pastoral leadership at the Plains Mennonite Church, Lansdale, were honored by over 300 guests, including their family, members of the congregation, and community friends, at the event planned under the direction of Charles Shenk, recently pastor at the Plains Church.

Bishop Lapp was ordained by lot to the Christian ministry at Plains Mennonite Church on June 22, 1933. Four years later he was ordained as a bishop overseer in the Middle District of the Franconia Mennonite Conference. Since that time Mr. and Mrs. Lapp have devoted nearly continuous full-time service in church ministries.

In Mennonite churchwide responsibilities, Lapp has long been active in the peace and social concerns efforts of the denomination. So familiar was John Lapp's presence in Washington, D.C., that on a recent peace witness in the capital, a member of Congress asked, "Where's Bishop Lapp?"

In reflecting on the churchwide contributions of Bishop Lapp, J. C. Wenger, professor of theology at Mennonite Biblical Seminaries, Elkhart, Ind., described him as an "exponent of our Anabaptist heritage in promoting nonresistance, non-conformity, and brotherhood. He worked effectively for the unity of the church," Wenger concluded, after characterizing Lapp as a "father figure" and a "circumspect disciple of Jesus Christ."

John E. Lapp was born on Sept. 11, 1905, in Lansdale to the late Isaiah and Kate Clemmer Lapp. He was one of four children. His father died when Lapp was only five years old. He has one brother, Wilbur Lapp, Souderton. In 1926 John Lapp married Edith R. Nyce, the only child of the late Allen and Emma Ruth Nyce of Harleysville. In addition to the usual duties of a churchman and pastor's wife, Mrs. Lapp is the mother of five sons and four daughters. She has been the gracious host to thousands of guests in the Lapp home.

All members of the Lapp family were present for the occasion. The nine children delighted the guests with warm, personal anecdotes from the Lapp family life. Their children include: John A., Goshen, Ind., dean of Goshen College; Mary, Harrisonburg, Va., married to Willard Swartley, chairman of the Bible Department of Eastern Mennonite College; James, pastor of the Albany Mennonite Church, Albany, Ore.; Daniel, Lansdale, foreman at Longacres Poultry, Franconia; Samuel, Lansdale, chairman of the Industrial Arts Department, Wissahickon Senior High School, Ambler; Joseph, Telford, attorney with R. Wayne Clemens in Souderton, Pa.; Sara, Pottstown, wife of Noah Kolb, pastor of the Pottstown Mennonite Church; Ruth, Elkhart, Ind., wife of Ronald Guengerich, a student at Mennonite Biblical Seminaries; and Rhoda, housemother at Weierhof Heimschule, Marnheim, Germany.

Missionaries Robbed in Jamaica

Kenneth and Twila Brunk, missionaries in Jamaica, with their two children, Donnie and Jeanie, are on furlough in the States. The Brunks are responsible for the Peggy Memorial Home, a home for needy Jamaican girls.

The Brunks recently came through a crisis experience when a thief robbed the

church office at Upper Waterloo Drive of about 1,000 Jamaica dollars (the equivalent of 1,100 American dollars). The two Brunk children were sleeping at the Brunk home and their parents were sleeping at the Peggy Memorial Home, about a hundred feet from the Brunk residence.

The funds consisted of the cash accounts of the Peggy Memorial Home, Way to Life Office, Waterloo Church offerings, conference operating funds, and personal funds. The church office is the legal center and office recognized by the Jamaica government and is the central office for the nine Mennonite congregations in Jamaica.

Ken Brunk in a letter to Roy Kiser reporting the break-in concluded with the following: "Because the Lord delivered us again from harm we have decided to sustain the loss personally as a token of our appreciation to Him for His care. So don't worry about repayment."

Reinforcing the Pastoral Ministry

A seminar, Perspectives on Pastoral Ministry, designed especially for pastors and wives, provided the occasion for busy pastors and wives to take time out for reflection, depth-sharing, and personal renewal, July 24-29. The thirty-four participants came from ten different conference districts of the Mennonite Church.

Participating in the seminar were John and Verlene Kreider of Orange, Calif.; Theron and Evelyn Weldy of Phoenix, Ariz.; John and Doris Sollenberger of Chambersburg, Pa.; David and Janice Gerber of Miami, Fla.; Paul and Mary Koehler of Pioneer, Ohio; Sidney and Florence Martin of Perryton, Tex.; Nelson and Emma Jane Roth of Martinsburg, Pa.; Alvin and Edna Beachy of Leo, Ind.; David and Helen Eshleman of Lima, Ohio; Dennis and Dorcas Good of Washington, Iowa; Willard and Wilma Hershberger of Shreve, Ohio; John and Edith King of Fort Wayne, Ind.; Paul and Suzanne Landis of Goshen, Ind., but soon to be located at Carstairs, Alta.; Willard and Letha Ressler of Elkhart, Ind.; Dean and Dorothy Slagel of Goshen, Ind.; Paul and Mary Stoltzfus of Belleville, Pa.; and John and Dorothy Freed of Harleysville, Pa.

The seminar was made possible through a special grant of the Fraternal Organization of Mennonite Mutual Aid and was administered through the Mennonite Board of Congregational Ministries. Howard J. Zehr, associate secretary of that Board, developed the seminar and carried responsibility for administration. Paul Miller and John Lederach led in two separate group experiences each morning. Ross Bender led in daily creative Bible studies. Ray Keim also led in daily group experiences.



Mennonite Home for the Aged, Rittman, Ohio.

First Retirement Home in Mennonite Church to Close

The local board of the Mennonite Home for the Aged, Rittman, Ohio, has recommended that use of the present building as a home for the elderly be discontinued by July 1, 1974.

The Home was established at the turn of the century and built on a 155-acre farm given by D. C. Amstutz to the Mennonite Evangelizing and Benevolent Board, Elkhart, Ind. — now Mennonite Board of Missions.

Recently adopted fire, building, and safety codes of the state of Ohio make continued operation in the present facility economically unfeasible, reports Home Board chairman, J. Lester Graybill. "It is our conclusion as a Board that the necessity for a fire wall, coupled with the January 1975 deadline for a sprinkler system, makes it impossible for us to con-

tinue operation of the Mennonite Home for the Aged," he says.

In spite of handicaps, the Home was noted for its quality services and reasonable charges. In recent years the welfare department came to rely on the Home for placement of many of the needy people in the area.

The Ladies Auxiliary of the Home, organized in recent years, provide a big boost to the operation. "They not only help with some building and equipment needs, but in innumerable ways bring support to the elderly," Birky says. "They really care and make a difference."

It is anticipated that additional nursing home beds will be available by next July through construction and expansion of other area facilities.

Vegetable Seed on the Water to Bangladesh

It takes only one seed to produce many. For the Bangladesh farmer, this mystery is essential to his struggle for life. Mennonite Central Committee is helping to fulfill the desperate need for seed in Bangladesh.

On June 25 and on July 9, shipments totaling 18 tons of vegetable seeds left San Francisco harbor for Chittagong, Bangladesh. The specially selected cabbage, carrot, lettuce, endive, pea, bean, corn, beet, broccoli, tomato, turnip, lima bean, kale, and kohlrabi seeds will be used by several agencies in an intensive program of winter vegetable gardening in the villages of Bangladesh.

There are major nutritional deficiencies in the rice-heavy, low-vegetable diet of many people in Bangladesh. Lack of demand for more vegetables is largely due to the difficulty in obtaining suitable seed.

In 1972 a North American seed company

donated 160,000 vegetable-seed packets to Food for the Hungry. MCC Bangladesh arranged for distribution of the seed in kits that included instruction pamphlets and a letter explaining the Joi Bangla Bagan — Bengali Victory Garden.

A Southern Baptist program imported bulk quantities of vegetable seed for the 1972-73 winter. This effort in intensive gardening selected model farmers from each village to learn methods and distribute seed to their villages. Women also received instruction in gardening.

To continue promotion of vegetable gardening, the seed program was expanded for the 1973-74 winter. Research was conducted to find vegetables with high production, high vitamin content, and general nutritive value. Other agencies were invited to include their needs in the MCC order.

A \$27,000 vegetable-seed order, placed

with a North American seed company through Otto Jost, MCC Material Aid director at Reedley, Calif., was ready for midsummer shipments from San Francisco. The shipments should arrive in Chittagong in time to be prepared for distribution in September.

A Pastor Goes to TIP

It has been my impression that TIP is for teachers. After all, these initials stand for Teacher Improvement Program. I gave it my hearty approval because improvement in any area is always welcome.

But, when I was asked to attend the TIP workshop at the Laurelville Church Center, Mt. Pleasant, Pa., it seemed to me that I might be getting into the wrong field. After all, pastors are to keep out of the Sunday school and do their thing either before or after that hour of the week. So I gave only grudging approval to being there.

Gathered with fifteen other pastors and superintendents I soon felt right at home with others who were not sure how they fit into the whole scheme of things. Even superintendents were asking what they are supposed to do and what the church expects of them. After years and years of Sunday school which, in many cases, has changed very little in its essential form, specific understandings of the role of the leadership is obscure. Questions were soon flying thick and fast as both pastors and superintendents expressed their doubts, frustrations, concerns, and experiences in Christian education.

There were also the flashes of insight and of rewarding experimentation that provided incentive to explore for new possibilities. One pastor reported on his attempts to make Christian education relevant through an evening series with resource persons and voluntary classes which became fellowship and action groups.

A session of creative Bible study presented the possibility of using role play to reflect on a biblical passage. The vigorous discussion which followed indicated that it has plenty of potential in getting hold of issues. Other sessions provided time to examine materials available and consider the role of a group leader.

Eight other groups of teachers were meeting simultaneously, thinking through their work in their own particular age-group of pupils. These persons left Laurelville with the assignment of leading others in the same process of finding the way toward increased effectiveness in teaching. The pastors and superintendents will be involved in area workshops to help others clarify the roles and assignments and goals of those persons in the field of Christian education.

TIP is sponsored by the Mennonite

Board of Congregational Ministries in cooperation with the Congregational Literature Division of Mennonite Publishing House and the district conference Christian education committees. Be sure to watch for an announcement of your conference's plans for TIP meetings this year and plan to participate. — *Wayne North*

Picking Up After Neglect

A long, hard school year is not enough to keep three Mennonite elementary teachers from spending summer mornings at the Moreland Community School Day Camp in Atlanta.

The day camp provides supervised recreation and arts and crafts for children in one of Atlanta's interracial communities. The teachers — Barbara Delk Koontz, Hillsboro, Kan., and Debbie and Maurice Miller, Goshen, Ind. — are three of 16 Mennonite Central Committee volunteers in the city. Most volunteers stay for two years.

Inner-city teaching can be exhausting. "Our kids suffer so much from parental neglect," said Debbie, who teaches third grade during the school year. "The only way for them to get something at home is to scream for it. They haven't learned to converse. You can imagine what this means in day camp or in a classroom."

Barbara Koontz and Maurice Miller, both physical education teachers, share Debbie's concern to communicate to their students' values such as sharing, working together in harmony, and respect for each other's rights and property.

"Fighting is the main solution to their problems," Barbara continued. "One student can hardly bump another without getting a fight started. They learn it at home. Several of Debbie's students have seen their mothers shoot and kill their fathers."

Lack of materials and physical education equipment demands creativity from the teachers.

Debbie's students transformed cardboard boxes into a colorful train. Barbara at Mary Lynn School and Maurice at Moreland School emphasized movement guidance such as rhythm and hand/eye coordination, since it required little equipment.

"The first year I had two or three balls. That was it," Maurice said. "This year we ordered ropes, balance beams, hockey sets, hula hoops, and balls and bats through a community organization. It sure makes teaching a lot easier."

Barbara, a first-year teacher last year, held her classes on an auditorium stage during cold weather. Maurice's experience was helpful to her, she said.

"He gave me an old parachute. It's

amazing the games you can play with a parachute!"

For the past five or six years Mary Lynn students had no formal physical education classes. Barbara is the first volunteer gym teacher at the school.

"The student/teacher ratio is 26 to 1," Barbara explained. "When the school hires remedial reading teachers, physical education teachers, and other resource teachers, it can hire fewer classroom teachers. Then class size goes up. That's why volunteer teachers are so important."

Debbie and Maurice are both salaried teachers. They turn their paychecks over to Mennonite Central Committee to help support the Atlanta program.



Barbara Delk Koontz, Atlanta volunteer from Hillsboro, Kan., helps summer day camp children.

mennoscope

Four overseas fraternal delegates attended the biennial General Assembly of the Mennonite Church in North America, Aug. 7-12, in Harrisonburg, Va. O. P. Lal, Mennonite Church in India; Isaac Sackey, Ghana Mennonite Church; Said Samatar, Somalia Mennonite Mission; and Daniel Schipani, Argentina Mennonite Church, were introduced to the Assembly Saturday evening. Three of the delegates are completing or assuming studies in the U.S. Bishop O. P. Lal will visit Mennonite congregations for several weeks before his return to India.

A ten-year Voluntary Service reunion was held on July 7 in Sunapee State Park (N.H.) for all VSers who have served in Claremont, N.H. Since the unit opened in March 1963, a total of 70 volunteers have been assigned there — most working with Sullivan County Home. Forty VSers and former VSers were in attendance on July 7 for the recreation and reminiscing. Currently, 12 volunteers are serving with the Claremont unit

Terry Brown, a former MCC teacher who decided to stay in Atlanta when her term ended, will rejoin the unit this fall when she marries one of the present volunteers. She remembers trying to explain to her students that her salary was going to the church.

"My kids told me, 'I sure wouldn't belong to that church!'" she laughed.

Like Terry, both Debbie and Maurice have found teaching jobs in the area and plan to stay when their terms as volunteers end this summer.

"We have our jobs and friends. And we didn't have roots elsewhere," Maurice explained.

And besides, the children need them.

which is operated by Mennonite Board of Missions, Elkhart, Ind.

Robert Kauffman was ordained to the ministry at the 12th and Windsor Mennonite Church, Reading, Pa., Aug. 5. David Thomas preached the ordination sermon and Luke L. Horst gave the charge.

Ken Bontreger was ordained to the ministry on July 29 to serve the Emma congregation in Topeka, Ind. Ivan Miller was in charge of the ordination assisted by Thrumman Miller and Joe Swartz. The Bontregers' address is 1011 S. Ninth St., Goshen, Ind. 46526.

Final distribution of \$80,200 from the estate of Edward W. Showalter has been received by Mennonite Board of Missions, Elkhart, Ind. With partial distributions received previously and with matured annuity agreements the Mission Board received a total of \$284,200. E. W. Showalter was born near Harrisonburg, Va., and died at the age of 85 on Feb. 26, 1970. He and his wife, Alvina Luers, who predeceased him in 1956, lived in the Kinross, Iowa,

community. They were members of the Liberty Church, South English, Iowa.

Graduation exercises were held during the month of June at the Atmore State Prison Farm, Atmore, Ala., for twenty students who graduated from a six-week Bible school. Classes taught by Alvin Yoder and Leon Weber had been held twice a week in the evenings after work. Graduation activities included prizes for the top four students, the presence of families, barbecued chicken, and remarks by various persons, including Martin Weber, Eastern Board appointee who is chaplain at Atmore.

Ten Goshen College graduates, including six members from the class of 1973, have been accepted for admission to eight medical schools throughout the United States. This group represents the largest number of Goshen College graduates that has been accepted to medical school in one fall.

Vivian Beachy left the United States on Aug. 5 for the Bible Academy, Nazareth, Ethiopia, where she will serve one year as an English teacher.

Herman and Jeanette Bontrager left on Aug. 6 for a few days' visit in Honduras and then language school in Costa Rica, where they will study Spanish for three months. They will then locate in La Ceiba, Honduras, where they will supervise the Bible-Vocational Institute project.

Daniel and Mary Ellen Ness left the U.S. on Aug. 4 for Belize City, Belize, where they will serve as manager couple of the Mennonite Center.

Omar and Lois Stahl, missionaries in Munich, Germany, reported, "On the evening of July 28 we hosted in our living room 41 people from 13 nations: Mozambique, Gambia, Nigeria, Anjouan, Syria, Sudan, India, Germany, Austria, Canada, Yugoslavia, Uruguay, and the United States. A team of four persons from the Conservative Mennonite Mission Board, including Andrey Longenecker from our home church at Bosslers, gave us a wonderful program. Fifteen persons slept overnight in our apartment." The Stahls are hosting two Mennonite girls, Margit Gascho from Ingolstadt, Germany, and Elisabeth Heese from Manitoba, Canada, as trainees from the European Mennonite Bible School in Switzerland. The girls arrived on July 24 and will stay until Aug. 19.

Eleven persons participated in a Mennonite Voluntary Service orientation held on June 11 through June 15 at Eastern Mennonite Board of Missions headquarters, Salunga, Pa. Events of the week were discussions, self-discovery films, Bible study, recreation, and celebration. The orientation experience ended with a commissioning service held at Eastern

Mennonite Board on June 15. Parents of the orientees were invited to attend the service.

At the July 9-17 Voluntary Service orientation at Mennonite Board of Missions, Elkhart, Ind., 14 persons were commissioned for one-year to 25-month assignments in ten locations in Canada, Puerto Rico, and the United States. Volunteer Louise Yoder commented that she gained insights about her Anabaptist roots which "have already proved helpful." Gladys Diener said the staff at the Mission Board made her feel "so much at home." In addition to regular activities of living, studying, and sharing together, the volunteers spent a day at Mennonite Youth Village, White Pigeon, Mich., doing various odd jobs which included, in the words of volunteer Tim Freed, "Breaking beans together."

readers say

Submissions to Readers Say column should comment on printed articles.

This letter is regarding your July 31 editorial "Personal Religion Plus." Although I anticipated such an editorial regarding "Watergate," it nonetheless disturbed me. You appear to concur with the statement that "a lot of people involved in Watergate adhere to that kind of religion" (referring to Evangelical Fundamentalism).

I believe the facts show otherwise. Except for the coming and going of Billy Graham occasionally, the men involved are not evangelical as I know evangelicals to be. Haldeman, Erlichman, Krogh are Christian Scientists; Dean is Episcopalian; and Nixon is "who knows what."

Christianity Today magazine stated that Christian Scientists believe sin is merely a state of mind. To my thinking, that belief would contribute to the alleged behavior of these men far more than any superficial influence of Billy Graham.

For the record, I am a Democrat much appalled at this entire situation but to somehow blame any part of it on Fundamental Evangelicalism seems quite unfair and as Senator Ervin would say, "You're mixing apples and oranges."

P.S. I wish that we as Mennonites would use more caution before jumping on bandwagons driven by men not in the best position to judge elements of Christianity, such as a rabbi.

Far too long have I delayed in expressing my deep appreciation for the sound scriptural teaching and interpretation found in issue after issue in the *Gospel Herald*. Your prophetic proclamations at times are not pleasant to read, but sometimes the truth hurts and makes us uncomfortable.

The June 12 editorial, "Jesus Christ or Caesar?" by Bishop John E. Lapp is another example of prophetic proclamation. The response from Wesley Gross, Ephrata, Pa. (July 31), gives further evidence to this. Mr. Gross points out, in my judgment, why the Lapp editorial is so timely and urgent. In one paragraph Mr. Gross says, "Our founding fathers carefully wrote into the Constitution [U.S.] safeguards against . . ." and in a later paragraph he writes, "Is it not time to return to the simple nonresistant doctrines of the New Testament as our fathers taught and practiced it?"

The answer to this last question is YES, at once! However, are the "our fathers" the same in each paragraph? The "fathers" of the U.S. Constitution and the "fathers" of the 16th-century Anabaptists, including 20th-century Anabaptists Editor John M. Drescher and Bishop John E. Lapp, should never be confused as being the same!

How can we as those from "our fathers" of the Anabaptist heritage cooperate with "President Nixon's deep concern for the spiritual revival which he says alone can save our youth and America"? Any casual observation of the Watergate crises would tend to indicate that "President Nixon's concern for a spiritual revival" is far from us if it indeed even exists. I do not expect my children to get their image of Jesus Christ from the President of the United States!

We cannot serve two masters. "Our fathers" in the true Anabaptist tradition followed only Jesus Christ in all of life. — Lee M. Yoder, Harleysville, Pa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Birkey, David and Sharon (Myers), Surprise, Ariz., second child, first daughter, Leticia Ann, July 18, 1973.

Cupp, George Edward and Deva (Duff), —, Kan., first child, Christian Edward, July 14, 1973.

Dooley, William and June (Bellamy), Harrisonville, Mo., eighth child, fifth son, Daniel Jay, July 20, 1973.

Gingerich, Duane and Molly, Ephrata, Pa., second child, first son, July 27, 1973.

Haas, Melford and Verla (Kauffman), Christiansburg, Pa., third daughter, Carla Jean, July 14, 1973.

Harshberger, David and Joyce (Kuhns), Boswell, Pa., second daughter, Cindy Lee, June 6, 1973.

Hoyleman, Leland and Barbara (Briskey), Archbold, Ohio, first child, Brent Lee, July 1, 1973.

Kauffman, Randall and Rebecca (Miller), Archbold, Ohio, first child, Jeremy Ryan, July 10, 1973.

Kolb, Jon and Esther (Kratz), Spring City, Pa., third child, second daughter, Christina Lynette, July 24, 1973.

Martin, Gary and Linda (Lilley), Quakertown, Pa., first child, Joseph Gary, July 2, 1973.

Mast, Mervin and Joan (Schrock), Topeka, Ind., second child, first son, Craig Douglas, July 22, 1973.

Miller, Levi and Gloria (Miller), Scottdale, Pa., first child, Jacob Levi, Aug. 1, 1973.

Nafziger, Richard A. and Joanne K. (Roth), Defiance, Ohio, second child, first son, Timothy Alan, July 4, 1973.

Nofziger, Milton and Donna (Spory), Archbold, Ohio, first child, Robin Lynette, July 17, 1973.

Nussbaum, Gary and Pearl (Kauffman), Shallow Water, Kan., first child, Timothy Ryan, July 15, 1973.

Schrock, Merlin and Roberta (Brown), Fontana, Calif., third child, second son, Kent Daniel, June 1, 1973.

Schwartz, Raymond and Sandra (Yoder), Sarasota, Fla., first child, Terri Renee, July 26, 1973.

Short, William D. and Kathleen Sue (Nafziger), Archbold, Ohio, second child, first daughter, Kimberly Kathleen, July 14, 1973.

Smith, Edward and Jarie (Bowman), Lancaster, Pa., first child, Tammy Lynn, July 19, 1973.

Tingley, Jay and Betty (Short), Archbold, Ohio, first child, Matthew John, July 16, 1973.

Witmer, Jay E. and Elsie (Heistand), Lan-

caster, Pa., second son, Jonathan Brent, July 8, 1973.

Yoder, Rodney and Eldora (Yoder), Garden City, Mo., fourth child, third son, Bradley Lamar, Aug. 1, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bentzel — Wenger. — Edwin L. Bentzel, York, Pa., Stony Brook cong., and Linda S. Wenger, Manheim, Pa., Erisman cong., by H. Howard Witmer, July 28, 1973.

Bitikofer — Cheers. — Dwight R. Bitikofer, and Karen Ann Cheers, St. Louis, Mo., both from Bethesda cong., by Donald Goff, July 21, 1973.

Buehler — Stanners. — Kenneth Buehler and Ann Stanners, both from Wallenstein, Ont., Glen Allan cong., by Nelson Martin, July 6, 1973.

Hoffman — Siebert. — Fred Hoffman, Kitchener, Ont., Lutheran Church, and Margaret June Siebert, Kitchener, Ont., First Mennonite cong., by Robert N. Johnson, July 29, 1973.

Kolb — Miller. — Frederic L. Kolb, Springs, Pa., Springs cong., and Judy Ann Miller, Elizabethtown, Pa., Marietta cong., by H. Raymond Charles, Aug. 4, 1973.

Kurzatz — Bender. — Arnold M. Kurzat, Tavistock, Ont., Lutheran Church, and Sharon Elaine Bender, Tavistock, Ont., Cassel cong., by Newton L. Gingrich, July 28, 1973.

Martin — Martin. — Rodney Martin, Hagers-town, Md., cong., and Miriam Martin, Harrisonburg, Va., Staunton cong., by Paul H. Martin, June 29, 1973.

Mumaw — Steckle. — Wilmer L. Mumaw, Rosthern, Sask., and Ferne Elizabeth Steckle, Rosthern, Sask., Zurich cong., by Cyril K. Gingrich, July 21, 1973.

Patton — Buckner. — Michael D. Patton, Scott City, Kan., and Vickie Buckner, Shallow Water, Kan., by Gary Nussbaum, June 29, 1973.

Reigal — Hurst. — Paul Reigal and Karen Hurst, both of Pine Grove, Pa., by Paul Holinger, July 14, 1973.

Sajko — King. — Donald Sajko and Bonnie King, both of First Mennonite Church, Johnstown, Pa., by Paul H. Martin, June 9, 1973.

Sensenig — Nofziger. — Daniel W. Sensenig, New Holland, Pa., New Holland cong., and Brenda Nofziger, Wauseon, Ohio, Tedrow cong., by Daniel S. Sensenig, father of the groom, June 23, 1973.

Shank — Schultz. — David Shank, Salem cong., Salem, Ore., and Carol Schultz, Western cong., Salem, Ore., by Louis Landis, July 7, 1973.

Stutzman — King. — Allen Stutzman and Lora Lee King, both of Mountain View cong., Kalispell, Mont., by D. D. Brenneman, June 23, 1973.

Wenger — Peachey. — J. Lowell Wenger, Harrisonburg, Va., Lindale cong., and Marlene Joy Peachey, Belleville, Pa., Woodland cong., by Linden M. Wenger and Elam C. Peachey, June 9, 1973.

Williams — Garrity. — Gary Williams and Debbie Garrity, both of First Mennonite Church, Johnstown, Pa., by Paul H. Martin, Apr. 7, 1973.

Zettel — Erb. — Thomas Zettel, Wellesley, Ont., Catholic Church, and Becky Erb, Millbank, Ont., Hillcrest cong., by Henry Yantzi, May 25, 1973.

Zook — Martin. — Eli Edward Zook, Leola, Pa., Monterey cong., and Sandra Martin, Leola,

Pa., Church of God, by Elmer Lefever and Gordon Zook, Mar. 17, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Crunkleton, Eleanora, daughter of John and Mary (Horst) Slothour, was born in Franklin Co., Pa., Mar. 4, 1884; died at Chambersburg, Pa., July 17, 1973; aged 89 y. 4 m. 13 d. She was married to Clinton R. Crunkleton, who preceded her in death on Mar. 12, 1956. Surviving are one daughter (Mrs. Orlena Niswander), one son (Theodore), 9 grandchildren, and 18 great-grandchildren. One daughter (Vonedra) preceded her in death. She was a member of the Chambersburg Mennonite Church, where funeral services were held on July 19, in charge of Omar R. Martin and Preston Frey; interment in the Chambersburg Mennonite Church Cemetery.

Eshleman, Ada, daughter of Joseph and Lydia (Martin) Horst, was born at Dalton, Ohio, Feb. 24, 1888; died at Harrisonburg, Va., July 29, 1973; aged 85 y. 5 m. 5 d. On Oct. 30, 1913, she was married to Martin H. Eshleman, who preceded her in death on Apr. 2, 1970. Surviving are 4 daughters (Esther, Mabel — Mrs. Mahlon Hess, Bertha — Mrs. Ray Navarro, and Velma), 2 sons (James and Samuel), 15 grandchildren, 5 great-grandchildren, and one sister (Elnora — Mrs. Alpheus Yoder). She was preceded in death by a daughter (Clara Harms), one brother, and 2 sisters. She was a member of the Weavers Mennonite Church, where funeral services were held on Aug. 1, in charge of Samuel Janzen, Glendon Blosser, Dewitt Heatwole, and Moses Slabaugh; interment in Weavers Cemetery.

Fath, Martha Ellen, daughter of Jonas and Elizabeth (White) Brubaker, was born at North Lawrence, Ohio, Apr. 20, 1902; died at the Dunlap Hospital, Orrville, Ohio, July 17, 1973; aged 71 y. 2 m. 27 d. On Dec. 25, 1921, she was married to Allen Fath, who preceded her in death on June 20, 1957. Surviving are 3 daughters (Edna — Mrs. Robert Wengerd, Irma — Mrs. Roman Slabaugh, and Pearl — Mrs. Doyle Basinger), 5 sons (Willis, Albert, Chester, Richard, and La Verne), 30 grandchildren, one great-grandchild, and one sister (Mrs. Elma Snyder). She was preceded in death by 2 sisters and 3 brothers. She was a member of the Pleasant View Mennonite Church, where funeral services were held on July 20, in charge of Marion Berg, Edwin Bontrager, and Elmer Yoder; interment in the Pleasant View Cemetery.

Geib, Mary Ann, daughter of Edgar N. and Anna G. (Leaman) Geib, was born in Lancaster, Pa., Feb. 18, 1950; died of multiple sclerosis at the Lancaster General Hospital, Lancaster, Pa., June 12, 1973; aged 23 y. 3 m. 27 d. She is survived by her parents, one sister (Ruth Elaine), 4 brothers (James Melvin, Paul Nelson, David Ray, and Daniel Roy), maternal grandparents (Mrs. and Mrs. Sanford D. Leaman), her paternal grandfather (Irvin D. Geib), and maternal great-grandmothers (Mrs. Lizzie D. Leaman and Mrs. Esther R. Groff). She was preceded in death by one brother (John Edgar) and one sister (Rhoda Mae). She was a member of the Lyndon Mennonite Church. Funeral services were held at the New Danville Mennonite Church on June 15, in charge of James M. Shank, Maurice E. Lehman, and George Richards; interment in the adjoining cemetery. A memorial service was held at the Peabody Street Mennonite Church, Washington, D.C., in charge of George Richards and Melvin Reitz.

Good, Paul Rutt, son of John J. and Mabel (Rutt) Good, was born in Lancaster Co., Pa., Mar. 31, 1923; died of cancer at the St. James Mercy Hospital, Hornell, N.Y., July 26, 1973; aged 50 y. 3 m. 25 d. On Nov. 25, 1944, he

was married to Verna R. Oberholtzer, who survives. Also surviving are his mother, 6 sons (J. Clifford, J. Willard, P. Phillip, Joel D., Jon Loren, and Andrew H.), 2 daughters (Carol D. and C. Diane), 2 granddaughters, 2 brothers (Raymond and Clarence), and 6 sisters (Emma — Mrs. Jacob Martin, Susie — Mrs. Edwin Hilton, Esther — Mrs. Lloyd Martin, Viola — Mrs. Raymond Getz, Anna Mae — Mrs. Alvin Wise, and Kathryn — Mrs. Paul Shirk). He was a member of the West Union Mennonite Church, Rexville, N.Y., where funeral services were held on July 28, in charge of Carl E. Christman, Leonard Brunk, and Lewis Mericle; interment in the West Union Church Cemetery.

Johnson, Johnnie Lee, son of Mr. and Mrs. Ernest Johnson, was born at Newton, Kan., July 10, 1949; died very unexpectedly at his home at Hesston, Kan., July 13, 1973; aged 24 y. 3 d. On June 5, 1970, he was married to Joetha Ann Blosser, who survives. Also surviving are his parents, one daughter (Janelle Lyn), 2 sisters (Mrs. Sharon Lavender and Mrs. Judy Allison), and a half brother (Jerry). He was a member of the Whitestone Mennonite Church, where funeral services were held on July 17, in charge of Jerry Weaver and Allen Erb; interment in the East Lawn Cemetery, Zimmedale, Kan.

Ropp, Leona, daughter of Solomon and Amelia (Erb) Roth, was born in Oxford Co., Ont., Dec. 16, 1922; died of a brain hemorrhage at her home in Perth Co., Ont., July 17, 1973; aged 50 y. 7 m. 1 d. On Sept. 19, 1946, she was married to Stanley Ropp, who survives. Also surviving are her parents, 3 daughters (Rosemary — Mrs. Warren Stein, Carol — Mrs. Owen Cook, and Marlene), one son (Willard), 3 grandchildren, 4 brothers (Vernon, Wilfred, Lorne, and Leonard), and one sister (Florence). She was a member of the East Zorra Mennonite Church, where funeral services were held on July 19, in charge of Henry Yantzi and Vernon Zehr; interment in the adjoining cemetery.

Schlonegar, Mary Ann, daughter of Martin and Judith (Johns) Baer, was born in Wellman, Iowa, Sept. 12, 1885; died at the Fulton Co. (Ohio) Health Center on July 26, 1973; aged 87 y. 10 m. 14 d. She was married to Norman Schlonegar, who preceded her in death on Mar. 9, 1964. Surviving are 2 daughters (Della — Mrs. Adadar Schreiber and Retha Schlonegar), one son (Paul), 4 grandchildren, 4 step-grandchildren, one great-grandchild, 4 step-great-grandchildren, and 3 sisters (Mrs. Abbie Wyse, Jemima Grieser, and Mrs. Amanda Beck). She was a member of the Central Mennonite Church, where funeral services were held on July 29, in charge of Dale Wyse and J. C. Wenger; interment in the Pettitsville Cemetery.

Yoder, Frances Elizabeth, daughter of Ivan and Mildred L. Yoder, was born at Grantsville, Md., Jan. 23, 1935; died at the Meyersdale (Pa.) Hospital, July 28, 1973; aged 38 y. 6 m. 5 d. Surviving are 3 brothers (Earl, Richard, and Delmas), and 2 sisters (Mrs. Loretta Bender and Mrs. Jean Maust). She was a member of the Springs Mennonite Church, where funeral services were held on July 30, in charge of John H. Kraybill and Paul M. Roth; interment in the Springs Cemetery.

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calendar

Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.
Mennonite Secondary Teachers' Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Oct. 4-7.

Two Thirds Uphold Amnesty

Over two thirds of the viewers responding to an NBC television drama voted in favor of amnesty for a young man who faced a mock trial for draft evasion.

Tabulation of the responses was handled by the Broadcasting and Film Commission of the National Council of Churches, which cooperated in presenting the play called *Duty Bound*.

Of 11,987 persons who sent in verdicts of "guilty" or "not guilty," 67.1 percent favored amnesty, or "not guilty," according to the Rev. David Pomeroy of the NCC unit. 32.9 percent voted "guilty."

Young People Flock to Church

A Baptist pastor who headed a church in Cuba reported that despite government pressures Cuban churches are filled with young people.

Rev. Bibiano Molina, 66, who began his preaching career in Cuba at the age of 15, said in an interview that "church members are stronger in their faith, and the churches are self-supporting, but the situation remains serious. They are barely keeping the standards they had when Castro assumed control."

However, he added, "the church is still very much alive. And in Cuba today, it is a miracle, but churches are filled with young people—in spite of strong government opposition."

Molina, who left Cuba for the United States via Spain several months ago, reported that "the government blocks off both ends of the streets when churches are in session. The streets are used for baseball, soccer, and track. And the games are conducted while church is in session. Still the young people come."

U.S. Privacy "Whittled Away"

The American right to privacy is being "whittled away" by the federal government, Sen. Sam J. Ervin, Jr. (D-N.C.), charges in an article written for *A.D.*, the monthly magazine of the United Church of Christ and the United Presbyterian Church.

Sen. Ervin is chairman of the Senate subcommittee investigating the Watergate scandal.

The right to privacy, he said in the *A.D.* article, is not "directly expressed in the words of the Constitution itself" but is embedded in the framework of constitutional government and reflected in the First Amendment and upheld by judicial decisions.

According to the lawmaker from North

Carolina, the federal government "now controls more than 750 databanks containing personal information about individual American citizens."

He listed some of the ways in which that information is obtained. The examples ranged from Census Bureau forms to surveillance by the armed forces.

Cites Increase in "Common Law" Marriage

There is a phenomenal increase in "coupling without benefit of clergy, or city hall," and it now affects nice, middle-class church families, according to an article published in the *United Church Observer*.

Toronto journalist Barrie Zwicker gathered opinions from United Church of Canada ministers across Canada, plus nine persons between 18 and 42 years of age, who are living "common-law." He came to these conclusions.

While there are probably as many as 20 percent of young Canadian couples now living together without having gone through a marriage ceremony, "the trend is not an isolated aberration. It is part of a completely different way these people, mainly young, look at a span of issues—birth control, abortion, religion, wedding rings, all ceremonies, the role of women, child-rearing and family communication.

"The United Church firmly believes in marriage, for life. So do nearly all its ministers. So do most of its families," Mr. Zwicker wrote. "But not all their young people accept that ideal. Some see the traditional wedding, with its rituals and symbols, as a Ken and Barbie doll caricature of real marriage. . . . To them, the ceremony neither makes them married nor is it seen as a beginning. It only confirms what the couple has found by living together."

Spiritual Healing Stresses the Emotional Causes

Spiritual healing is not magical—it relies on understanding of emotional causes of illnesses, according to a California therapist and author, who addressed national retreat of the Spiritual Frontiers Fellowship.

Dr. William B. Parks, Newport Beach, Calif., said an illness will not be cured in spiritual healing until the basic emotional cause is eliminated, even though medicine can alleviate the symptoms.

Almost all illness and about half of all accidental injuries, Dr. Parker said, are

caused by the emotional state of the patient.

Dr. Parker is hard on traditional churches which set up "massive" guilt and self-doubt feelings among their members.

"The first step (in healing oneself) is to stop listening to negative religions based on fear and punishment," he advised.

Second, have the courage to look within yourself and to truly love what is there. The kingdom of God is within us. The churches have been telling us that for years, but most of them don't believe it."

Living a life of love, he said, is the best prescription for health and happiness. "I'm a little horrified in churches to hear all the garbage about sinning," he declared. "Positive thinking will not work if one does not have a good self-image."

Dr. Parker listed the causes of some illnesses:

Asthma: It is much like a stifled cry, with muscles around air sacs of the lung tightening up much like stretching the opening of a balloon. Emotional cause is internalization of hurt, he said.

Ulcerated colon: hostility to the opposite sex.

Stomach ulcer: internalizing hostility.

Heart disease: a troubled heart, or internalizing emotional pain.

Migraine headaches: guilt feelings about sex.

Eczema and most skin ailments: an internalized irritation at life or at the sufferer himself.

Colleges Must Tighten Standards

Dr. D. Elton Trueblood, a Quaker author, told Southern Baptist educators that Christian colleges must tighten their standards in such areas as chapel attendance and personal morality.

Addressing the annual meeting of the Association of Southern Baptist Colleges and Schools, Dr. Trueblood, who was professor of philosophy and religion at Earlham College, Richmond, Ind., from 1946 to 1966, declared that "complete freedom, if it is empty freedom, always leads to decay. Freedom must not be empty; it must be controlled by an ultimate purpose."

Although voluntary chapel is theoretically better than compulsory attendance, he said, it doesn't work. Voluntary chapel attendance leads to declining attendance, failure to attract quality speakers, and the eventual death of the chapel program, he asserted.

Dr. Trueblood decried permissiveness on campuses in such areas as sex, academic standards, and English grammar. "At some colleges there is more drug-pushing than there is in the world," he commented.

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Put into Practice

Many times as a growing boy I heard one phrase particularly in the prayers of older leaders of the church, which is one of the keys of our theology. It is the phrase, "And now, Lord, help us *put into practice* those things which we have learned." It is a good prayer and points to the importance of hearing and doing, of preaching and practice, of doctrine and duty. As John A. Mackay wrote in an editorial in *Theology Today*, "... a Christian church cannot say 'we *have* the truth,' if it does not *do* the truth. For Christian truth is truth that must be obeyed. It is truth that men cannot merely have as a possession, it must rather possess them as its instruments, its servants. A church, therefore, may call itself orthodox, but as far as allegiance to God and likeness to God is concerned, it may be utterly pagan."

In Bunyan's *Pilgrim's Progress* we have the description of Talkative. When he is invited by Faithful to state the outward evidence of a true Christian he gives two marks. First the true Christian gives a great outcry against sin. Second he has a great knowledge of gospel mysteries.

Faithful rejects both criteria. "It is one thing," he says, "to cry out against sin in others and quite another to abhor it in oneself." As for a knowledge of truth "a man," says Faithful, "may know like an angel and yet be no Christian."

Kenneth L. Wilson, editor of *The Christian Herald*, writes the same truth in his own witty way. "'Honk if you

love Jesus.' So help me, that's what I read on the bumper sticker on the car ahead. . . . What I would value on the highway from one who loves Jesus is not a honk either of rebuke or of testimony, but a Christian style of driving. But I suppose no one would buy a bumper sticker that read, 'Drive courteously if you love Jesus.' It's easier to honk. That's the story of my life as a Christian, I'm afraid, and possibly of yours. It's easier to talk about being loving than it is to be loving (or even than to be lovable).

"Honking, for the average church member, is what it's all about."

One thing which *Gospel Herald* has sought to do over the years is to relate our talk to walk, our creed to conduct. The prayer, "Lord, help us put into practice those things which we have learned," needs to continue. There is nothing so deadening as hearing again and again yet never putting into operation what is heard. No wonder the study of Scripture is dry to some. It is alive as the truth is taken seriously and into experience. No wonder many a church service lacks appeal. There is little help as to how to put what is shared into practice.

Eugene Nida puts it this way, "There should never be a sermon preached on Sunday which cannot be carried out the following week." That, to me, is what the prayer of our church fathers means and what Christ and the Scriptures speak about also. — D.

Praise and Blame

I've observed that some people watch the barometer of applause or censure. They assume such are the tests of success or failure. For the Christian these are poor guides. Only one kind of person finally wins. It is the person who depends neither on praise nor blame to do the task committed to him. He leads his life rather than following it. The person, finally successful, concerns himself first with the commandments of his conscience and Lord.

When such a person has his Palm Sunday of honor it does not stir him to self-esteem. When he has his Gethsemane, when friends desert him, it does not depress him to despair. He does not use applause as his guide. His

call is the call of Christ. His duty he knows means to carry the cross.

So there will be the Olivets of ringing cheers and Gethsemanes of bitter tears. At one hour the palm branches wave and at another the chill shadow of the cross is felt. What is needed is a firm knowledge of commitment to the Father's will.

Such a person is finally remembered not because what he did or said was popular or unpopular. Nor do people recall him because the applause was long or the censure severe. The one who lives is the one who did out of deep inner commitment what Christ called him to do. — D.



GOSPEL HERALD

August 28, 1973



Worthy of His Hire?

by Menno B. Hurd

There is a phrase in Luke 10:7 which I feel most Mennonites have never seen. How strange if all Anabaptists would have some hereditary defect resulting from the close interbreeding of Millers and Yoders, a defect that would have produced a blind spot on our spiritual retinas. And consequently, the phrase is blotted out completely by all the sons of Menno. And since we have become women's liberation-oriented, we would have to include all the daughters of Menno also.

The phrase I refer to is "For the labourer is worthy of his hire." And I do not spring this phrase out of context to prove some unrelated point. Jesus has been sending out the seventy in two-man evangelistic teams. And He suggests in effect, "Your audience should support you, respect you."

Jesus' send-off to the seventy in Luke 10:1-16 is intended to give them confidence. Jesus is not sending out beggars. He is sending out royal ambassadors. Jesus is not sending out Caspar Milquetoasts. He is sending out D. L. Moodys and John S. Coffmans. Jesus is saying to them, "Sense no shame because you are a laborer in the vineyard. Do not apologize for serving Me. You have been commissioned by God Himself through Me. Be proud of that commission. Stand up, walk tall, speak out. You represent a King. Don't let people beat you down, degrade the kingdom. If they have no regard for the pearls you cast before them, stride off, and leave them to the swill of the world."

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Now, that may be a rather strong translation, but sometimes we who have been rocked in the cradle of humility all our lives need to be dumped out on the cold, cruel floor of reality. I feel that Jesus is speaking in this passage to Mennonites of today. And I feel that sometimes we are in the role of the wolves that Jesus warned the seventy against in Luke 10:3.

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Let me make my point quickly and speak to it as I feel the Holy Spirit gives me direction. If you differ with me, be sure that your difference springs from that same Holy Spirit's leading and not simply from a desire to cross swords with nonresistant Menno B. Hurd. He has a right to be heard also, even if he is in conflict with your personal views.

I feel that many workers in church institutions are thought of in the same role as we think of public servants in government positions. We see those public servants as being supported by our tax dollars and we have the tendency to "Watergate" them at every opportunity. You can interpret the "Watergate" verb from either side of the fence. But roughly it means to bug people or to put them on trial.

We are great at dashing off letters to Congressmen, suggesting, even demanding that they kowtow to our wishes. And we have the ultimate threat, "Don't forget, you are a public servant. You were elected by us, for us. November is always coming. You can be defeated at the polls."

And so we keep them lined up, sometimes depriving them of the right to have an opinion of their own. We remind them consciously or unconsciously of their dependence upon us.

I feel that there is the danger of doing this to subsidized servants of the church. It may be people laboring in the pulpit, in our publishing house, on our mission board, at our church schools, officers of the General Assembly. We consider how such people gained office, how they can leave office. We are the "taxpayers," and they are the church "servants." They work for us, are subservient to us, and should not forget it. If they do forget it, we remind them. It's our "Christian" duty, of course.

I remember some quiet remarks from a couple who labored long and well for the church. They were about as follows: "In some ways we found serving the church on a full-time basis as being a dehumanizing process. We never knew that people could be so calloused, almost rude, until we dropped our secular labors and began working for the church. In some ways it seemed that we were now qualified to be imposed upon."

Now, brethren, these things ought not so to be. I am not a paid employee of the church. I earn my own bread, my wife's butter, my children's jam, at a "worldly" job. And frankly, I make a comfortable living, almost as good as yours. But neither of us have any right to sense or exhibit a patronizing attitude toward those who labor for less in what we might call a church public office.

If we believe in divine guidance, we ought to see such people as appointed by God, not selected by ourselves. We ought to see them as the seventy sent out by Jesus, worthy of their hire. They may be servants of the church (and in one sense we all are), but they need not be reminded of it by any condescending air on our part.

Church servants, believe it or not, are human. They have

feelings, needs, hopes, aspirations, sensitivity, even stomachs. They cry, feel depressed, walk through lonely valleys. I feel that we treat them like Paul speaks of his treatment in 2 Corinthians 10:10. The church at Corinth had certain small opinions of Paul. And Paul sensed it. And Paul was hurt by it.

When we by our actions, our words, or our lack of actions and words, show that we are taking church workers for granted, that we expect them to live a simpler life than ours, that we expect them to drop everything and cater to our requests, we initiate a vicious circle. They sense our patronizing attitude, perform their task less efficiently, so we in turn become even more patronizing, their morale plunges again, resulting in a still poorer performance, and so on.

God does not inject every church worker with a quarter grain of morphine every morning so that they will not sense any pain for the day. And yet at times some of us use them as whipping boys (or girls). It is almost as if we feel that it is our God-given right to administer 40 lashes to some church worker annually. We consider it a part of his pay. And besides, it relieves our frustrations. It's like kicking the dog when you disagree with your wife. We may not do it at the General Assembly, but we do it privately as we converse with others, as we converse with ourselves.

Now, I know that I am not speaking for all the sons of Menno. Some of our tribe sense the labor of love that church workers give. And I know that some church workers will feel that they have never been treated as a second-class member of the Mennonite kingdom. Praise God for all the exceptions! And if the exceptions outnumber those to whom this article is directed, praise God again. Most of us don't praise Him enough anyway.

Am I coming through? Do you understand me? Jesus sent the seventy out with His full backing, patting them on the shoulder, giving them a boost, encouraging them, and they came back "with joy" (Lk. 10:17).

And what do you suppose Jesus was doing while the seventy were out preaching, witnessing? Did He take a six-week vacation, visiting the historic spots in Judea and

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John M. Drescher, Editor

David E. Hostetler, News Editor

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Galilee? Did He spend the time at a summer resort on the Mediterranean Sea? Not my Jesus.


Ah, I see Jesus spending much time in prayer. How He must have struggled with God on the behalf of those three-score and ten. How He must have agonized, interceded, and wrestled with God for them.

Now, we who are not subsidized church workers, we who instead call others to be church workers, we who hold our little commissioning exercises for them, we are in the Jesus' role. Any agonizing, interceding, wrestling on our part?

I wonder what the thoughts of H. S. Bender, Daniel Kauffman, John F. Funk, and others were in their final days. Did they see themselves as ambassadors of that Christ, divinely plucked out, appointed by God and the church to serve Him, the risen One? Did they recall the prayers of God's people buoying them up, reviving them? Did they reread the notes of thanks that came from grateful lay people in the church? Did they praise God as they reminisced on the words of people who showed respect and appreciation for their ministry? Did they sense that we felt they were worthy of their hire? After having read J. C. Wenger's book, "Bless the Lord, O My Soul," an account of the life of John F. Funk, I'm not sure.

I wonder if many of God's choice servants didn't labor willingly, but with difficulty, handicapped because brethren in the church left them serve unmotivated, except to remind them when something went wrong. Did they sense from us that we thought they were in office or position in order to absorb our hostilities? By spoken or unspoken word did we let them know that we felt them to be menial servants? Simply because one accepts the servant role, does not mean that he needs a daily reminder of it.

Instead, the church worker needs our prayers and grateful thanks *now*, flowers while living, not accolades of praise when a spent body rests in a "borrowed" casket. The servant is worthy of his hire. He might even be worth a little more than his hire. He might be worthy of a note of thanks from you, a personal check from you, a prayer from you to God on his behalf. Many a man has continued to serve God for extra years, put out that extra effort, because he received a shot of spiritual adrenalin from a brother who let him know that his service was meaningful to both the Lord and the church.

My attitude, again, either spoken or unspoken, can make or break the day of a pastor, missionary, church worker. I should think twice before I knock him, but only once before I praise him. 

The Senior Look

by Moses Slabaugh

By the time an individual passes the 65th milestone he has passed a lot of scenery and not much is new on the journey of life. Some things are gone and only the memory is left. Others' experiences are paying dividends and the senior cashes in. Still the journey is interesting and fascinating. These are no boy philosophers, and the aged can now, out of their storehouse of experience and observation, work on the puzzle of life with a little more know-how and success.

The senior body, the most obvious part of our being, is one of the first to show signs of depreciation and wear. Getting old, isn't bad — it's the villains of arthritis, hemorrhoids, and hardening of the arteries that accompany old age.

An old man need not go to the moon for a rock collection. He can collect them in his own kidneys and gall bladder. The senior body and the American dollars have a lot in common: devaluation. No senior is modeled to sell beauty aids. Father Time is a healer but a lousy beautician. The beauty parlor doesn't pay dividends anymore

for the senior ladies and they never make it in beauty contests.

Physically, the senior has "had it." He can carry his teeth in his pocket and at bedtime dismantle any number of items, such as truss, glass eye, hearing aid, or wig. Seniors usually make it as long as they don't concentrate on the depreciation process. When attention is focused outside his skin, a man is usually well adjusted, but let him begin to analyze his "innards," then watch out. Paying attention to aches and pains intensifies them.

But the senior body is not the whole of life. True, he must live with it, and medical science has improved living conditions in the senior body. Growing old, fortunately, is a slow process and somehow we adjust to the physical limitations. The apostle expressed a universal truth when he said, "No man ever yet hated his own flesh." The body, whether young or senior, is the only house the person ever experienced on this mysterious journey from the womb to the tomb, and no one can comprehend the idea of existing without a body. Some of us seniors have a face that will stop a clock, but we still cling to our bodies.

Old age and the senior body all hinge on viewpoint. If beauty is only skin-deep, so is ugliness. But when muscle

Moses Slabaugh, Harrisonburg, Va., is pastor of the Lindale Mennonite Church, Linville, Va. He directs the Senior Citizens' Week at Laurelville Mennonite Church Center, Mt. Pleasant, Pa.

and fat turn to flab, the senior doesn't brag. What will the gals who are addicted to mini-skirts now do when old age arrives? Will they be proud of their scrawny legs and, as Shakespeare terms it, "the shrunk shank"? But I heard of one woman who had enough wrinkles that she could screw on her hat and yet could strut sitting down. (I'd rather be in her position than to be felled by the blows of self-pity.)

Cromwell said, "Paint me as I am, wart and all."

Clarence Darrow gasped when a portrait of himself was brought to him. "I don't want it. They have taken out all the lines in my face that took me 50 years to put there." These men had a wholesome viewpoint. Where did we ever get the idea that beauty and ugliness reside only in the body?

So what does the senior do when the conditions described in Ecclesiastes 12 finally arrive? Some hearty souls quote that part of the Bible about Moses, how his eyesight was not "dim" and his strength not "abated," but they must remember, God finally tucked the body of Moses away somewhere. The devil didn't like the secret burial and argued with Michael, the archangel, about it. The dust-to-dust principle is still operative in these mortal bodies, in spite of Geritol and Vitamin E.

The only answer to the mystery and wonder of life in the bodies is faith. The kind Creator and Giver of all life pulled the curtain aside just a little to let us see the future, and as the senior body slows down, there is more time to contemplate and peer into the future.

The great Apostle to the Gentiles always preached about hope and a resurrection. The idea of resurrection was far out and got him many a blow and persecution, but therein lies the answer to the senior body. We shall be clothed with our "house" from heaven. We shall be given a "new body," Paul says, "fashioned like unto his [Christ's] own glorious body."

The apostle gives a lengthy sermon about the resurrection and our bodies in 1 Corinthians 15. He doesn't say it in so many words, but I can't help believing there will be some relationship between this mortal body and our resurrection body. He runs down a whole list as to how our bodies are "sown in corruption" and "raised in incorruption"; "sown in dishonour . . . raised in power."

The senior understands the weakness, the corruption, and the dishonor all right. Those are real facts of life. Why should we not anticipate the incorruption, honor, and power of our future body?

By now some may be saying they are through with the body and they don't want more of that materialism in the future. Well, I for one don't buy the idea that we will eventually be floating spirits—sorta like Jeanie. These bodies are wonderful in many ways and happy the person who accepts his body and likes it. What will our resurrection body be like in beauty, strength, and glory? I wouldn't want to miss the experience. We already know what food tastes like and we know how to work and balance ourselves. What a thrill when the Creator finally

says, "Behold, I make all things new," which will include bodies!

The senior body is all right. It has served well the pilgrim journey we call life. And it still retains elements of beauty and grace. Perhaps the thinker was right when he observed that if a woman is not beautiful by the time she is sixteen, she is not responsible. But if she is not beautiful by the time she is sixty-five, she is responsible.

Strangers

by Dorcas S. Miller

I stopped,
Literally out of breath,
For I had died —
Crushed by God's presence . . .
Or,
Was it
My life
That was now the death of me?

I had been respectable
On earth:
Very average;
But surrounded here
By God
I know
That in the busy Time
Working — for Him,
I failed
To get acquainted — with Him.

No wonder
He is saying:
"I never knew you."

Oh sure,
I read the Bible
And prayed,
But now I know
That when I read Your Words
My heart cared about other things,
And when I prayed,
I didn't keep quiet
So You could talk
To me.
How could we get acquainted?

God is such a Gentleman,
He just kept waiting
For me
To listen
. . . and I didn't.

Basic Youth Conflicts Seminar—An Evaluation

by Paul M. Miller

Introduction

Campus Teams, Inc., of Oak Brook, Illinois, sponsors Bill Gothard's Institutes in which many Mennonites are participating.

The enthusiastic reports of participants and the semi-secrecy about the materials intrigued me, and so when I was asked to participate in a seminar so as to write an evaluation, I did so with some eagerness. I determined to do as Barnabas, to "see the grace of God and be glad," and to be all the while a learner in need of God's grace myself. My wife, Bertha, and I attended, along with more than 9,000 others, the seminar at Detroit, June 25-30, 1973. We knew that we were to hear lectures about the conflicts youth face related to self-image, family, conscience, rights, freedom, success, purpose, friends, dating, and life's commitment.

The mass of ideas turned out to be so complex as to defy simple description. There are more than 100 charts, many with complicated and intricate design, with arrows going different directions, levels of reality assumed, progress and climax implied, anywhere from five to twelve points set in a crucial sequence, with big words and Scripture verses affixed, and all described by Bill as God's unchanging "principles." Even while asserting that these represent the principles of Scripture, and are unchanging and absolute, Bill proceeds to offer new insights, and to create new charts at high speed! Interest never lags!

Skill as a chess player would seem to be an asset in the mastery of abstractions at such a high speed. Obviously few persons can assimilate all a chart is implying in five to ten minutes of scrutiny. There is no urging to "study your lesson." In fact, the supporting materials for a section are usually not given out until after Bill's lecture on the topic. It is not surprising that many persons keep going back to hear it a second or even a fourth time.

1. What Are the Goals of Bill Gothard's Program?

Bill Gothard lectures for 30 hours, every other week, in vast arenas to gigantic crowds all across America. He leads one of the fastest-growing Christian movements in America. Just what are Bill and his staff seeking to ac-

complish? Bill himself is not seeking to make money, since he receives little and lives simply. Campus Teams, Inc., must be making a lot of money, however. The Basic Youth Conflicts seminars would "succeed" if an entire generation of youth would emerge who could accept themselves as God made them, accept their place in "God's chain of command," accept Bill Gothard's principle as the way to use Scriptures in solving problems, and find success as they seek to do God's will in every area of their lives.

In the new world of reality Bill visualizes, fathers would personally educate their children in the principles of Scripture as set forth in the seminars. Young people who want to date would get their parents' advice at many points, help each other memorize Scripture as a subject for dating conversation, and secure parental approval before engagement.

Youth would keep respectful contact with their own grandparents, or else "adopt" other older persons as grandparents. Teenagers would seek (and find) in their own parents their heroes as examples of godly living.

Not only would each youth accept his own dad and mom as part of God's chain of command in his own life, but older children would take authority over younger siblings and younger ones accept this, with all reverence. Marriage would be a union of two families, even more than of merely two people. Some might forego marriage (as Bill himself does) so as to devote themselves totally to church work.

Free will and the assertion of specific freedoms would only be begun with full acceptance of the corresponding responsibility, and after the scriptural principle had been found to give specific guidance.

Youth would obey their parents absolutely, relying upon God to change their minds if they are wrong. Parental wrong, even to the point of child abuse or rape, would be used by God to "immunize" the child against sin later on in life.

Young people would never criticize their parents, but rather confess their own specific sins of stubbornness, rebellion, and peevishness. Young people who are Christians would obey their non-Christian parents, finally winning them to Christ.

Paul M. Miller, Goshen, Ind., is professor and director of field work at Goshen Biblical Seminary, Elkhart, Ind.

Youth would only find success and happiness by taking Christ's way of overcoming evil with good, and refusing the seductive ways of the world. The constant memorization of Scripture and honest searching of soul for still more things to confess would be necessary parts of wholesome Christian growth. Childhood conversion, even as early as three years of age, could be accepted as real, and youth go on making commitments as they come to each basic conflict.

Severe self-discipline would be needed so as to refuse the rationalizations and alibis whereby people naturally evade confession and restitution. Since God used suffering to achieve His will through His Son Jesus, it would be expected that His followers would all suffer too. In fact, converts would not likely keep "going on for God" unless the soul winner himself had suffered. Yet leaders would give to one another "the right to fail" and be forgiven.

Youth would avoid succumbing to the world's "beauty queen" notions of beauty. Persons who are homely would accept themselves as God made them, and know that Christlike character makes for real beauty. (Orthodontia would be an acceptable way to improve upon "the way God made you.") God often sacrifices outward beauty so as to achieve inward beauty.

Youth would choose their vocation for its witness potential and for the way it can become a "frame" around the unique picture one's life presents of Jesus. Men would be careful never to organize their lives around their jobs, but supremely around their families.

Money, materialism, and the conspicuous consumption of things would be seen as one of the most serious seductions and sources of sin and God's leadings in life best corroborated when God miraculously supplies the precise funds needed. George Mueller remains the ideal here.

Persistent fears would be overcome by imagining the worst that could happen, by walking into one's fears rather than by running from them, and by finding the right Scripture to claim. Youth would face their own accountability before God, and not try to impose their own conscience upon others.

II. What Is the "Old" Being Reaffirmed, and What "New" Is Advocated?

The "old" which is being affirmed is very similar to the Puritan ethics of early New England. The family life being idealized is that of the Old Testament. The structure of the family is patriarchal, the mood is penitential, the disciplines are ascetic and similar to the athletic. People are hearing personal ethics taught again much as they were taught 40 or 50 years ago in godly homes in the Puritan tradition.

One powerful "new" insight as Bill sees it, is the way in which God has ordained a chain of command, and has set the human family central in it—central in His will for man, central in the development of character, central as the arena of obedience, and central as the milieu of human

fulfillment. Bill could have strengthened his plea for the "extended family" by reference to Third World patterns, but he keeps his focus on U.S.A.

Another insight which is offered by Bill as new is the way in which psychiatry can be salvaged if therapists will throw away their other learnings and "wrap every word of counsel around Scriptures." Even philosophy, so alien to "the scriptural wisdom which comes from God," can be brought back in if it proceeds from foundations of Scripture. The one professional discipline which remains very hard to salvage is systematic theology, because it "reasons about the faith apart from specific obedience."

III. Problems a Friendly Participant Can Foresee

How big can a movement become and still refuse to use mass media, and refuse to interview reporters from church papers? Just why need it be so secret?

How long can a movement go on which reaches the highly privileged white middle-class Protestant, without drawing the scorn of the underprivileged classes, so conspicuous by their absence? The Basic Conflicts do not include those unique to ghetto dwellers, minority groups, the poor, the deprived, the oppressed. The blacks and browns are conspicuous by their absence in Bill's seminars. One can listen to 30 hours of lectures about conflicts youth face, and never hear a word about war, Watergate, pollution, abortion, Wounded Knee, race conflict, ghetto schools, or ecology.

How long can Advanced Seminars be limited to men only? The women's liberation movement can not be ignored as totally as the seminars do so far! Bill's emphases are a good antidote to the extremes of woman's lib, but are the two movements even aware of each other?

How long can the "Greek" notions, the individualistic view of man, rather than the Hebrew notions of man and relationships, be acceptable? From the disciplines of anthropology, psychology, and most of all, from biblical theology, a chorus of voices insist that man can be understood only in community!

How long can the church at large accept the tremendous emphasis upon hierarchy, with the secular government second in God's chain of command, and with the church not listed at all? There is abroad also in the land a biblical theology which asserts that God's purposes for His people are nonhierarchical. God wants common-man prophets to lead His nonkingly people. In the world some exercise authority over others, but "so shall it not be among you." It seems inevitable that a movement will arise from evangelical Protestantism which will refuse much of Bill's chain of command insight. The "peoplehood" of God's people must become the focus. A believers' group being led by the Holy Spirit to consensus—this is a reality Bill never mentions but which is very important.

Eventually Bill Gothard hopes to prepare elaborate advanced seminar material for pastors, so that they can pass on Gothard's insights and principles, albeit through

their own style and personality. He hopes also to prepare detailed teaching outlines which the fathers of America can use for the Christian education programs which they operate with their own families. Eventually he hopes that the family and the congregations become the centers of nurture.

As it is, there is no opportunity for discussion in the seminars. Bill lectures to the thousands, raising the questions he thinks are important and giving the answers he thinks are right. He affixes verses which he says prove his point, but there is no time for hearers to examine the context and reassure themselves that a verse was not used apart from its context or even in violation of it. Bill's own manner is so mild and polite that he epitomizes the biblical idea of "sweet reasonableness."

Bill uses the Book of Proverbs a great deal, urges reading a chapter every day, and even three chapters of Proverbs, if facing a major decision. It appears that Bill uses the entire Bible with the same hermeneutical principle which is suitable when quoting Proverbs.

Bill's transparent sincerity and honesty go a long way to reassure the crowds that anyone so sincere must be right. The proof-texting way of using the Scripture remains a very deep concern of many who never for a minute doubt his sincerity. Bill leaves many paradoxes untouched, such as how one can love one's enemy, as he so forcefully teaches, and yet put government second in God's chain of command.

IV. Some Concluding Reflections


Interviews with chance acquaintances throughout the seminar disclosed that they deeply appreciated the experience, loved and admired Bill for his disarming honesty and unassuming manner, felt that scriptural authority was being established, and that the tides of moral relativism were being rolled back. There seemed to be a sign of relief that at last someone was speaking out for parents, affirming the sanctity of the family, reverencing the authority of Scripture, insisting upon repentance and restitution as a prerequisite for forgiveness, protesting materialism, praising modesty, exalting virtue, encouraging dads, and reasserting that God is in command. People liked Bill's reassurance that they are safe from the demonic if they keep within God's chain of command, helping to produce strong families so as to produce a strong nation under God.

It appears that "do-your-own-thing permissiveness" has led a generation to a sense of futility and near-despair. The pendulum is swinging back and many people are ready to hear an assured voice like Bill's which asserts the authority of God, the authority of the Scriptures, and headship in the home. Enthusiastic alumni are selling Bill's program, and will likely keep doing so in the years ahead.

An interesting and useful focus from which a believers' church group might study Bill's material could be the place of "peoplehood" in all of this. The entire material could be surveyed by a group committed to become the family of

God, to be God's people in their life together, and to seek to come to group decision about each issue of faithfulness which the material raises. This would bring into sharp focus the reality of the church fellowship, both in scriptural ideal and in present reality. Only as "the family of God" becomes the new reality can even the human family reach its God-given goal. Only as God creates a "new people," a family of God, can they gain the wisdom and courage to tell government, "We ought to obey God rather than men." Only as face-to-face groups (rather than mass audiences) take up serious study of the Bible can the new wave of charismatic spontaneity and freedom find its full expression.

Focal Pamphlet No. 24, *The Spiritual Family and the Biological Family*, by Paul M. Lederach, Herald Press, Scottdale, PA 15683, 1973, should be added to Bill Gothard's study materials, if a believers' church group wishes to use them. Persons who have attended one or more of Bill's seminars should be urged to give their testimony to their home congregations and prayer groups.

God is at work in our time in Youth Conflicts Seminars, in charismatic groups, in Kennedy evangelism, Faith at Work, Campus Crusade, college dorms, and in group dynamics labs of many kinds. Our members are attending. They need to be encouraged to bring back the blessings to their own prayer group, to report in, to be true "Bereans," and to prove all things and to hold fast that which is good. 


Perfect Preacher Is Found

After hundreds of years, a model preacher is found to suit everyone. He preaches exactly 20 minutes and then sits down. He condemns sin but never hurts anyone's feelings. He works from 8:00 a.m. to 10:00 p.m. in every type of work, from preaching to custodial service. He makes \$60 a week, wears good clothes, buys good books regularly, has a nice family, drives a good car, and gives \$30 a week to the church. He also stands ready to contribute to every good work that comes along.

He is 26 years old and has been preaching for 30 years. He is tall and short, thin and heavyset, and handsome. He has one brown eye and one blue; hair parted in the middle, left side dark and straight, the right brown and wavy.

He has a burning desire to work with teenagers and spends all his time with older folks. He smiles all the time with a straight face because he has a sense of humor that keeps him seriously dedicated to his work.

He makes 15 calls a day on church members, spends all his time evangelizing the unchurched, and is never out of the office. (Grace U.M. Church Newsletter.)

A thing or two more should be added. This perfect preacher's children never do anything out of line. If so, the preacher loses his credibility. And his wife, well, that's a whole other story. 

Back to the Congregations-- Assembly 73

Last count indicated 2,799 persons had registered for Assembly 73, Aug. 7-12, at Eastern Mennonite College campus, Harrisonburg, Va. Geographically, the church was well represented. Overseas fraternal delegates from India, Argentina, Somalia, and Ghana were present.

A major part of the action took place in the delegate sessions. With 239 delegates present—out of a possible 278, making an 86 percent showing—at the opening session, routine matters such as roll call, minutes, and agenda approval were soon dispatched.

General Board Report

As bases for study and discussion a *General Board Report to General Assembly* and an *Assembly Workbook* were prepared. Paul Kraybill's report was found in the first. He traced developments from Kitchener 71 to the present.

Regional organization is taking place more slowly than anticipated. "Drawing regional lines has helped to symbolize new areas of responsibility in the brotherhood," said Kraybill in his report, "but the goal of regional assemblies has not yet been implemented." The General Board continues to relate to the conferences, which, in some instances—Southeast and New York—have been created or strengthened.

The General Board's relationship to program boards is still being defined. "Is each board free to go its own way," asks Kraybill, "or should there be centralized control by the General Board?" The counsel received in the various conference discussions reflected a seeming paradox. On the one hand there was considerable feeling in favor of retaining the identity of each board. . . . On the other hand, many are uncomfortable about agency competition in fund raising. At times agencies seemed to them to be more concerned to meet their budgets than to hear and respond to the church."

Out of this interaction, according to Kraybill, grew the coordinated askings package.

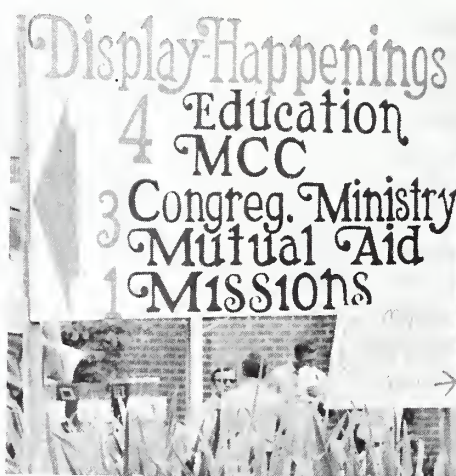
The vision of the Study Commission on Church organization was that "the new organizational pattern should facilitate the life of the church and not become a goal in itself." Yet, "There are differences among us that reflect deep, seemingly ir-

reconcilable convictions."

The General Board, according to the report, is concerned that the church finds its way through vision, acceptance, and caring brotherhood.

The Board of Congregational Ministries and Issues

Priority one for MBCM was definition of mandate and self-support. Ross Bender, as executive secretary, has given himself



wholeheartedly to the task of articulating goals, in consultation with congregations and conferences, and establishing an adequate financial base. He has had to relate to minority concerns and the role of women in the church. Women's Missionary and Service Commission and the film library have moved from Mennonite Board of Missions facilities to MBCM offices.

"Amnesty: A Peace Concern," a study document presented by Ross Bender, was recommended to be approved for study at the congregational level. The document was extracted from the workbook. Previous to the discussion on amnesty, the film *Duty Bound* had been made available for public viewing in the Science Building.

The discussion which followed Bender's presentation was conducted with controlled emotion. Perhaps, because no position was to be adopted, polarization was avoided. Also, A. Don Augsburg, moderator, kept the discussion on track.

"Why should we punish those who came to the right decision ahead of time?" asked Truman Brunk, Sr. Another brother pleaded for amnesty because of inequity

in the draft boards' assignment of conscientious objector status.

In a letter to the president of the U.S., Assembly officers, acting under instruction of the delegates, wrote: "We call on you to declare a universal amnesty to those American citizens who, in expressing their disapproval of the current war in Indochina, disobeyed the law."

A letter was also sent to the Right Honorable Pierre Trudeau, Prime Minister of Canada, expressing appreciation for the "generous way in which your government has provided sanctuary for the many young men who have found it necessary to leave their homeland in the U.S.A. because of their conscientious objection to the war in Indochina.

To the congregations, the delegates recommended "that the church should support a universal amnesty" to all U.S. conscientious objectors.

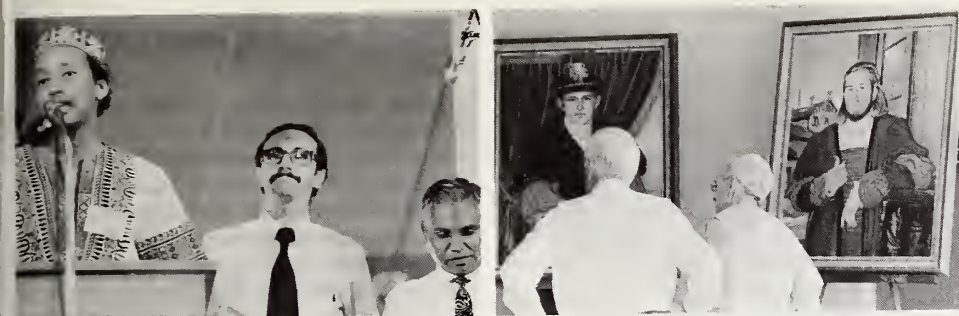


The Role of Women in the Church came to focus because of their increasing participation in all levels of church life. The session given to discussion of woman's role in the church was preceded by an informal meeting in which emotions were not so controlled. In the formal session, however, increasing sensitivity to women's gifts and needs could be felt. The ordination of Emma Richards at the Lombard (Ill.) church brought to a head concern for the issue.

One observer astutely noted that in all the discussion on women's role, Emma Richards was not invited to speak. As a matter of fact, none of the main speeches at Assembly 73 was given by a woman.

Delegates discussion of the issue, as in the case of amnesty, was based on a study document presented by Ross Bender. In both cases, the issues were sent back to the congregations for local consideration.

Five hundred women met for breakfast, Friday morning, when they shared and prayed together. Then the Women's Missionary and Service Commission elected Jocene Meyer, president; Angie Williams,



Time out for art appreciation

Four overseas fraternal delegates attended Assembly 73. Here are Said Samatar, Somalia; Daniel Schipani, Argentina, and O. P. Lal India. Isaac Sackey, Ghana, is not on picture.

vice-president; Fern Massanari, recording secretary; Grace Slatter, secretary of girls' activities. Grace Brunner, Fannie King, and Grace Torres were elected to serve with Dorothy Shenk, presiding, on the nominating committee. Beulah Kauffman was reappointed executive secretary, Lois Clemens continues as editor of *Voice*, and Ruth Graybill as treasurer.

Minorities' needs were recognized, especially in the field of literature. It is not clear how such needs will be met. But they were voiced in regular delegate session, at the WMSC meeting, and among the Assembly congregations. Maria F. Snyder, of Hesston, Kan., made eloquent pleas for greater understanding of women's and minority roles in the church.

John Ventura, of Denver, Colo., a member of the Council on Faith, Life, and Strategy, pointed out that no minority persons were elected from the slate of nominees presented to the Assembly. In addition, he noted, too few minority representatives were present in the Assembly.

Faith, Life, and Strategy Report

David N. Thomas, of Lancaster, Pa., gave a report on the work of the Council on Faith, Life, and Strategy Wednesday morning. After an hour-long discussion the report was approved.

"The work of the Council . . . has been characterized from its beginning by enthusiasm, frustration, identity questions, and (we believe) some insight," reported Thomas.

The report focused on abortion, not in the sense of a position paper, but from the viewpoint of a "case study in decision-making."

A study guide prepared at the direction of the Council on Faith, Life, and Strategy and by Helen Alderfer, of Scottsdale, Pa., an insert in the *Gospel Herald*, drew scant response from the congregations.

"We gradually became aware," said the report, "that decision-making in the Mennonite Church has substantially shifted away from certain earlier, more centralized

patterns to an atmosphere of uncertainty. We may rightly be grateful for the new emphasis on the responsibility of the congregation, yet we suspect that in many cases congregations are not prepared to exercise the function of binding and loosening."

Herein lies the tension between local autonomy and strong centralized authority. A number of delegates called for positions with regard to the issue outlines above, but they were referred back to their congregations. This action will call for greater maturity, more study, and careful weighing of the factors in making decisions at the congregational level.

Convention Activities

Assembly 73 public sessions were well attended and singing was enthusiastic. Truman Brunk, Jr.'s speech, "The Joy of This Occasion," was warm in spite of the rain which drummed on the tent. George R. Brunk supplied the tent.

A. Don Augsburger, of Harrisonburg, Va., gave the keynote address, "Redemptive Creativity."

Don Jacobs, in transition from Africa, spoke on "Redemptive Discipling" Thursday evening. David Mains, of Chicago and author of *Full Circle*, spoke Friday eve-

ning and Saturday morning. David Shank and Neftali and Grace Torres spoke Saturday night and Sunday afternoon respectively. B. Charles Hostetter of Ghana, gave the Sunday morning sermon. Theme of the public sessions was "God's People in Mission." The program boards showed and told what they were doing, one per session.

Other Activities

During the sessions, activities were planned for the children. One group went to Washington, D.C., by bus. Play was an integral part of the program.

Youth participated in drama and music. A *With* activity included papers for graffiti in the Science Building. A total of 27 2' x 3' sheets were filled. *Playground*, presented by Hesston (Kan.) College players drew some attention. *Circle Beyond Fear*, by EMC students was ably presented Friday and Saturday evenings.

Various families—the Ed Stoltzfus and John Bixler families of Iowa City, the Aaron King family—and other groups contributed music during the public sessions and later.

Happenings and displays were provided by the program boards. The Publishing House had Dorothy Hamilton, a Herald Press writer from Muncie, Ind., on hand. The Mission Board had interviews, showed films, and the like. MCC displayed handcraft products produced by third-world workers.

Hubert Pellman of the EMC faculty arranged for historic tours in Old Virginia.

Election Results

Election results were as follows:

Edward B. Stoltzfus, Iowa City, Iowa, was voted moderator-elect of the General Assembly. He will assist Newton Gingrich as moderator for the next biennium.



One of children's and youth's field trips



Youth on stage

Other election results were as follow: Paul A. Leatherman, sec.-treas.; Lois G. Kauffman, Assembly Arrangements Committee; Art Smoker, Hope Lind, and Daniel Zehr, Nominating Committee; Carl Kreider, General Board chairman; Helen Alderfer, Anna Bowman, Don Jacobs, John E. Lapp, and Richard Showalter, Council on Faith, Life, and Strategy; Luke Birky, R. Wayne Clemens, Abram P. Hallman, Mennonite Mutual Aid; Carolyn Charles, James O. Lehman, and Levi Miller, Historical Committee.

Obvious to anyone who attended was the difficulty of taking in all that went on. The periodical division of MPH put out a daily news sheet called *In Focus*. One of the editors observed that it was impossible to cover totally the action. This variety was good, however, in that there was something interesting for everyone.

Arrangements, food, and lodging personnel received many kudos albeit, indirectly.

Assembly 75 will be held in Eureka, Ill.

Allegheny at Hollsopple

The 98th annual meeting of Allegheny Mennonite Conference took place from Aug. 2 to 4 at Stahl Mennonite Church, Hollsopple, Pa.

Harry Y. Shetler, of Davidsville, Pa., gave the conference sermon on "Christ, the Lord of the Church." Speaking on "The Charismatic Renewal," Gerald Studer described it as "widespread, controversial, dynamic, intimidating, and vigorously Bible-centered." Paul Lederach gave two addresses: "Living in the End Times" and "Children in the Congregation."

Delegate strength was nearly 60 percent, 114 of 191 possible delegates.

Paul H. Martin, Johnstown, Pa., was appointed coordinator for the conference service counselors in their efforts to promote peace education.

After considerable discussion, the conference agreed to accept certain guidelines for consideration and response by congregations on the subject of amnesty.

Elected to conference were the following: John H. Kraybill, secretary; Nelson Roth, Christian Education Committee chairman; Lester Hartzler, Christian Education Committee member; Edwin Alderfer, Ministerial Committee chairman; Grace Hershberger, Missions and Service Committee member; Sanford Shetler, School Committee; Paul H. Martin, Peace and Social Concerns Committee; Alton Miller, MDS representative.

Next year's annual meeting will be held from Aug. 1 to 3 at Scottdale Mennonite Church, Scottdale, Pa.

Tucker to Discuss "The Accidental Experiment"

The Labor Day evening Mennonite Historical Associates' meeting will feature Quaker Robert W. Tucker, Jr., of Philadelphia speaking on "Pennsylvania: The Accidental Experiment." Open to the public, the Sept. 3 meeting will be held at 7:30 p.m. at Lancaster Mennonite High School auditorium, 5 1/2 miles east of Lancaster along R.30.

A 1954 Harvard graduate, Tucker served two years in alternate service as a conscientious objector and has read and traveled extensively. He did most of his undergraduate work at Harvard in Quakerism and early Pennsylvania history, fields in which he maintains an active interest. A free-lance writer, he worked for years as an editor in varied fields and also served briefly as a lexicographer for Funk and Wagnalls.

The title of Mr. Tucker's lecture alludes to Penn's desire to create in Pennsylvania a "Holy Experiment." In the earliest days of Mennonite immigration to Philadelphia, confusion existed between them and the Friends. Tucker claims that the 1688 Germantown declaration against slavery was a Quaker document in that it was plainly addressed from a subordinate to a superior Friends Meeting. Yet many of those who signed it later organized the Germantown Mennonite Church.

Mennonites from the beginning thought of themselves as dissenters and considered the church and the world as separate. There is a strong and well-articulated Mennonite "theology of suffering" with its characteristic teaching on how Christians relate to the state. All factions of nineteenth-century Quakerism adhered to this quietist theology during their time of disillusionment with the failure of the Holy Experiment.



Robert W. Tucker, Jr.

Shenk Begins Study Leave

Wilbert R. Shenk, secretary of overseas missions for Mennonite Board of Missions, Elkhart, Ind., began a study leave Aug. 21. He and his family are living in Aberdeen, Scotland, where he is a research fellow in the department of Religious Studies at the University of Aberdeen.

Shenk's area of interest is missionary history, looking at this history from a believers' church point of view. The studies form part of Mennonite mission concern "to work out an approach to mission strategy attuned to our own theological heritage," he comments.

The Challenge of Church Growth, A Symposium, Wilbert R. Shenk, editor, is the first volume of Missionary Studies published by the Institute of Mennonite Studies of the Associated Mennonite Biblical Seminaries, Elkhart, Ind. The 108-page book contains papers by Shenk, John H. Yoder, Allan H. Howe, Robert L. Ramseyer, and J. Stanley Friesen. The book examines church growth theories from the perspective of the believers' church. Church growth theorists have not attempted to work out the application of their ideas to fit a particular tradition.

Shenk has served as secretary of overseas missions with Mennonite Board of Missions since 1965.

Shenk is married to the former Juanita Brenneman, an RN. Both are graduates of Goshen (Ind.) College. They have three children — Suzanne (8), Maria (5), and Thomas (4). Both girls will attend school in Aberdeen.

During Shenk's leave, Jim Kratz, associate overseas secretary, will carry administrative responsibilities for the overseas missions office. Carl Kreider, former chairman of the overseas committee, will serve half-time as administrative associate during the year.

Harman Gets Personal Care Center

A fund raising campaign has begun in Harman, W.Va., for construction of a 60-bed personal care center to be located there.

The center, which will serve the elderly and disabled, will be called Mountain Home, Inc.

Incorporators of the nonprofit, tax exempt corporation are: Dr. and Mrs. Samuel J. Bucher; Mr. and Mrs. Joseph H. Miniger; and E. R. Teter, mayor of Harman. All are local residents.

Teter has been selected general chairman of the campaign. He will be assisted by various committee chairmen.

President of the corporation is Bucher who operates the Mountain Clinic with offices in Harman and Davis.

The incorporators stress that the project is to be a community endeavor, "... dreamed up long ago by the incorporators and now an active project which the whole area is enthusiastic about."

Plans for the center, to be constructed one mile north of Harman on West Virginia Rt. 32, call for a central building with a cluster of multiple-unit cottages.

"Persons will live in cottages or the main unit, depending on the degree of personal care needed," Bucher said, adding that cottages will be available to couples wishing to retain their family unity with privacy.

The site is located on a scenic eight-acre tract along the Dry Fork River.

The private units will include bath, bedroom, kitchen, and living room facilities.

A feasibility study contracted by the incorporators revealed an acute need for the home as well as broad-base community support in the surrounding areas of Tucker, Pendleton, and Grant counties.

Fewer than ten licensed personal care centers are in operation in West Virginia.

Johnstown Churches Get Boost

A Brunk Tent Revival was held in the Johnstown area near Kaufman Mennonite Church, Davidsville, Pa., July 15-29. Approximately 15,000 persons attended the 16-day crusade.

Originally planned by the Mennonite Ministerium, the campaign grew to include Church of the Brethren and United Methodist churches, with a total of 16 congregations being involved. Each evening, 15 to 20 denominations were represented. On an average, only 300-400 Mennonites were present nightly. Among the others were Catholics, Lutherans, Independents, and Jesus People.

George R. Brunk, dean of Eastern Mennonite Seminary and evangelist for the crusade, has 25 years' experience in tent evangelism, which has taken him to 25 states and Canadian provinces. His last campaign in the Johnstown area was held in 1952.

Wayne and Arlene Thomas, of Thomasville, Pa., led the preservice sessions. Wayne is a lyric baritone and comes from the nightclub circuit, which he left 10 years ago.

Chairman of the promotion committee, Dorsey Eash, made use of all available media to let people know about the campaign. His idea of a successful crusade was to get people to the tent one time. From that point the responsibility was theirs.

Other persons involved were: Harry Y. Shetler, general chairman; Carl Holsopple, grounds; Clayton Shetler, ushers; Lester Lehman, youth; and Glenn Steiner, finance.



Tourmagination participants take notes as Gleysteen explains local history.

The Tale of a Tour

A lone bicycle rider pedaled his way from Amsterdam through France, Switzerland, Austria, Italy, and Germany. He drew and painted as he went — 22 years ago.

Today, that wanderer, Jan Gleysteen, is an artist at Mennonite Publishing House and a specialist in Anabaptist history. His latter interest goes back to the days his father recounted stories of the martyrs when he was just a boy.

More recently, Gleysteen combined his artistic and historical interests by getting a camera and beginning to photograph the places and objects that made history.

This led to a number of projects destined to inform Mennonites and related persons of their rich heritage in Europe. Among these undertakings was Tourmagination, of which Jan was one of the architects. The other, a Canadian by birth, Arnold Cressman, was then working in congregational ministries from a Scottsdale, Pa., office.

Together they made a test run in 1967. They kept their eyes open for group accommodations and the exact places they wanted to visit.

Finally, in June and July of 1970, Tourmagination was launched. Thirty persons took part in that tour. By the end of July, this year, more than 300 people had taken part in one of the four standard tours or one of the specials.

Some of the places on the route are Amsterdam; Berlikum, in the Friesland province of the Netherlands, home territory of Menno Simons and much Anabaptists history; Rottenburg, where Michael Sattler was martyred; Weiherhof and the Palatinate in Germany; Zollikon and Zurich; the Emmental Valley, Berne, Basel, and the Cave of the Anabaptists, in Switzerland. Crossing the Jura Mountains from Basel, the tour then runs through the Alsace-Lorraine area of France.

Asked why he puts so much into the tour, Jan says, "I want to help people have a more meaningful vacation than three weeks at the beach, not that I have anything against that."

From this modest statement of purpose, many side benefits are derived. The impact of direct contact with their history cannot be measured on those who have made the trip.

"If we could pass down to our children the loyalty to Christ we envisioned



Rhoda, Eric, Arnold, and Jenny Cressman.

in our forefathers, our lives would be well spent. May God help us to this end," wrote Jack and Mildred Hostetter of Elkhart, Ind., after Tourmagination IV.

As tour participants listen to Jan and Arnold explain Mennonite history and principles, they are sometimes shocked and often come back with a "yes, but. . . ." Then when they go home they begin to question some of the things that pass for acceptable in America today.

Tourmagination is not a pleasure trip — it is action, and it is a learning experience. Witness to this the Hesston group. Twenty Hesston (Kan.) College students made the tour last January. About this trip, C. B. King from Wisconsin remarked: "It is my opinion there is much that is unique and praiseworthy in the Mennonite tradition. It has its *raison d'être* if any group has. The world would be ready to receive this message providing it had the opportunity to see it as exemplified in the lives of young people, somewhat as I did one week in January 1973." Hesston has decided to run another tour in 1975.

Tourmagination is not drumming up business. There are enough interested



Shirley Souder, Horst Gerlach, Paul Kraybill examining Kraybill records at Weierhof.

people to keep the tour going for several years. More interest will be shown as the 450th anniversary of the Anabaptist movement rolls around in 1975.

Along with the work of the Historical Committee, such free-lance work as that of Merle Good and the work of history writers, this tour will help Mennonites understand better where they came from and will contribute to a keener sense of identity.

The tour provides for much interaction with European brethren. Some of them have also forgotten their history. Now, with so many North Americans showing interest in their history, a similar revival is occurring there. Some of the churches have begun to grow since the beginning of this interaction.

Historical Library to Benefit from Memorial

The parents of a son killed in 1947 have set up a memorial to him at the Mennonite Historical Library at Goshen College under a provision in a charitable gift annuity agreement. Mr. and Mrs. Melvin Gingerich, of Goshen, who lost their 13-year-old son, Loren Lee, in a car-bicycle accident 26 years ago, are the benefactors. Although the Gingerichs had earlier set up a memorial to Loren Lee at the North Newton (Kan.) Church where he had been baptized and received into membership, they wanted to do something more to perpetuate his memory.

Their choice of the Mennonite Historical

Library followed their lifelong interests and world travels for historical research and records, particularly as they concerned the Mennonite heritage. Melvin is author of five books, former managing editor of *Mennonite Encyclopedia*, longtime contributor to *Mennonite Quarterly Review* and *Mennonite Weekly Review*, and former director of research of Mennonite Research Foundation and executive secretary of Mennonite Historical and Research Committee. Mrs. Gingerich, Verna, has accompanied her husband on many trips and cultivated her own interests in crafts.

The Mennonite Historical Library is a foremost collection of Anabaptist materials.

Administrator Chosen

The Operating Board of Iowa Mennonite School, Kalona, Iowa, announced the election of Calvin Graber of New Waterford, Ohio, as the principal and chief administrator of the school. He assumed his duties at the school on Aug. 1.

Since 1966 Mr. Graber had served as superintendent of schools in the Fairfield-Waterford (Ohio) Community Schools. Previously Graber had experience as a junior high school principal, elementary principal, and a classroom teacher in eastern Ohio schools.

Graber is married to the former Betty Lou Brown of North Lima, Ohio. They have one son, Jon. The family will make their home in Wellman.

The former principal, Levi Miller, has accepted the position of superintendent at Bethany Christian High School, Goshen.

mennoscope

"Forum" Gets New Editor

George Lehman, Newton, Kan., has been named editor of *forum*, a monthly magazine for college and university students published jointly by the Student Services Committee of the Mennonite Board of Missions (Mennonite Church) and the Commission on Education (General Conference Mennonite Church). He will begin his half-time duties with the first fall issue in October. Lehman has served from 1969 until July of this year as Voluntary Service director for the General Conference Commission on Home Ministries. He is a graduate of Bluffton College, Bluffton, Ohio, and a native of Berne, Ind. Mr. Lehman said *forum* would be a place for college students to discuss the nature of their experiences and the issues they are feeling.

The return of Anne Warkentin to North America after 20 years of MCC

service in Indonesia (1953-1973) was the occasion for a reunion of former MCC-Indonesia workers. This reunion was held at Camp Swatara near Harrisburg, Pa., on Aug. 3-4, with 32 former workers and 50 family members in attendance. About 85 workers have served in Indonesia since MCC first began work there in 1947. One of those attending the reunion was William Yoder of Columbiana, Ohio, the first MCC volunteer to arrive in Indonesia. Yoder made the first contact with pastor Djodjodihardjo of the Javanese Mennonite Church in 1947 after the churches in Java had been cut off from all communication with the Western world because of World War II.

Bob and Betty Lou Buckwalter arrived in the U.S. on Aug. 7 following their transfer from the Somali Democratic Republic. They can be reached at this address: Mrs. Omar Umble, Atglen, Pa. 19310.

The first Kekchi Bible Conference

was held on July 26 and 27 in the Cojaj church, Guatemala. Paul G. Landis, Lancaster Conference Moderator, was the main speaker, giving sermons on various Anabaptist themes. Other parts of the program included lectures on the history of the Mennonite Church by Larry Lehman, classes on music by Priscilla Garrett, and talks on preventive medicine by Sandra Brubaker. "Evangelism was an integral part of the conference," wrote Millard Garrett, missionary in Guatemala. "Nine people made first-time confessions, and many others responded to the altar calls for various reasons — many for physical healing." Six couples were married during the conference, and 33 persons were baptized. They were the first to be baptized in the Cojaj church.

The Wilkes-Barre unit of Mennonite Disaster Service will close down operations by the end of this month. When Paul and Effie Wittrig of Colorado Springs, Gideon Fisher of Lancaster, Pa., and the 12 current volunteers leave, MDS involvement will terminate. Marks of the 14 trillion gallons of water that poured into the city last June 23 and 24 still remain.

A first for the Children's Visitation Program of Eastern Mennonite Board of Missions, Salunga, Pa., occurred on Aug. 11 when a group of parents from the Fox Street Mennonite Church area in New York City spent the day visiting Lancaster and the families who had hosted their 13 children for two weeks. Glenn Zeager, pastor of the Fox Street Church, drove the school bus of parents to Lancaster, where they visited places of cultural significance. At 4:00 the group met at Eastern Board headquarters in Salunga to be greeted by their children with their host families. The 70 parents, hosts, and children shared a fellowship meal together.

Last month the National Council to Repeal the Draft closed its Washington operation. Among those whose jobs were phased out was Jerry Shenk, a Mennonite by church affiliation. Mail will continue to be received at 245 2nd Street, N.E., and will be handled by the Friends Committee on National Legislation.

"The Lord was very good to us to permit us to see our brethren in Kenya and Tanzania again after seven years," wrote J. Lester and Lois Eshleman, doctor couple in Zaire, after a visit there from June 30 to July 14. They continued, "Our hearts were touched by the warmth of the fellowship with the Kenya brethren at the Clyde Shenk home in Migori. Some of them came more than 50 miles to praise the Lord with us. We were late in arriving, so they waited late in the evening for us and then returned in the morning to be with us. Local tribal fighting made it unwise for them to move about late in the evening."

Increased giving of \$108,000 or almost 13 percent more than for the corresponding Feb. 1—July 31 period last year is reported by David C. Leatherman, treasurer for Mennonite Board of Missions, Elkhart, Ind. The Mission Board is grateful for this increased constituency response toward meeting the budget needs of this year.

The Ghana residence visa for the Howard Charles family was received on Aug. 7. Ghana address: P.O. Box 6484, Accra, Ghana. They are serving with Mennonite Board of Missions on a one-year leave from Goshen Biblical Seminary, both of Elkhart, Ind.

Gregory Miller, son of Dan and Eunice Miller, Uruguay, has been released after having been hospitalized for eight weeks. Greg seemed to have had a very unusual infection which finally was diagnosed and treated. The Millers serve with Mennonite Board of Missions, Elkhart, Ind.

Erma Grove, Accra, Ghana, reported: "Last evening in their regular Sunday evening service my Bible class at Faith Brotherhood dramatized the parable of the great feast. They did this with very little help from me. You should have seen it — Africanized in every way except 'the man who had married a wife' was going to have the honeymoon in America! Afterward I presented certificates to the 12 who had completed the course."

Special meetings: Howard Zehr, Elkhart, Ind., at Clarence Center, N.Y., Sept. 23-30. Dan Yutzy, Harrisonburg, Va., at Alden, N.Y., Sept. 23-30. Fred Augsburg, Youngstown, Ohio, at Lindale, Linville, Va., Sept. 23-30.

New members by baptism: fifteen at Groffdale, Leola, Pa.; one at Landisville, Pa.; five at Mt. Vernon, Oxford, Pa.; one at Neffsville, Pa.

Change of address: Mr. and Mrs. David A. Shank, R. 5, Box 263, Goshen, Ind. 46526. Mr. and Mrs. Daniel Schipani, 504 West Garfield, Elkhart, Ind. 46514. Mr. and Mrs. Edwin Becker, R. R., Box 124, Aberdeen, Idaho 83210. Mr. and Mrs. Marvin K. Yoder, 46-12 Fukuzumi, Toyohira-Ku, Sapporo 062, Japan. Mr. and Mrs. Lee Kanagy, 1033 Mt. Clinton Pike, Harrisonburg, Va. 22801.

readers say

Submissions to Readers Say column should comment on printed articles.

Right on target? — that's what your front-page article in the Aug. 7 issue was ("You're a Parent, So Act Like One"). Just what I needed. It was very practical, simply written, encouraging. I won't pretend I read every issue of *Gospel Herald* from cover to cover, but lunch waited while I read this article. My husband agreed it was well worth the reading.

I think I'll keep the article and reread it now and then through the next ten years. And I'll encourage other parents to read it.

I've also read many good editorials from your pen, Bro. Drescher. Thank you. — Mrs. Peter Kiesow, Wauseon, Ohio.

In response to the editorial of the July 24 issue, "Softening Up Process," I would like to say amen to Bro. Drescher's thoughts and would also encourage him to have more articles printed on this timely subject, as I feel our church is not aware of the seriousness of Satan's power and furthermore we seem reluctant to even concern ourselves about such a serious matter.

However I feel there are some who are concerned, and I can well remember the first jolt I got on the teaching of the power of Satan and that was some thirty years ago at Ontario Mennonite Bible School while in class under the instruction of the late Bro. Oscar Burkholder. He related an incident, which if I recall right, he personally witnessed. A man was put into a wooden box, the box was nailed, and strong chains put around it, and at the right time and the proper words spoken the man came out of the box unharmed. This was all done in the name of Satan. I can still hear Bro. Burkholder plead with us young folks to never underestimate the power of Satan in this world today and to guard against these hidden forces daily.

Yes, it is true and I truly believe that Satan has been and is more today than ever before softening the church and its leaders and members. If this is not true, then how can we so readily approve and just look aside when many moral issues today have been twisted to suit our fancy and appetite whether God's Word says no or not? Let's face it, Satan is at work in the little issues as well as the big and all too often it is going his way.

What did Jesus mean when He said in Matthew 7:14, "narrow is the way . . . and few there be that find it"? Is all permissiveness of the Holy Spirit? We are told in the Scriptures to try the spirits. In closing I would like to encourage all, both leaders and laity, not to be like ostriches pretending we don't see, but rather admit our wrong and really face the issue. — Elam W. Shantz, Zurich, Ontario.

I want to publicly thank you for a job well done as editor of *Gospel Herald*. In addition, you deserve credit for the direction which you gave to this paper and for the fine editorials, including those which pricked our consciences and aroused our feelings. — Cliff Miller, Goshen, Ind.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Boshart, Kenneth and Helen (Zehr), New Hamburg, Ont., first child, Wendy Lynnette, July 17, 1973.

Buckwalter, Galen and Gladys (Lehman), Phoenix, Ariz., first child, Gregg Anthony, Aug. 8, 1973.

Jantz, Curtis D. and Sharon (Weaver), Salem, Ore., second son, Mark Andrew, July 31, 1973.

Leinbach, Lowell and Joyce (Swartzentruber), Cement City, Mich., second son, Brent Lynn, May 1, 1973.

Leis, Willard and Sharon (Gingerich), Wellesley, Ont., first child, Terry, July 6, 1973.

Miller, John and Dawn (Engel), Rittman, Ohio, second child, first son, Theodore Monroe, July 18, 1973.

Miller, Martin and Katie (Miller), Hartville, Ohio, first child, John Martin, Aug. 3, 1973.

Schrock, Merlin J. and Roberta (Brown), Fontana, Calif., third child, second son, Kent Daniel, June 1, 1973.

Shank, Leon and Pamela (Ries), Dixon, Ill.,

first child, Rachel Marie, July 3, 1973.

Shertzer, J. Daniel and Mary Ellen (Myer), Elizabethtown, Pa., third child, second son, Kenneth Eugene, May 3, 1973.

Showalter, Richard and Jewel (Wenger), Plain City, Ohio, second child, first daughter, Rhoda Jane, Aug. 9, 1973.

Strite, Kenneth E. and Phyllis (Hunsecker), Dickerson, Md., second child, first son, Kevin Eugene, July 21, 1973.

Wismer, Ray and Sharon (Taves), Kitchener, Ont., first child, Michelle Lynn, May 30, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Alexander — Rupp. — Robert Alexander, Archbold, Ohio, and Barbara Rupp, Wauseon, Ohio, July 23, 1973.

Bollinger — Miller. — Terry D. Bollinger, Lititz, Pa., Church of the Brethren, and Karen Sue Miller, Gap, Pa., Christiana cong., by Herman Clink, Aug. 4, 1973.

Copley — Kenagy. — David Kendall Copley and Carol Ann Kenagy, Lebanon cong., Lebanon, Ore., by Daniel Longenecker, Mar. 17, 1973.

Dubriek — Good. — Tony Dubriek, St. Joseph, Ill., and Elaine Good, St. Joseph, Ill., Hopedale cong., by Sarah M. Lumpp, July 7, 1973.

Eigsti — Steiner. — Eldon Eigsti, Buda, Ill., Willow Springs cong., and Marilyn Steiner, Wadsworth, Ohio, Bethel cong., by James Steiner, father of the bride, June 23, 1973.

Friesen — Dick. — David Friesen, Hillsboro, Kan., Mennonite Brethren Church, and Deborah Dick, Eureka, Ill., Metamora cong., by Milo Kauffman, Aug. 4, 1973.

Gerber — Stutzman. — Kenneth Gerber, Sugar Creek, Ohio, Walnut Creek cong., and Marjory Stutzman, Millersburg, Ohio, Martin's Creek cong., by Roman Stutzman, July 28, 1973.

Jackson — Classen. — Gregory Jackson and Marjorie Classen, both of Sturgis, Mich., Locust Grove cong., by Dean Brubaker, Aug. 4, 1973.

Helmuth — Channel. — Lloyd Helmuth and Margaret Channel, both of Plain City, Ohio, Sharon cong., by Elvin Sommers, May 5, 1973.

Knabe — Spooner. — Cleve Knabe, Albany, Ore., Albany cong., and Virginia Spooner, Lebanon, Ore., Lebanon cong., by James M. Lapp, July 21, 1973.

Lehman — Matthews. — Steven Lehman, Kidron cong., and Carol Matthews, Orrville, Ohio, Brethren Church, by Dale Long, July 15, 1973.

Leichty — Wenger. — Leland Leichty and Esther Wenger, both of Wayland, Iowa, Bethel cong., by Richard Wenger, Aug. 4, 1973.

Mick — Nace. — John R. Mick, New Jersey, and Naomi C. Nace, Souderton, Pa., by Richard Detweiler, July 28, 1973.

Miller — Artley. — Michael S. Miller, South Side Mennonite Fellowship, Elkhart, Ind., and Lynn Artley, Lutheran Church, Elkhart, Ind., by Wilbur Nachtigal, June 9, 1973.

Miller — Classen. — Gary Miller, Centerville, Mich., and Judy Classen, Sturgis, Mich., both from Locust Grove cong., by O. H. Hooley, Aug. 4, 1973.

Miller — Kilgore. — William Miller, Mackinaw, Ill., Hopedale cong., and Janet Lynn Kilgore, Peoria, Ill., Free Methodist Church, by J. Wesley Bennett, July 15, 1973.

Smoker — Peifer. — Ronald L. Smoker, Oxford, Pa., Media cong., and Janet M. Peifer, Kirkwood, Pa., Mechanic Grove cong., by A.

Clyde Hostetter, Aug. 4, 1973.

Willis — Hooley. — John Willis, Elkhart, Ind., Missionary Church, and Rosetta Hooley, Goshen, Ind., Sunnyside cong., by Clare Schumm, July 28, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Brunk, Joseph E., son of Franklin and Elizabeth (Eshleman) Brunk, was born at Maugansville, Md., Mar. 7, 1888; died at Greencroft Nursing Center, Goshen, Ind., July 7, 1973; aged 85 y. 4 m. On May 20, 1911, he was married to Alice Yoder, who survives. Also surviving are 2 sons (Ivan and Milton), 2 daughters (Adella — Mrs. Lee Kanagy and Mabel), 10 grandchildren, 4 great-grandchildren, and one brother (Henry). He was preceded in death by one daughter, one grandson, one sister, and 3 brothers. He was a member of the College Mennonite Church, where a memorial service was held on July 10, following the interment at the Clinton Union Cemetery, east of Goshen. Services were in charge of John Mosemann and Levi Hartzler.

Gingerich, Annie, daughter of Christ and Annie (Brenneman) Steinman, was born in Wilmet Twp., Ont., July 1, 1893; died near Tavistock, Ont., July 4, 1973; aged 80 y. 3 d. On Dec. 11, 1919, she was married to John Gingerich, who preceded her in death on Dec. 9, 1962. Surviving are 2 sons (Orland and Alvin), 2 daughters (Marie — Mrs. Omer Yantze and Martha — Mrs. Gerald Schwartzentruber), 21 grandchildren, one brother, and one sister. She was a member of the Steinman Mennonite Church, where funeral services were held on July 7, in charge of Vernon Zehr and Elmer Schwartzentruber; interment in the adjoining cemetery.

Handrich, Velda, was born at Mio, Mich., Jan. 29, 1931; died of cancer at Mercy Hospital, Jackson, Mich., May 1, 1973; aged 42 y. 3 m. 2 d. On Sept. 2, 1949, she was married to Harvey Handrich, who preceded her in death on May 18, 1971. Surviving are 3 sons (Stanley, Steven, and Timothy), 3 brothers (Vernell, Darrel, and Ronald, and 2 sisters (Mrs. Boyd Kauffman and Carol — Mrs. James Gerber). She was a member of the Liberty Mennonite Church, where funeral services were held on May 4, in charge of Oscar Leinbach and Dwaine Swartzentruber; interment in Hillside Cemetery, Addison, Mich.

Lantz, William H., son of John and Elizabeth (Nofziger) Lantz, was born near Archbold, Ohio, Sept. 3, 1889; died of a heart attack in the Fulton County Health Center on Aug. 5, 1973; aged 83 y. 11 m. 2 d. On Dec. 6, 1910, he was married to Sarah Beck, who preceded him in death on Oct. 17, 1964. Surviving are 2 daughters (Lucille — Mrs. Jesse L. Short and Mrs. Myrtie Murphy), one son (William, Jr.), 8 grandchildren, 12 great-grandchildren, and 3 sisters (Mrs. Emma Rychener; Mrs. Mary Rupp, and Cora — Mrs. Andrew Eicher). He was a member of the Central Mennonite Church, where funeral services were held on Aug. 8, in charge of Charles H. Gautsche; interment in Pettitsville Cemetery.

Middaugh, Clifford J., son of Herbert and Dessie (Bailey) Middaugh, was born on Apr. 15, 1905; died of a coronary at Dallas, Tex., June 17, 1973; aged 68 y. 2 m. 2 d. He was married to Louise Richards, who survives. Also surviving are 4 daughters (Jeannean — Mrs. William Raines, Marcia — Mrs. Nicholas Schweitzer, Carol — Mrs. Paul Queen, and Rhonda), one son (David), his mother, one brother, and one sister. Twin sons (Kenneth and Karl) preceded him in death. He was a member of the First Mennonite Church, Fort Wayne, Ind., where funeral services were

held on June 21, in charge of John C. King interment in the Huntertown Cemetery.

Miller, Thomas LeRoy, son of Paul and LaVerne (Swavey) Miller, was born at Meadville, Pa., June 8, 1947; died by drowning at Boston, Mass., July 10, 1973; aged 26 y. 1 m. 2 d. Surviving are his parents, 3 brothers (Bob, Bill, and Jonathan), and one sister (Mary). He was a member of the First Mennonite Church. Funeral services were held at Denver, Colo., July 13, in charge of Kermit H. Derstine and Marcus Bishop; interment in Crown Hill Cemetery, Lakewood, Colo.

Randall, Ida May, daughter of Mr. and Mrs. Menno Schiedel, was born near Breslau, Ont., Oct. 8, 1887; died at Preston, Ont., July 8, 1973; aged 85 y. 9 m. Surviving are 3 daughters (Eileen, Nora — Mrs. Robert Hammond, and Alice), 3 sons (Layton, Lloyd, and Elton), one foster daughter (Martha — Mrs. Ronald Schaus), and one brother (Allan Schiedel). One son (John A.) and 2 brothers (Lanson and John) preceded her in death. She was a member of the Breslau Mennonite Church, where funeral services were held on July 11, in charge of Donovan Smucker; interment in Breslau Cemetery.

Shank, Noah, son of Christian and Mary (Strite) Shank, was born on Jan. 29, 1884; died on Apr. 24, 1973; aged 89 y. 2 m. 26 d. He is survived by one daughter (Catherine S. Bittner), 5 grandchildren, 7 great-grandchildren, and one brother (Christian J.). He was a member of the Marion Mennonite Church. Funeral services were held at the Minnich-Miller Funeral Home, Greencastle, Pa., in charge of Merle G. Cordell and Reuben E. Martin; interment in Brown's Mill Cemetery.

Tressler, Anna Laura, daughter of Peter and Mary (Brenneman) Opel, was born near Bittering, Md., Mar. 12, 1897; died near Oakland, Md., June 30, 1973; aged 76 y. 3 m. 18 d. On Apr. 6, 1918, she was married to Sherman Tressler, who survives. Also surviving are 4 daughters (Ferne Staggs, Leora Beitzel, Dorothy Beitzel, and Shirley Beitzel), 4 sons (Parke, James, Paul, and Charles), 36 grandchildren, 16 great-grandchildren, one brother (J. Herman), and one sister (Leah). She was preceded in death by 3 brothers (Simon, Daniel, and Albert), and 2 sisters (Elizabeth and Susan). She was a member of the Glade Mennonite Church.

Zeager, John K., son of Clarence B. and Ethel (Kreider) Zeager, was born in Lancaster, Pa., Sept. 25, 1947; died at the Geisinger Medical Center, Danville, Pa., June 15, 1973; aged 25 y. 8 m. 21 d. He is survived by his parents, one brother (C. Herbert), 6 sisters (Rhoda — Mrs. Maurice Hertzler, Ruth — Mrs. John Hershey, Lois — Mrs. Ervin Schlabach, twin sister Judy — Mrs. John Harnish, Becky, and Deborah), his paternal grandfather (Norman L. Zeager, Sr.), and his maternal grandfather (Ammon K. Kreider). He was a member of the Beaver Run Mennonite Church, where funeral services were held, in charge of Ben Lapp and Galen Groff; graveside service and interment at Kraybill's Mennonite Cemetery, in charge of Lloyd Eby and George R. Brunk.

Cover picture by Walt Boller

calendar

Rocky Mountain Fall Conference, Greeley, Colo., Sept. 5-7.

Franconia Conference Assembly, Franconia, Pa. Sept. 6. Washington-Franklin (South) Conference, Reiff Church, Hagerstown, Md., Sept. 13.

Lancaster Mennonite Conference at Mellinger Church, Lancaster, Pa., Sept. 20.

Mennonite Secondary Teachers' Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Oct. 4-7.

Suggests President Save Gas

The editor of the *Illinois Baptist* has suggested that President Nixon make fewer trips to Florida, California, and Camp David (Md.) to give force to his "challenge to Americans to slow down and save energy."

Robert J. Hastings commended the President on his energy messages in a letter (dated June 29) sent to the White House. But he wondered if Mr. Nixon is doing all he can to conserve energy.

"I am sure there are valid reasons for you to rest away from the White House," the editor of the weekly newspaper said. "But this (frequency of travel) seems extreme to me, especially in view of the energy crisis. I am sure it takes thousands of gallons of jet fuel in the course of a year for these trips, including the extra travel of press people, Secret Service, etc."

"I assume also the heat or air-conditioning is left on at each of these residences (Camp David, San Clemente, and Key Biscayne) between visits."

Mr. Hastings told the President he was not writing "tongue-in-cheek. One way to restore credibility to government is for persons such as yourself to set an example of what they ask others to do."

The *Illinois Baptist* is the paper for Southern Baptists in the state.

Expel Rabbis

The New York Board of Rabbis, after intense debate, voted to bar from the organization rabbis who officiate at mixed marriages.

A resolution stating that board membership was open only to "rabbis who neither officiate at mixed marriages nor make referrals to rabbis who officiate at mixed marriages" was adopted by a two-thirds majority of 166 rabbis at a board meeting in New York.

Rabbi William Berkowitz, president of the board and a firm critic of mixed marriages, called the decision "historic."

He said a rabbi excluded from board membership would be deprived of "a major role" in the "vital social and religious issues affecting the Jewish community."

Birth Defects Attributed to Alcoholism

Pilot studies conducted by doctors at the University of Washington in Seattle reveal a pattern of serious birth defects among children born to alcoholic mothers.

Reporting on this "malformation syndrome," the doctors found that babies born to chronic alcoholic mothers tended to be

stunted in physical growth, intelligence, motor development, have small head size and heart defects, and subtle abnormalities of the face and limbs.

The study, described in the *Lancet* journal, was conducted by a team of doctors in the pediatrics department at the University of Washington. It was stimulated by an observation of one doctor that children born to alcoholic mothers tended to have growth problems.

Earlier studies have shown that alcohol readily crosses the placenta with alcohol consumed by the mother, reaching the fetus moments later.

Provides Grant to Hospital

Lutheran World Relief has allocated \$35,000 for the rebuilding of a maternity hospital in Haiphong, North Vietnam.

The grant will enable purchase of equipment outside North Vietnam. No cash will be sent to Haiphong, and equipment will be turned over to the Vietnamese Red Cross.

Designation of the sum is believed to be the first action of a North American church group in the reconstruction of North Vietnam.

Lutheran World Relief is a joint agency of three denominations, the American Lutheran Church, the Lutheran Church — Missouri Synod, and the Lutheran Church in America.

Conference on the Holy Spirit

A World Conference on the Holy Spirit, featuring prominent personalities in the Charismatic Renewal, will be held in Jerusalem on Feb. 27 through Mar. 10, 1974.

Logos International Fellowship of Plainfield, N.J., publisher of the semi-monthly *Logos Journal* and of Pentecostal-oriented books, is sponsoring the conference, which is expected to attract more than 3,000 Roman Catholics, Protestants, and Orthodox.

After a planning meeting in Washington, D.C., Daniel Malachuk, publisher of the *Logos Journal*, announced that the conference will include a symbolic retracing of events surrounding the outpouring of the Holy Spirit on the Day of Pentecost as described in Acts 2. Some conference events will be held at or near the sites on which those Pentecost experiences took place in the first century.

Dr. David J. du Plessis, who was host and cochairman of the Roman Catholic dialogue in Zurich, Switzerland, last year, will deliver the keynote address. Other speakers will include evangelists Kathryn

Kuhlman and Corrie ten Boom and Episcopal priest Dennis Bennett and his wife, Rita.

Arrests Those in Mission Work

"These folks come in here and prey — they really bother people on the beaches and the boardwalk," Mayor Harry W. Kelley of Ocean City declared. "They're getting tougher all the time. I'm telling the chief to lock them up."

He was not talking about drug-pushers or prostitutes — but ministers!

Mayor Kelley's remarks were stimulated by Pastor Teddy Fraker of the Gospel Tabernacle in Baltimore, who had asked for clarification of Ocean City laws after his missionary work was halted by authorities.

"We want to talk to those on the beach . . . we make no request for funds and make no solicitation for our church," Mr. Fraker said. He was told the city has an ordinance prohibiting the passing out of handbills on the beach and boardwalk.

Racial Situation Worsening

A Southern Baptist conference on race relations heard reports indicating that the racial situation in the United States is not only failing to improve, but is actually getting worse.

"Amerca is more segregated than it was five years ago," declared Larry McSwain, assistant professor of church and community at Southern Baptist Theological Seminary in Louisville, Ky.

"There is more residential segregation and more school segregation than five years ago," he said. "The quality of ghetto housing in most cities of the nation is worse than five years ago."

Prof. McSwain and T. B. Maston, former professor of Christian ethics at Southwestern Baptist Theological Seminary in Fort Worth, cited statistics indicating that the dollar gap between average annual income of blacks and whites increased during the past decade.

"It is the official stance of this nation at this moment that if we ignore the problems of minority peoples they will go away," Prof. McSwain asserted.

Votes to Leave

One of the most famous congregations of the Presbyterian Church in the U.S. (Southern), Atlanta's Westminster Presbyterian Church, has voted to leave the denomination.

Members of the congregation that was once pastored by Dr. Peter Marshall, the U.S. Senate chaplain whose story was told in the book and motion picture *A Man Called Peter*, voted 395-0 to declare the church "autonomous and independent." It became the 143rd congregation to leave the PCUS within less than one year.

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Observations—So Called

Our heritage is of tremendous help to us if used rightly. However, when we are tempted to become proud it is good to remind ourselves that the Lord got along without the Mennonite Church for more than 1,500 years of the Christian era and He can again if we do not prove faithful and keep our commitment up-to-date. The past gives us perspective for today, but it's good to keep in mind that Christ's call is not so much to the past as to Himself. The witnesses to the faith in the past encompass us all around and we can receive tremendous encouragement from them. But Christ is the only One we dare allow to stand before us. He is the Beginner and Finisher of our faith. Look to Him.

Particularly the past twenty years many Mennonites have grown very rich. We are building large homes with nothing lacking in luxuries. Winter and summer houses abound.

What is this doing? It is developing, in some, almost no empathy for the poor and great admiration for the rich. Money has dulled our memory of our own poverty several generations back and has dulled our conscience regarding the needy. It is hard to find congregations where the poor feel comfortable. Perhaps they are not welcome.

Our wealth relieves us of having faith. We are increased with goods and think we have need of nothing. Might we not, in the Lord's eyes, be naked and in need of everything worthwhile?

Our wealth teaches us to control and operate by money instead of brotherhood. Little sympathy is for the person who has not made it financially. And criticism is sharp for the person who needs aid because of being so foolish as not to have carried plenty of medical, accident, life, and fire insurance.

We can easily determine the program in the church and put pressure on doing things as we like by the power of money. There is danger persons are placed on boards and committees not because of great faith and love for Christ but because of wealth. This is not to deny that many who have wealth have served faithfully and love the Lord sincerely. But the danger is that the church is more like a business and not Christ's body. Decisions are financial rather than spiritual.

A congregation, if not careful, decides its program on the basis of members who are least interested in real spirituality. When this is done, the unconcerned determine the direction of the church. For example, prayer meeting and Sunday evening meeting are eliminated because certain

persons are not interested in them or because membership is more interested in TV, sports, movies, etc.

We are moving rapidly toward a purely secular society. We can no longer expect society or government to protect or support a Christian attitude toward Sunday, alcohol, abortion, homosexuality, obscenity, or any other issue. The time is past when the government can legislate morals. And this secularism may well do the church good because the Christian will need to decide, at some cost, where he stands.

We have dropped teaching on nonconformity to the point that it is a silent subject. The present generation of youth have not heard the subject so much as discussed by the church or its leaders except in relation to government. So there is a going to extreme in fashion on the part of many which is totally out of keeping with the scriptural teaching on modesty, display, and simplicity.

Will Durant speaks of the "closet philosopher." He refers to the academic thinker out of touch with reality. Such persons can tell what people thought in the second century but have no idea what people are thinking today. Such are closet scholars or ivory-tower dwellers. They wax eloquent about evangelism, but it's been years since they led a person to Christ. Such may talk about the gospel to the poor, but they haven't sat down with the poor in twelve months.

Many of the issues, which at the moment seem so big, soon vanish in thin air. So the person promoting the latest fad is conformed to the world and contributes little which improves the climate of the age.

To know what is passing and permanent, one must stay close to the Scripture and know those things which have been unshakable over the centuries. There is "nothing new under the sun," especially when it comes to human nature. To discern the times is possible only as we remain in living contact with people and with the unchanging Christ.

It is often the adverse things and difficulties we despise most at the moment which help us most in the long run. Phillips Brooks wrote, "Disappointments, mortification, misconception, enmity, pain, death — these may come to you, but if they come to you in doing your duty, it is all right."

Trials and testings are needed to add color to the pattern of life. We are made mature through suffering. The pressures of life test us. It is keeping in the race at the end of our endurance and strength that we get our second wind. — D.

GOSPEL HERALD

September 4, 1973



Assembly 73

by the Editor

"Assembly 73 was a historic and prophetic gathering. There was joy and hope in the delegate body with its broadened representation of conferences, districts, women, youth, and minorities. There was freedom in Christ for confession, conviction, vigorous discussion, and consensus. There were covenants among brothers and sisters, new commitments to Christ, and a powerful vision for a faith that acts. The church, 'God's people in mission,' stands united in a new way to minister and serve."

With these words general secretary Paul N. Kraybill described Assembly 73. Others described these days together as a brotherhood experience, as the dawning of a new day in talking together, in sharing at a deep personal level, and a new thrust for vitality in the local congregation.

Delegates took their responsibility seriously with 239 or 86 percent answering the first roll call. More delegates came later. There was unanimous participation in the assembly travel pool by which those with less travel expense shared with those coming a longer distance.

In addition to elected delegates families came from across the country representing congregations. The plan was that each congregation send a family. In mass sessions as many as 2,000 attended.

Upon registration each person was assigned to a congregation of approximately 20 persons. The first responsibility of the members of the congregations was to learn to know each other and make a covenant together. For an example the covenant agreed upon by the congregation I shared in during the six sessions the congregation met was as follows:

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Daniel Suter and Robert Lehman available for information and paging.



Daniel Yutzy, EMC dean, enjoying Assembly 73.



Esther Augsburg speaks at women's session.

We covenant together

- to express our disagreement when we do not agree
- to keep discussion of a personal nature within the group
- to seek to keep the emotional climate supportive and affirmative
- to seek honesty with each other
- to listen until we really hear and understand the other person
- to share in the failures and celebrate the good experiences others have
- to pray for each other in our experience together
- to be willing to accept the discipline of the group
- to be present at each meeting and if not to be ready to give an explanation
- to be understanding when a person is absent
- to seek to find and affirm the others' gifts
- to sense needs and be willing to share as we are able
- to be willing to change our covenant with new understanding and light.

Congregations varied of course in the depth of relationships and experiences but to many this was the most rewarding experience of Assembly 73. There was a moving from the feeling of detachment to a feeling of belonging to a body and the emergence of the spirit of groupness. One group committed itself to over \$700 for the needs of non-English printed material. This was in response to the need, expressed numerous times at Assembly 73, regarding the great dearth in printed material particularly for Spanish-speaking people.

Disappointment was expressed by the committee on Faith, Life, and Strategy on the lack of enthusiasm to study the abortion question. The committee did extensive research and introduced a study of abortion to the church through an insert in *Gospel Herald*, asking for response. By every

indication congregations did not pick it up.

Women's role in the church drew the biggest attendance at business sessions (1,400 persons). The discussion was at places almost dramatic. Applause followed the statement that men of the Mennonite Church have sinned against women of the church in the past and an apology is due. The issues committee proposed that a writing committee revise the paper prepared for Assembly 73, that the committee be assisted by four men and four women, and that the paper be ready for use by the congregations in six months.

Amnesty also carried much interest with opposing viewpoints shared freely and in a spirit of common concern and brotherhood. Letters were drafted to be sent to the president asking for universal amnesty, a letter to our congregations explaining this concern, and a letter to the Canadian government for its reception of persons leaving the U.S. for conscience' sake. Perhaps all those in the Assembly were descendants of persons who also came to the U.S. to avoid the draft. And we were reminded to interpret the Scriptures so that regardless under what government we live they would still be true. Much of the interpretation of Romans 13 and elsewhere is interpreted so that they are true only under the present government at the present time. To deny amnesty is to punish those who came to the understanding of the wrongness of the war early and to denounce those who put into practice what we as a church preach.

Without doubt a great deal of the smoothness with which Assembly 73 operated was due to the Assembly not taking particular positions on issues. Rather the Assembly referred issues back to the congregations to deal with them. There was, at times, a strong plea for position papers.

In response to the Board of Education a special thrust on education for 1974-75 was encouraged by the Assembly.

In pointing out a new call to service the Mennonite Board of Missions presented the following goal for congregations, conferences, and church agencies for the 1974-75 biennium.

GOSPEL HERALD

Volume 66 Number 35

John M. Drescher, Editor

David E. Hostetler, News Editor

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

"In light of serious concern in the Mennonite Church for our brotherhood:

- committing itself to living and sharing the good news of God's love;

- maintaining a pattern of self-giving service motivated by Christian love and concern;

- calling us to 'clarify, strengthen, and activate our commitment as a missionary people.' . . .

"We ask each congregation of the Mennonite Church to call and send at least one additional person annually to a mission/service assignment in the coming biennium. In larger congregations this means one additional person for each 80 members. To implement this, all members should be informed and asked to pray for God's leading in assessing their congregation's mission and gifts, to assist in discerning how these gifts should be deployed in the mission, and to do their part in helping their congregation meet its annual budget based on conference missions and Mennonite Board of Missions askings."

The Assembly issues committee report sought to gather up the concerns of the Assembly and submitted the following:

"We of the Assembly Issues Committee have attempted to listen carefully to the proceedings of Assembly 73. Our assignment was to 'listen carefully to the concerns and issues raised by the delegates' and to call the Assembly to action on unfinished business, to summarize actions which were pending with recommendations for further study, and to point out the highlights of Assembly 73 from our perspective.

"This report is divided into two parts: a summary of the highlights and a concluding statement.

"HIGHLIGHTS. It is the feeling of this committee that there exists some confusion on the role of Mennonite General Assembly. It is a basic issue which has to do with our understanding as to the nature of the church. Some have come here expecting Mennonite General Assembly to define and establish the position of the Mennonite Church on a variety of issues, while others see this body as a conferring assembly which, in its meeting together enables the local congregations to grapple with the issues. The question then emerges as to who speaks for the Mennonite Church. Upon what kind of issues can we take a united position? These concerns remain with us.

"One of the significant highlights of this Assembly has been the spirit of compassion and brotherhood evident in the business sessions as well as at other times. We heard a repeated call for all of the boards of the church to provide even greater leadership in areas which involve their minority brothers and sisters. Areas especially mentioned: the appointment of minorities to staff positions of responsibility; the development and publication of Spanish literature; education and leadership training toward evangelism, especially among our Spanish brothers and sisters.

"On several occasions our attention was drawn to the increasing lack of moral conscience in today's society. We were called to a renewal in our moral and ethical thinking. We heard voices asking for the church to take very seriously its prophetic responsibilities:

- in declaring Jesus alone as Lord;

- in reaching out to our brothers and sisters who are suffering only because the 'system' at present is not working in their favor;

- in granting forgiveness, renewed acceptance, and love to persons who have suffered because they broke the law.


"We were challenged by the Board of Missions report to become even more of a calling and supporting body. With Selective Service being discontinued, we must reaffirm our stance as a servant-service oriented church. The Assembly has, we feel, been impressed with the need for Christian education. Especially education which aids in developing leadership for those having fewer advantages. For our own brotherhood our institutions are the teaching agencies for the church which assist in the transmission of our theology.

"Finally, we feel the spirit of openness and freedom demonstrated in debating the controversial issues has been especially noteworthy. It is our impression that delegates have responded to the issues and taken their responsibility seriously.

"CONCLUSION. The concern was raised from the floor



The Aaron King family sings.

regarding the delegates being acquainted with their responsibilities, and thus conversant when they come to Assembly. We would like to emphasize the need for delegates to give serious consideration to the way they report back to their conferences and congregations. We would encourage that their report be more of a process than a one-time occurrence. Delegates are challenged to take leadership in the presentation and discussion of the issues which this body is referring to them. We have seen the importance of studying the issues which are to come before this body in the congregation in advance of General Assembly." 

Faith—And Our Fathers . . .

The Story Behind Beyond This Land

by Urie A. Bender

The Canadian Amish Mennonite Sesquicentennial has just begun.

Those words could have been written twenty years ago — when two brothers, Orland and Alvin Gingerich of Baden, Ontario, began to dream. Or in 1970 when a writer was asked to create a full-length pageant depicting the historical experience of Amish Mennonites in Canada. They might have been written in 1971, when a committee was formed to plan general activities for the Sesquicentennial celebration. Or in January of 1972 when weekly planning meetings began. Possibly even in May of 1972 when the *Martyrs Mirror Oratorio* was performed. For some, both beginning and end of the celebration centered in the production of the sesquicentennial pageant, *This Land Is Ours*, at the Avon Theatre in Stratford, Ontario — six performances in early October of 1972. Each of these points in history focused a beginning. But in reality none of them stood alone as a beginning. All together formed the beginning. And the end is not yet. In fact, the Canadian Amish Mennonite Sesquicentennial has just begun.

Except for one significant element in the celebrative activities, all but memory of the experience would be past. That element was the production of a film which has just been released for general distribution — *Beyond This Land* — a 45-minute documentary record of the process of celebration.

It would be stranger to simply suggest in what way the film is unique. As a careful record it is strong — a number of church leaders quickly acclaimed its value. As a study of sociological change it provides fascinating glimpses into Amish Mennonite culture — already sociologists have commented about its educational merit.

But none of these positive factors really touch the essence of *Beyond This Land*. That lies in the simple fact that it portrays a living experience.

Faith and life are dynamic. No group can survive by just remembering history. But when this particular group of Amish Mennonites began to search their history for points of reference which they could celebrate, they discovered much more — the very heart of the faith of their fathers and a re-creation of the commitment which they shared in

their common loyalty to the teachings of Jesus. In the attempt to celebrate they found meaning and identity — as old as the New Testament and as new as the reality of contemporary culture.

As they communicated this experience, the camera recorded. Today there is *Beyond This Land*. Not just a record of activities, but the record of a people experiencing search, a dynamic basis for faith, and also a willingness to share. The documentary is simply the story of a people communicating themselves.

Some were unprepared for an act of celebration which was more than token recognition of a milestone. Certainly few expected that the dramatic pageantry of *This Land Is Ours* was more than a sophisticated way of remembering history. And perhaps none considered a record of the proceedings to do any more than make possible an exercise in sentiment and nostalgia twenty-five years from now.

There have been many surprises. Perhaps the greatest has been the new sense of relationship to the past experienced by large numbers of people, the new awareness of faith with a follow-up commitment, the new excitement in sharing one's discoveries. That sharing took place, of course, in a number of ways during the period of celebration. But in a very significant way, the sharing has begun much more widely in the film *Beyond This Land*.

Possibly this is the first time in Amish Mennonite or Mennonite circles that the artistry of so many different persons has come together in such singular fashion with a filmed result.

Each of the sesquicentennial committees responsible for bus tours, accumulation of artifacts, historical activities, and numerous other concerns carried a heavy load. Area residents participated in unusually supportive ways. News media asked to share: newspaper, radio, and television coverage of various events was unparalleled in the experience of Amish Mennonites. Large numbers of willing workers gave their time to efforts they didn't always understand but were confident would become part of an integrated and worthwhile whole.

The pageant *This Land Is Ours* was a first in many ways. A first for the staff of the Stratford Shakespearean Festi-

val Foundation in terms of ambitious effort by any religious group. A first for Urie Bender, the author of the pageant, who later became producer. A first for Loretta Yoder, with respect to working as a director of drama in Canada, in Stratford's Avon Theatre, with a large untrained cast — as well as in other ways. A first for Loretta and Urie in dramatic collaboration and a first for an untrained playwright working with a trained and small-cast experienced director and actress. A first for most of the cast and supporting backstage personnel. And a first for most of those involved in the pageant in terms of experiencing both search and discovery of new and stronger faith in the context of drama.

In a way, the pageant became the heart of the celebration. Yet that could not have been true without the willingness to explore which many persons brought to the experience along with their profound dedication to a common spiritual cause.

This is why the forty-two minute documentary film, *Beyond This Land*, is unique and why it marks, most significantly, a large part of the "beginning" of the sesquicentennial. For it becomes the means whereby the celebration — its realities, its agonies, its excitements, its discoveries — can be shared with people everywhere. It becomes the context within which the word celebration is defined in the active tense. It exposes the heart of New Testament and Anabaptist history. It opens the door to several media of celebration which can enlarge Christian perception and serve the entire brotherhood.

The film was produced by Friendship Productions, Inc. Its president, Robert Hostetter, first became involved with the production because of his interests and background. Previously he had worked on two other films about Amish or Mennonite life, including *The Quiet in the Land*. Beyond that, his Mennonite heritage and insights gave him particular strengths in the attempt to portray the Amish Mennonites with integrity. But his real contribution came in the development of the final idea — to record the process of a people communicating themselves.

That development happened early. In part it took place when playwright and director discussed the values of a sesquicentennial documentary film. In great part the development grew out of Bob Hostetter's much larger vision which resulted in a concrete proposal. However, in a stunning way, the concept was given life when the Ontario brethren gathered together to discuss and share in Anabaptist fashion and arrive at a clear perception of God's will.

There are no minutes of that meeting, there were no formal motions with seconds, and there were no committees appointed. Just a simple but profound awareness that God was making clear a course of action. From that came the faith to move ahead. In a way the film came to birth that night.

Bob, a graduate of Eastern Mennonite College, Harrisonburg, Virginia, is now teaching at Hesston College in Kansas. He holds an MSR in Communication Arts from Chris-



Director Bob Hostetter and Photographer Nick Spies prepare a film interview.

tian Theological Seminary in Indianapolis. He is a writer, producer, and director of television, drama, and film productions. He also teaches in these fields.

Film making requires team effort, and Bob invited several professional friends to work with him. Nick Spies, of Quaker background, lives near Philadelphia. He is head of Nicholas Spies/Film Productions and has served as a teacher of film production. He has many credits in television and motion picture productions as a writer, cameraman, and editor, including the film *The Quiet in the Land*. Nick not only served as cameraman for *Beyond This Land* but completed the entire editorial job, selecting from 9,000 feet of film the 1,526 feet finally used. He brought his gift of sympathetic understanding to this task.

Another team member Bob selected was Bryan Lever, a friend from South Africa. Bryan's work in sound and as assistant cameraman rounded out the team who came in. Andy Steckley, of the Western Ontario Mennonite Conference, assisted in scouting locations, setting lights, and speaking Pennsylvania Dutch!

Perhaps the greatest difficulty lay in finding ways to work two media at the same time — stage drama and film — using many of the same people. The pageant was in regular rehearsal with heavy demands upon director and cast to meet immovable deadlines. But of course, since the camera was assigned to record process, it was necessary to set lights, move cameras, test sound, repeat rehearsal sequences, and generally to accommodate two conflicting objectives within limited time periods. It is to the credit of Bob who directed the film, and Loretta, director of the pageant, that they achieved both goals.

So today, *Beyond This Land* is reality. One of the few filmmakers in the Mennonite brotherhood has had an opportunity to use his skills in a venture of faith. One of the significant celebrations among North American Mennonites is on record — history which can be shared and remembered with a striking sense of immediacy. And many people in one

of our Anabaptist families, the Amish Mennonites of Canada, have had the experience of rediscovering and reaffirming the essential roots of their faith. Through the film, *Beyond This Land*, they have recorded that exciting process.

To the degree that others will now choose to share in this excitement, the Canadian Amish Mennonite Sesquicentennial has just begun.

Film Distributor Centers

In Canada: Mennonite Historical Society of Ontario, Waterloo, Ontario; Mennonite Central Committee (Canada), 1483 Pembina, Winnipeg 19, Manitoba.

In the United States: Friendship Productions, Inc., Hesston, Kansas 67062; Friendship Productions, Inc., P.O. Box 170, Federal Square Station, Harrisburg, Pennsylvania 17108.

How Christian Are Our Funerals?

by F. C. Peters

Every pastor must face death with his people and one aspect of his ministry to those bereaved is the funeral service. Sooner or later members of every family are called upon to arrange a funeral and they are usually quite unprepared. It is a subject to which most people give little thought or consider too morbid to consider while in good health.

I am also aware of the danger involved in discussing so sacred a subject. If I as a pastor point out some negative features of modern funerals, I run the risk of offending someone who was involved in a funeral arrangement which had the very features which I question. But how will the church grow in this area if the leaders dare not speak up?

The minister's basic task is to interpret the funeral service in a constructive Christian way. He can do this by answering three questions for himself and then sharing the answers with his people in advance of their particular need.

What is the Christian faith regarding death? The answer as given in 1 Corinthians 15 is that death is an incident in life, a birth into a new and higher life, a transition from a mortal body to a spiritual state awaiting the resurrection. Personality, we believe, outlives the body it occupies here on earth.

Dwight L. Moody wrote a very brief autobiography and this is its substance:

"Some day you will read in the papers that D. L. Moody of East Northfield is dead. Don't you believe a word of it! At that moment I shall be more alive than I am now, I shall have gone up higher, that is all; out of this old clay tenement into a house that is immortal. . . . I was born of the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die. That which is born of the Spirit will live forever."

When some noteworthy person dies we read in the papers

that "Mr. ——— will be taken to the church tomorrow noon from the funeral home." This is not true. Only his body will be taken to the church. As Christians we believe that each of us uses a body and when it is outworn we leave it and our true self moves on.

What is the purpose of the funeral? The purpose of the funeral is to provide an honorable, reverent disposition of the body, treating it as a sign and symbol of the person. Another purpose is to assist the loved ones of the departed to accept the fact of death.

A funeral also provides a means for friends to express their regard and respect. When the son of a distinguished public servant died in Europe, the pastor told the saddened parents: "I guess we're just like cattle in a storm — we've got to huddle together." What the pastor was saying in a homey way is that we are social beings and we instinctively want to support each other in times of crisis. A funeral ought to give us opportunity to do just that.

Above all, the funeral should provide an opportunity for the expression of our Christian faith. It should not be pagan and lacking in hope. A funeral should witness to our Christian conviction that death is a gateway to a new and larger existence, not the final curtain on a tragedy.

How can a funeral service best fulfill this purpose? Let me be practical and specific. The pastor should encourage the family to keep the expenses to a minimum. There is no reason to spend thousands of dollars on an elaborate casket, vault, lavish floral displays, or on sleek limousines. These not only fail to convey the Christian message, they actually obscure the Christian witness in a pagan display of concern for the body. We do not venerate the decaying body but rather exalt the gift of eternal life.

Unfortunately, subtle but great pressure is often brought to bear on the family by those whose business it is to handle the mechanical aspects of the funeral. But no one need be coerced by such methods. It is the pastor's duty

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to advise against it.


I believe it is best to hold the funeral service in the church, for a funeral chapel is basically a commercial institution, not a place of worship. It is a house of death while the church is a house of life.

The casket should be closed permanently before the service begins. Why stare at an open casket throughout the service? The effect of the best service can be lost by parading past an open coffin. There is enough time to view the body before the service begins.

Finally, there should be a wise choice of hymns at funerals. The organist should be instructed to refrain from cheap, sentimental, secular ditties which often pass for religious music. "Beautiful Isle of Somewhere" is an insult to the Christian faith. "I Come to the Garden Alone" is not a good choice either. I would, however, be pleased to hear "O God, Our Help in Ages Past."

Perhaps the best way to conclude this article would be

to tell what I would want done if I were to be buried tomorrow. I would want my family to make known to our church and friends that flowers are not desired but that those who may wish might contribute to the mission fund of the church. According to my instructions, the family would have a private burial service in the morning and the afternoon service would be public and, I would hope, a service of praise and thanksgiving to God. There would be no corpse present at that service. The preacher would read from 1 Corinthians 15 and have a short message which emphasizes what Christ has done and what victory through Him means for my family and loved ones. The congregation would sing a few hymns which I would have chosen in advance. One would be my testimony: "My faith has found a resting place, not in device or creed." There would be no meal after the service.

When you bury me let it be reverent, let it be helpful to my family, let there be a note of joy, and above all, *let it be Christian.* 

The Senior Looks at Sex

by Moses Slabaugh

This "enthusiastic and vigorous" activity has turned sanky for a lot of people and some seniors. For seniors it is not the hurricane they came through while they were adolescent. It is one of the most dynamic of all the human drives. Sex used to be a taboo subject, but youth today has jerked the rug out from under the secrecy and put sex alongside diet, clothing, and all the other mundane activities of life.

Sex has gained such a toehold in the public school systems too, so that youth (supposedly) knows more about this universal subject than do their elders. A favorite story told by college presidents is that a father suggested to his growing 12-year-old son, "It's time we have a talk together about the facts of life and sex." "Okay, Dad," said the boy, "What would you like to know?"

One thing the seniors can't figure out is this modern permissiveness found among youth. No doubt, seniors did the same things youth are doing today, only they edited their sins more carefully. They weren't open with sex. It wasn't table conversation. They went by the principle that the less you see, the more you feel, which is one of the basics of sex anyway. Youth has a lot to learn yet about sex. All these sex books about technique, position, and the mechanics of sex are bunk. Sex is 90 percent emotion. It's in the mind. Deep emotional and spiritual factors are involved and it is never casual.

So, while the physical vigor is gone for the seniors, the 90 percent emotion remains and is refined and enhanced with experience and age, and is in most cases in good shape. In old age it's the essence of the spirit that counts and not the body. Long ago the prophet Isaiah was called to be God's mouthpiece. God said, "Go and cry." Isaiah said, "What shall I cry?" God's instruction was, "All flesh is grass."

That is a universal principle that applies to all men. The young fellow courting a good-looking chic must remember the chick has a way of becoming a hen and she will likely cluck some day too. The young man too, will eventually lose his tail feathers. It's the way of all flesh. Old man Time with his scythe works on the body, but he can't do much to cut down the mind.

But back to sex. Seniors have lived through these periods of sex changes. Why, they saw Marilyn Monroe, with her nude body, do more for the calendar business than Gregory XIII ever did. Seniors have also observed psychiatry take on sex so that now the man on the street knows whether he is a dipsomaniac or a nymphomaniac.

As for the new morality, that has arrived: Well, the senior has a lot of old morality he hasn't used up yet. Sex for them is there just like it used to be but the sex hurricane he experienced in the past is gone, and the slow breezes of Time are now blowing. It's obvious the adventurous time of youth, vigor, and experimentation are over for the senior. It is now the triumph of the mind and the essence of the Spirit that count.

There is only about one final and certain conclusion

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about sex. The whole overemphasized deal is temporary. At 45 or so the woman's ovaries stop manufacturing and she gives up the habit of having babies. The stork can't find his way anymore. The old man slows up his sex mileage too. So sex is definitely slowed up.

Jesus clinched this truth about sex and marriage by saying, "In heaven they neither marry nor are given in marriage." So eventually when the undertaker does his little professional work on our bodies, sex is finished.

Even so, sex is very much a part of life. It never dies. A lot of people have guilt feelings about it, and sexoholics should, but how a beautiful and sacred experience has become so exaggerated, ugly, and distasteful, and causes so much heartache and tragedy is hard to figure out. It must be that sex as many other wonderful experiences in life is overindulged and overrated.

Seniors need to be aware of the subtle tricks of sex. It can conjure in the mind, luring innuendos. Remember it's

in the mind. These ads about a "super potency tonic" or a "revolutionary discovery" to regain or recapture the virility of youth are only there to get the senior's money. Only a few seniors get the old hurricane winds of sex into their sails and when they do, it is always disastrous.

Many seniors have gotten good mileage from sex. All the wonderful relationships that center around birth, family life, grandchildren, and family trees are related to sex. If there would be no sex, you wouldn't be here. Seniors, better than youth, have put sex into its proper context. They give it the dignity and beauty God has intended.

So sex is part of the drama of life and belongs to seniors too. Seniors who have learned the art of living can find joy and meaning in life and can also enjoy this experience. It is only a part of the beautiful love relationship that started in courtship, marriage, and family life. True, in extreme old age it can become a nuisance, but the pleasant memories remain.



'Twas Grace That Taught Me How to Fear

by Ruth S. Burkholder

Fear comes in many shapes and sizes. Many of us live in fear, yet find little relief. We are afraid of what has happened or what might happen. We are afraid of rejection, of aloneness and of death, the ultimate aloneness. We can't pretend these fears aren't there. We are human and no man, Christian or not, can escape pain and fear.

But we are a paradox of evil and divine. The evil within us would bind us by fear, and the divine in us would free us to trust ourselves and our humanity to the source of love and security. The two are constantly at war.

The reason most of our fears bind us is that so many of our fears are sterile; we can't seem to do anything about them. And sometimes the divine in us tends to become twisted. Instead of seeking the Source who can cast out fears and bondage, we try to become Him. We seek in every way imaginable to control what can't be controlled and we spend our energy trying to find the magic key that will give us this power.

God allowed me some pretty painful years in butting my head against these sterile fears before I faced the only fear that can bring life — and that is the fear of not being true to my own core, my own gifts, my own journey — the fear of risking life! It is the one fear that can bring change and abundant life.

It was when I faced this fear that I finally saw my true sin and the bases of my real fear. The greatest sin is the sin of not being true to the person God intended me to be. I had been going the wrong way. And only then

could I grasp the meaning of salvation. I finally "felt" my oneness with the harlot, the tax collector, the demon-possessed; all who were untrue to their deepest selves. And then began the story of redemption. I saw that, even if I tried, I couldn't patch up my life story before I came to God, and that I didn't have to. This is grace, to be loved as I am. He came not to call the "good guys who do everything right" but those who went the wrong way.

And as we sense this love, this acceptance, this forgiveness, a healing and freeing process begins. The old begins to die, though often slowly and painfully, and the new begins to emerge. We are free to risk life, to risk doing something wrong. We know, at our deepest being, that the direction is much more important than a wrong we might do in choosing to risk and live. With Martin Luther we learn "to love God and sin boldly." We aren't so concerned about becoming "soiled" by the world. We know that what really matters is living honest, loving, human, and abundant lives in Jesus Christ.

As we face our real fear, our real sin, and grapple with it; as we accept our responsibility and God's forgiveness, many of our other fears lose their hold. They weren't the real ones anyway. When a man or woman is true to the call of God for his own unique journey, he begins to discover a peace within. He discovers a peace that "no man can give and no man can take away." If we really listen to the message of grace, we will discover "how to fear" and how to be freed from that fear.



Was God Leading or Sarah Pushing?

by Simon Schrock

God is leading us to another place. So we were assured by a pastor of a large congregation who was leaving town. We had the job to paint their house so they could sell and get out. Must be nice to have such clear directions from God, like leave here — move now — go there. But as we painted, we overheard. Visitors came to give their somber farewells. Phone calls came in. The voices carried to the painters. By the time we were finished painting, his statements of God's leading were overtaken by doubts. In their conversations a character named Sarah came up for discussion. We learned a lesson on how "God leads." We concluded it wasn't so much God leading the pastor out as it was Sarah pushing him. Whatever the case, Sarah was the irritation. We had a hunch Sarah was the reason they were leaving, and they polished it up by saying it was God leading them.

Christians are being moved by a "Sarah" in their life. To blanket it over, they declare God led them. They say, "God led me," or "I feel it is God's will." But they give no concrete evidence to bank on except feelings. Sometimes I feel strongly God is leading — later I see I was wrong. Sometimes I don't feel like He is leading — and it proves He was. Feelings alone cannot be trusted. Following feelings can cause disappointments later.

Christians become tempted for things and practices that are not in agreement with Scripture. They want it. So they try to feel it would be all right for them. After they have partaken they declare they feel it was God's will. Again, with feelings being the only evidence. All too often the phrase is used to fulfill our own lusts and desires. Can we take a lesson from Ananias and Sapphira?

The phrase, "God led me," is being used by some to shove their way through any sin they want for themselves. Like one I know who was led to divorce her husband. Another one was led by a special revelation to marry a divorcee. A boy sees a girl flash her twinkling eyes at him, and suddenly he feels it is God's will that she is for him. People indulge in any lust the world offers. If they want it, they taste it, and say it is God's will. You can persuade yourself to accept sinful living if you desire to. It is a dangerous desire. If you insist on your way of thinking, God will help you believe your foolishness, including false teachings. He will give you up to do your own "thing." He did the Romans. They wanted their own way. "Because men re-

fuse to keep in mind the true knowledge about God, he has given them over to corrupted minds, so that they do the things that they should not" (Rom. 1:28, TEV). Warning! Taking your own way is dangerous.

A lot of Christians get their "God leading" directions because some Sarah may be pushing. They don't get their own way in a given situation. So they are displeased. They linger in thought on how they were humiliated by having to give in. Soon the issue is buried in character attacking, and a "Sarah" develops from it. They take a final alternative to honest submission. They leave, like a child in a game who can't have his own way. But to appear with clean hands and an innocent look, we make God look like the failure by pushing the blame on Him with our smoothing over remark: "God led us to leave."

We use a good term to hide our dirt under. If there is a person with person conflict, the maturing Christian will do his part to resolve it. The immature Christian will harbor thoughts of how wrong this terrible man is, and how right he himself is. He thinks of getting back at him by cutting off communications and relationships. If that doesn't satisfy his ego, he may move out. Instead of confessing he is running from his Sarah, he is shifting his inconsistencies on God by boasting that God led him. Man either accepts the blame for his failures, or shifts them on another. We make God appear to be the failure when we refuse to accept them. Then to gain spiritual esteem from others we say, "God led us." I get a feeling that some Christians who herald, "God led me," should be confessing offenses instead. Then God could lead.

The term, "God led me," is sometimes used as a tool to slap another brother and prove him wrong. If one is challenged on an issue in his life that is not scriptural, the challenger may be cut off by a slap back: "God led me." Now what can one say to that? I detest the attitude of the Christian who insists on his own way and wishes, then slaps you with, "It's God's will," with no concrete evidence to bank on.

May I urge we be very careful how our Sarah pushes us around. Don't let one who disagrees with you, push you into harboring ill feelings toward him or another person. If that happens, that person is your Sarah, and you have been pushed. If those feelings continue, you may be pushed right out of the kingdom.

There is often an issue at church on which you disagree with another's viewpoint. You desire God's leading on the issue. But if we aren't careful, some Sarah will get on the issue and push us in an "I'm dead right" position. It happened so cunningly. You declare it was God that led you. We can afford to be wrong on the issue. You can make that right. But your spiritual life cannot afford to permit any disagreeing Sarah to push you into bitter attitudes toward anyone. That is courting with spiritual suicide.

Abraham, the hero of faith, was pushed by his Sarah to sidestep God's leading for his life. She lost faith in God's promise and took upon herself to help him out. She talked Abraham into having a child with their maid. Ishmael was born because of her pushing, and there has been trouble ever since between the kinfolk.

Our "Sarahs" may be our brothers. Some are right. Some are wrong. We can use their pushing on our lives to soar us to a higher spiritual level. It is our response

that will lift us or bury us.

Am I saying God doesn't lead men today? No. God does lead men today. He began at creation. And He will lead as long as men follow Him. I know saints who are being led by God — but humbly, sincerely, and respectfully. I am saying it is a shame and a dishonor to God to claim that He led, when it was only our selfish desire we followed. It is a disgrace to His image and reputation.

How can we test if it is God leading? It must agree with all Scripture. Attitudes must be healthy toward all men. And we will be willing to listen and learn from our brothers.

Let me urge that we use the term, "God led me" cautiously, meekly, humbly. So that our selfish desires will not dishonor His name.

And finally, as you move and act, check carefully if it is from God or an ill attitude you developed from some "Sarah" in your life. Has God been leading you — or have you been pushed?



People of the India Mennonite Church

by Mary M. Good

The Mennonite Church in the Dhamtari area of India is now without any American missionaries. Indian leaders are now prepared to proceed with the work. At this we rejoice.

In previous short articles published in the *Gospel Herald* I wrote about congregations to be established and buildings to be erected. This article deals mostly with organized congregations.

The oldest and largest congregation, Sundarganj, at Dhamtari is shepherded by copastors, D. A. Sonwani and S. Solomon. The deacons are J. Bhelwa and K. Jiwanlal. A heavy responsibility rests on these church leaders. Brother Sonwani also has the extension assignment of the area to the north toward Raipur, and Brother Solomon and the two deacons are teachers in the Mennonite Higher Secondary School. Dhamtari Christian Hospital represents another service and witness in this area.

There are many young people among these congregations. Ed and Irene Weaver, who returned to India for a special six-week fraternal visit in late 1972, reported their surprise at the number of youth. Invited to speak to the young people, the Weavers expected a small group — perhaps in one of the wings of the church. To their surprise the large building was filled, mostly with young people.

The people in Dhamtari and the surrounding villages are coming and asking the Christians about their religion more than ever before.

Bishop P. J. Malagar, in addition to his church duties,

Mary M. Good, Goshen, Indiana, served as a missionary in M.P., India, from 1920 to 1952.

serves as director of the MCSFI (Mennonite Christian Service Fellowship of India) and has his office for this ministry in Calcutta. Bishop O. P. Lal is pastor of the Balodgahan congregation and director of evangelism in the Kanker and related industrial development areas in the southern part of the Jagdalpur District. Madhukar Das, a graduate of Yeotmal Seminary, is working in Baila Dila about twenty-five miles farther south from Jagdalpur. Brother Lal's wife, Rhoda, is president of the WMSA.

The two deacons of the Sankra congregation, Puran Chand and Matthew Sindhu, serve as pastors of the church. C. K. Jebiar lives in Sankra and is pastor of the two small churches, Kusum and Dondi, and is responsible for the large industrial area to the west. The brethren serving as pastors of the Sankra church are both self-supporting and this is the pattern for either lay or ordained ministers in the smaller congregations since they are not able to support a full-time pastor.

The pastor at Shantipur Leper Home is Itwari Rawat, who works as a laboratory technician. The Ghatula congregation shepherded by P. L. Gwal and Mahodi by B. N. Netan have both shared the fate of the agricultural areas and the groups are small. The pastor of the Mangaltarai congregation is D. Dasru and of the Maradeo congregation, the veteran pastor, Pershadi. The pastor of Rajnandgaon, an urban church, is T. Singh.

The statistics given here are for the year 1973. The friendship between the Indian and North American church is strong. May it continue to grow even stronger in the bonds of love as we continue to pray for each other.



House Church Uses Fellowship Approach

Urban Mennonite congregations often start with a nucleus of so-called ethnic Mennonites who have moved to a city with no Mennonite church. Sometimes they grow by adding those of non-Mennonite background. Sometimes the growth can be largely attributed to migration of Mennonites from more rural areas.

One new Mennonite congregation, however, started three years ago with only the pastor and his family. Now the Orange County Mennonite Fellowship in urban Orange, California, has twelve members, about sixty participants, and membership in the Pacific District Conference — and the only participants whose parents were Mennonites are still Pastor John Kreider and his family.

Mr. Kreider moved to Orange four years ago under the sponsorship of the Pacific District Conference of the General Conference Mennonite Church and the Southwest Conference of the Mennonite Church.

He contacted about thirty Mennonite families living in Orange County. Only three of these families indicated any interest in forming a Mennonite congregation, and the primary objective of Mr. Kreider and the joint committee directing his work became reaching people in his neighborhood, rather than concentrating on corralling Mennonites.

The methods were a combination of the orthodox and the unorthodox.

Once it became obvious there would be few Mennonite families interested in the project, the Kreiders decided on a Christmas open house in their home. They prepared formal invitations, knocked on doors up and down the street, introduced themselves, and invited their neighbors to the open house.

"When we left our house, we were frightened. We did not know what kind of reception we would get," Mr. Kreider said. "But the amazing thing was these people received us with a smile. I don't think we were rejected by one single family. I think they were shocked really, thinking, 'Wow, I didn't realize there were any people living on our street that were really interested in us this much.' . . . We just talked together, got acquainted with each other. We drank punch and ate cookies together. We felt like this was a real breakthrough."

Mr. Kreider tried other ways of getting acquainted with the neighborhood — coaching a Little League baseball team, running a summer Bible school in their home, and planning a community fun night for neighborhood children.

"Then neighbors began to call us when they were in serious difficulty," said Mr. Kreider. "A family across the street had a son who was in an accident while at school. He fell on the asphalt and had a concussion. His mother did not know whom to call, then she suddenly remembered that the Kreiders might be available. We rushed both her and the son to the hospital and stayed with them several hours until everything was under control. This really meant a lot to her.

"On the way to the hospital, she said, 'Now, John, I will pay for the gas and take care of the expenses.' I said, 'Forget it. If we cannot be neighbors and love each other, then we just as well forget all about it.' It was not long until she and her family were also coming to the fellowship, at our weekly Bible studies."

After building up some contacts in the neighborhood, Mr. Kreider had some brochures printed explaining the church-in-the-house concept, who was sponsoring his work in Orange, and a historical statement about the Mennonites. And he invited people to the Sunday morning meetings.

Sunday morning worship is an informal time of sharing. "If the Christian life is to be really meaningful, things have to happen. Christ must always be kept current in people's life experiences," said Mr. Kreider. "So we say, 'In the past six days what has God been doing for you as a person?' Or I might say something like this, 'I know Jesus is real because. . . .' We sing together. We do not sing many of the heavy hymns that the average Mennonite congregation does. We sing the Jesus-style hymns, the hymns that have a personal message, such as 'What a Friend We Have in Jesus.' People respond to this.

"Then we go through our Bible studies. We have our various classes. Then after Bible study, I simply share about a ten-minute meditation."

Vacation Bible school continues. There are community good news clubs during the school year for children.

A Bible study for couples meets in the home of another member.

"We are excited about the house church development," said Mr. Kreider. "We do not know whether we ought to develop a second house church, whether we ought to look for property and build, and if we do secure property, what kind of building ought to be built. We want to be sensitive to the leading of the Spirit in these matters. We want to keep it the 'fellowship' as much as possible."



Traits of the Self-Life

The following are some of the features and manifestations of the self-life. The Holy Spirit alone can interpret and apply this to your individual case. As you read, examine yourself in the very presence of God. Are you ever conscious of:

A secret of pride — an exalted feeling, in view of your success or position; because of your good training or appearance; because of your natural gifts and abilities; an important, independent spirit?

Love of human praise; a secret fondness to be noticed; love of supremacy, drawing attention to self in conversation; a swelling out of self when you have had a free time in speaking or praying?

The stirrings of anger or impatience, which, worst of all, you call nervousness or holy indignation; a touchy, sensitive spirit; a disposition to resent and retaliate when disapproved of or contradicted; a desire to throw sharp, heated flings at another?

Self-will; a stubborn, unteachable spirit; an arguing, talkative spirit; harsh, sarcastic expressions; an unyielding, headstrong disposition; a driving, commanding spirit; a disposition to criticize and pick flaws when set aside and unnoticed; a peevish, fretful spirit; a disposition that loves to be coaxed and humored?

Carnal fear; a man-fearing spirit; a shrinking from reproach and duty; reasoning around your cross; a shrinking from doing your whole duty by those of wealth or position; a fearfulness that someone will offend and drive some prominent person away; a compromising spirit?

A jealous disposition, a secret spirit of envy shut up in your heart; an unpleasant sensation in view of the great prosperity and success of another; a disposition to speak of the faults and failings, rather than the gifts and virtues of those more talented and appreciated than yourself?

A dishonest, deceitful disposition; the evading and covering of the truth; the covering up of your real faults; leaving a better impression of yourself than is strictly true; false humility; exaggeration; straining the truth?

Unbelief; a spirit of discouragement in times of pressure and opposition; lack of quietness and confidence in God; lack of faith and trust in God; a disposition to worry and complain in the midst of pain, poverty, or at the dispensations of Divine Providence; an overanxious feeling whether everything will come out all right?

Formality and deadness; lack of concern for lost souls; dryness and indifference; lack of power with God?

Selfishness; love of ease; love of money?

These are some of the traits which generally indicate a carnal heart. By prayer, hold your heart open to the searchlight of God, until you see the groundwork thereof. "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me" (Ps. 139: 23, 24).

The Holy Ghost will enable you, by confession and faith, to bring your "self-life" to the death. Do not patch over, but go to the bottom. It alone will pay.

Oh, to be saved from myself; dear Lord,

Oh, to be lost in Thee;

Oh, that it might be no more I,

But Christ that lives in me.

"Create in me a clean heart, O God; and renew a right spirit within me" (Ps. 51:10). — E. E. Shelhamer

Can be ordered in tract form from Herald Press, Scottdale, Pa. 15683.



Wit and Wisdom

An intelligent-looking, well-dressed man sitting in the backseat of a cab said to the driver: "Do you think God is dead?"

In response the startled driver replied: "Dead, sir? I hadn't even heard that He had been sick. When did this happen?"

. . .

The U.S. is the only country in the world where a man can keep three cars in his garage and not own a single one of them.

. . .

Look at the bright side of things. What if all the errors you made were put into the newspaper every day like that of a ball player?

. . .

During a Russian snowstorm, a farmer rode into town and tied his horse to what he thought was a hitching post. During the night, a sudden thaw melted the snow. The next morning he saw his horse hanging from a church steeple.

. . .

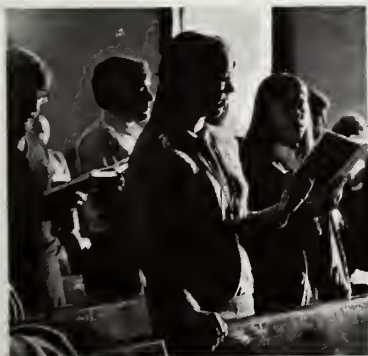
If you have a flock of sheep the shepherd does not increase the size of the flock. He feeds them. Sheep increase the size of the flock.

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Relief Programs Initiated in Chad Drought

As severe drought withers crops and dries up wells in six countries along the lower edge of the Sahara Desert, Mennonite Central Committee has placed relief personnel in Chad, the easternmost of the affected countries, and is hammering together emergency plans for relief and longer-term development services in that country.

Vern Preheim, MCC director for Zaire, crossed the Central African Republic in mid-July to enter Chad. Terry Stuckey, Zaire TAP volunteer who extended his term for emergency planning in Chad, accompanied Preheim on much of the two-week Chad trip. They contacted over 40 missionaries, church leaders, and embassy, United Nations, and Chad Government personnel.

Faced with a disaster the size of this drought—20 million people fighting to stay alive in a 2,000-mile belt along the southern edge of the Sahara according to the July 23 *Newsweek* magazine—the Mennonite Central Committee must think seriously about the most effective stewardship of the resources provided by the Mennonite and Brethren in Christ churches of North America.

Administrators felt that MCC efforts should be concentrated in Chad in cooperation with French Mennonite missionaries who have established work there.

Preheim and Stuckey have implemented immediate aid and proposed longer-term measures for relief in drought areas where the Chad people are suffering most now and where future needs will probably be greatest.

In the Fort-Lamy area, French Mennonite missionary Gilbert Klopfenstein is buying millet at the now inflated market prices and reselling it to village people for the lower price they were accustomed to paying in normal years. Villagers come from 60 villages in a 25-mile radius to buy grain.

Two tons of millet have also been shipped to Bol, near Lake Chad, where Swiss Free Evangelical Church missionary Daniel Grossenbacher has requested it to start a similar purchase-sell project to provide food for the people whose crops have failed.

For the immediate future, Preheim indicates the greatest needs are for interior transportation of food being donated by international agencies and governments.



The drought in sub-Sahara, Africa, now in its fourth year, is symbolized by this scene in Senegal, one of the six afflicted countries.

Other needs according to Preheim are vitamins, medicines, and high-protein foods for distribution through the 20 dispensaries and hospitals operated by missions in Chad; continuation of the buy-sell program of millet or peanuts and transportation of these foods to isolated pockets of hunger; water development programs; and tree planting for long-term effects in stopping the relentless advance of the Sahara Desert southward.

The present drought is having a severe impact on the economy of Chad as well as the other countries. Food prices have risen sharply. The cotton crop, the major export, is down. Rice growing areas have had complete crop failure because the river did not flood. Fish production is suffering because spawning also depends on normal annual flood conditions. Overgrazing has resulted in a 50 percent loss of cattle.

The drought is not short term. Experts claim Africa is in for a long-term climatic change which will push the desert south each year. One missionary has noted that the desert is now moving down into Chad at the rate of over 12 miles each year. One can now walk across Lake Chad. To resist and reverse these changes will require years of tree planting, controlled grazing, and coordinated efforts.

Keeney Visa Denial Appealed

South Africa's major newspaper, *The Rand Daily Mail*, carried bold headlines: "Churches to Fight Visa Ban on Professor." Dated Cape Town, South Africa, the article stated that the South African Council of Churches will make representation "at the highest levels" in connection with the government's refusal of a visa to William Keeney, "a world-renowned expert on peace and nonviolence." William Keeney was to have worked with SACC in a research program dealing with contemporary and historical attitudes toward violence in southern Africa.

John Rees, general secretary of SACC, was scheduled to meet with South African minister of interior, Connie Mulder, concerning the Keeney visa denial.

Meanwhile, the Mennonite Central Committee Peace Section is proceeding with an alternate job description for Keeney involving writing of much-needed materials on peace. The Peace Section is not predicting when the South African government might respond, or if it does respond, what it might say. The feeling is that in light of the circumstances, there is not much basic hope for a reversal of the visa denial. Consequently, present plans are that Keeney will serve in a one-year assignment developing peace education resource materials as a staff member of the MCC Peace Section living in Elkhart, Ind.

The previous Keeney assignment to South Africa was referred to as the South Africa Peace Missioner since peace was at the heart of the task. The Peace Missioner job was two-pronged. It was to report to Christian churches of South Africa the historical experiences of Anabaptists and Mennonites in their attempts to demonstrate the way of peace and reconciliation. It was also to speak out on the contemporary situation in southern Africa where whites control the government and wealth, and the black majority has no hope of equal opportunities.

Radio Program Serves Wide Russian Audience

Voice of a Friend, the Russian language radio program produced by Mennonite Broadcasts, serves a wide listening audience.

Vasil Magal, speaker on the broadcast, reports that he is preparing a series of messages for lay preachers, especially in the USSR.

"As you know, they don't have any biblical or theological training," he says. "And I know from those whom I met in

Germany, also from other sources, that they need this kind of material." Magal has recently done a series of messages for youth.

One young person recently wrote the following letter and sent it out of Russia with a friend:

"Peace to you from the Lord. . . . I wrote to you three times already but never got a reply. I came to the conclusion that my letters never reached you. Therefore, I am sending this letter through a brother who lives in. . . . I've been listening to your programs almost since the time you began broadcasting, and now I listen to you every day.

"I wish I could write a lot about myself, share with you my questions, etc., but I'm not sure that you will get my letter. I am in a complicated situation, as if at a crossroad. I firmly know one thing, and this is that communist ideology and Christian ideology are opposite to each other. Our churches are packed to overflowing, mainly with elderly women, but there are also young people who attend. I forgot to tell you that I am 21 years old.

"I do not go to church and am praying at home. I listen to your broadcast and am trusting the Lord with all my heart. But I get no spiritual help around here whatsoever. I am the only believer in the family. Help me, for Christ's sake. Write to me. I am waiting for comforting words."

Older folks also listen to the broadcast. Recently a retired widow-grandmother-professional person wrote:

"My dearly beloved brothers and sisters in Christ. I greet you all in the name of Jesus Christ our Savior and want to tell you a big Russian 'thank-you' for your work in the Lord's field. I praise God for the opportunity to hear His Word through the means of 20th-century achievements. I received a transistor radio for my birthday about nine months ago and have not missed even one of your programs since then. I listen to your sermons with great delight. I join you in the singing of hymns and in prayer and I often weep with joy. How I thank God for these moments of fellowship with Him and with you. I learn much through the sermons and they have strengthened me very much. I never heard anything like this before.

"I am a sinner who found forgiveness in Jesus Christ. He has delivered me from my sins and I love Him because He found me, a lost sheep in this world, and has saved me. I spent nearly all my life searching for the truth (and the truth is God), and when I found Him, I believed with all my heart. I became a Christian 10 years ago. After hearing your broadcast, I told the Lord that I want to be a friend with these dear people. And so dear ones, I am very much with you in

thought. Had I wings like a bird, I would fly at once to you. If you write directly to me, you will never reach me being that the letters from you will not be permitted to come through."

Christians in the USSR continue to suffer persecution, according to a number of sources.

Suppression of religion is not only physical, but also occurs in other ways. One of these is in the control of the broadcast and print media. An article in *Pravda* (Truth) last year was titled "Religion Warps the Character of a Person." Persons wishing to read the English translation of the article may find it in *Religion in Communist Dominated Areas*, July-August-September, 1972, p. 100. RCDA is a quarterly publication of the Research Center for Religion and Human Rights in Closed Societies, Ltd., 475 Riverside Drive, New York, N.Y. 10027.

Congressman Reports on Status of Church in China

Delton Franz, representing the MCC Peace Section in Washington, D.C., talked with Congressman Jerry Pettis (R-Calif.) concerning the church in China. Pettis had returned from a July 2-16 visit to the People's Republic of China and was reporting on his conversations about the Christian church. Pettis talked to Professor Ting Kwang-Hsun, age 58, a Christian educator and former Episcopal minister who told him:

"Christianity was imported from abroad as a part of foreign colonialism. That accounts for the small number. The Christian church will not die in China because we have religious freedom. But it will not grow because of its history."

Upon hearing of the Congressional delegation's unique encounter with the head of the Nanking Theological College, Delton Franz called an office staff member of Congressman Jerry Pettis to see what more could be learned about the current experience of Christians in a unique society of 800 million people. An hour later the Congressman himself was on the phone. An extended conversation followed. Little has been known regarding the condition of the church in China today. The talk with Congressman Pettis gave insights into the status of the Christian church in China.

Pettis states he first learned of the status of the church in China at a dinner banquet with the Nanking Theological College head, who doubles as deputy mayor of Nanking, a city of two million. Ting emphasized that the Chinese government will not be granting visas to

missionaries at any time in the foreseeable future. The government is opposed to proselytizing, to the evangelizing work of missionaries. If restrictions to outsiders are loosened it will be to people with specialized skills. "The people of China are interested in matters of survival, food, medical needs, etc., rather than with what missionaries have brought in the past."

While former church buildings have been closed, with many being used as warehouses since the Cultural Revolution, Christians are meeting in factories or public buildings. The U.S. government is currently negotiating with the People's Republic for compensation to U.S. denominational bodies for church properties expropriated by the Chinese government.

Congressman Pettis, back in China for the first time since military service there in 1946, reported further that Professor Ting Kwang-Hsun had been charged by the government to consolidate all denominational groups functioning in China into one group, known as the Church of Christ in China. This happened in other countries as well, as a means of unifying and simplifying denominational structures.

It was the impression of Congressman Pettis, a Seventh-Day Adventist and conservative Republican, that the interpretation of the Christian faith taught the 100 students at Nanking Theological College is diluted, with emphasis on courses in comparative religions.

As for his own political views, the head of Nanking Theological College said, "A church member would not join the Communist Party. At the same time, a communist could not join the church." But the church supports "the socialist program of doing good things for the people. There is no contradiction in that."

Donations from Chinese Christians are the only support for Nanking Theological College. The city of Nanking (two million) has four Christian congregations of about 100 or so members.

Ting stated to the Congressman, there is "no discrimination of any kind against religious groups." Religious leaders who have been imprisoned were jailed "not as a question of religion, but as a political matter," he asserted. "Certain church leaders had political connections with forces abroad hostile to the new China."

(It is known, however, that Christians in China have endured severe reprisals under the communist government. The association of missions with colonialism has undoubtedly been a major factor in repression suffered by Christians in the past. Congressman Pettis said, "Those Christians who have not compromised have been given a hard time.")

The Congressional delegation also had a two-hour meeting with Chou En-lai, premier of the People's Republic. The premier told the delegation that the existence of religious groups in China is all right as long as they don't provoke revolts or cause conflict. By way of further interpretation of the visit with the premier, Congressman Pettis said, "They are not about to have the boat rocked by outsiders (an indirect reference to missionaries) just a few years after the Cultural Revolution and at a time when the future of 80-year-old Chairman Mao Tse-tung is anything but certain."

The diplomatic efforts between our government and the People's Republic of China have given rise to long-hoped-for restoration of relations between Chinese Christians and Christians in the West. Yet the realities seem to be against that happening soon.

Whether or not we deem fair the appraisal by Professor Ting, that "Christianity was imported from abroad as a part of *foreign colonialism*," the sobering reality is that the door to China, now slightly ajar and cautiously opened to delegations of Congressmen, medical doctors, businessmen, scientists, etc., has *not* been reopened to Christian missionaries.

Second Annual Field Day a Big Success

The Torchbearers Boys' Clubs League held its second annual field day at Rockway (Ont.) Mennonite School on June 23. Thirteen member clubs participated in the various events. The day began with registrations, then a double knockout volleyball tournament. The club from the St. Jacobs Mennonite Church won this event.

After eating lunches brought along by themselves, the boys participated in various field events and also some novelty events. These included high jump, running long jump, triple jump, knee dip, walk the plank, accuracy throw, and a ski race.

The rain held off until the barbecue supper was almost over. President Nyle Martin presented the awards. The various events were given points according to a preset standard with each participant getting from 0 to 3 points per event. The club from Cassel Mennonite Church was the overall winners for the day, and was presented with individual as well as a team trophy.

Last year's trophy winners, the Steinman Mennonite Church club was presented with a plaque to commemorate its achievement.

In total about 175 boys between the ages of 8 through 14 participated. We hope to have more clubs participating next

year. If you wish to join, contact Nyle Martin, R.R.2, New Hamburg, Ontario. — *Allen D. Martin*

Canada Offers 60-Day "Grace Period"

Continuing through Oct. 14, the Canadian government is permitting all persons in the country illegally (not landed immigrants) a 60-day "grace period" during which they can register with the Department of Immigration. On Nov. 1, 1972, the immigration regulations changed so as to prohibit anyone from coming to Canada as a visitor and then applying from within the country for landed immigrant status.

In order to avoid deportment of such persons who illegally stayed in Canada, the government is giving a chance for all to register with the Office of Immigration. This action will give relief to a large number of U.S. draft-age immigrants who are presently in Canada but who would, under present regulations, be deported to the U.S.

Isaac Assigned to Assist War Objectors, Winnipeg

Ron Isaac, a recent student at the Associated Mennonite Biblical Seminary in Elkhart, Ind., has been assigned by the MCC (Canada) to the Winnipeg Committee to assist war objectors.

Isaac, a Canadian, will serve as a staff person with the Winnipeg Committee. His assignment will involve helping U.S. draft-age men to register as landed immigrants with the Canadian Office of Immigration. He was earlier involved in the development of legislation which makes such registration possible.

Persons knowing young men in Canada who are not landed immigrants should urge them to contact the Canadian Immigration Office during the next sixty days. Persons with questions should contact Ron Isaac, Winnipeg Committee to Assist War Objectors, 175 Colony Street, Winnipeg 1, Man., Canada, for assistance.

A massive publicity effort is being made across Canada to inform everyone of this 60-day grace period. Various denominations in the U.S. have agreed to raise \$100,000 for this program. Persons wishing to contribute to this effort should send contributions to the MCC Peace Section, 21 South 12th Street, Akron, Pa. 17501.

Ordination in Belize

Henry and Millie Buckwalter were ordained to the ministry on Aug. 5, in the Belize Mennonite Church, Belize City, Belize.

Paul G. Landis, secretary of Lancaster

Mennonite Conference, brought the message and led in the ordination service. Ira Buckwalter, associate secretary-treasurer for Eastern Mennonite Board of Missions, shared a devotional meditation and assisted in the ordination charge along with several others.

National church stewards from San Felipe, Orange Walk, August Pine Ridge, and Belize City shared testimonies. The members of the Belize congregation formed a circle around the Buckwalters and prayed for them. Henry and Millie then shared a response.

Ira and Pauline Buckwalter spent August 2-14 in Belize, visiting their son Henry and his family, fellowshiping with the Mennonite churches, and obtaining an overview of the Board's program in the country of Belize.

Children Buy a Honda



Fred Swartzendruber, Mennonite Central Committee administrative assistant for Material Aid, accepts a check for the cycle from Cheryl Smith.

Two hundred and fifty Bible school students at the Willow Street Mennonite Church exceeded their goal of \$535 to purchase a Honda 175 motorcycle. The motorcycle is for Lehman Metzler, Mennonite Central Committee agricultural development worker in Paraguay.

Ranging in age from three years to 16 years, the students raised money by doing odd jobs such as washing dishes, mowing lawns, filing records, dusting, gathering hay bales, cleaning steer pens, trimming lawns, and cleaning garages. Some children gave their allowances for the project.

"The kids are enthusiastic about the project," said Rodney Houser, Lancaster, assistant superintendent of the Bible school. "It added a real spark of excitement each evening."

The motorcycle was on display the last two evenings in the foyer of the church.

Metzler, a former Lancaster Countian, is serving under Mennonite Central Committee. Fred Swartzendruber, MCC assistant for Material Aid, accepted the contribution for the project at the Bible school's closing program.

Uruguay Political Situation Tense

Boycotting and strikes continue in Uruguay following the military takeover on June 26, but power has changed hands without the shedding of blood, according to information received by the Commission on Overseas Mission of the General Conference Mennonite Church.

The president, Juan Maria Bordaberry, has dissolved both houses of Parliament and taken over together with the military. Immediately after the takeover, workers in Montevideo struck and occupied industries, businesses, centers of transportation, and the oil refinery. Radio and television stations were taken over by the government. The army cleared the factories and businesses one by one, the radios declaring that only a small group of communists was manipulating the workers. The top union board was dissolved, its property confiscated, and the men imprisoned. When the production workers at the refinery did not cooperate even after it was encircled by the army, the workers were declared inducted into the army. Meat has recently been banned for three months.

There has been no official word on the situation of the Mennonite seminary in Montevideo.

Prior to the military takeover, Katie Brun, imprisoned since May 1972, was released by the Uruguay government under "provisional freedom." Her husband Miguel, a professor at the seminary, had been released a few days earlier.

Role of the Family in a Changing Society

"I think the family is the issue of the '70s, and the seminar helped focus the questions for me." This was the remark of one participant in the Christian Family Life Seminar, sponsored by the Associated Mennonite Biblical Seminaries, Elkhart, Ind. The two-week seminar, held from June 26 to July 6, was taught by Ross T. Bender, executive secretary of the Board of Congregational Ministries for the

Mennonite Church, and Abraham Schmitt, marriage counselor and professor of social work at the University of Pennsylvania, Philadelphia. This was the third year they have jointly conducted the seminar at the Associated Seminaries.

The seventeen participants came from Manitoba, Ohio, Michigan, and Indiana, representing several denominational affiliations. The morning lectures by Bender focused on the changing marriage patterns, the biblical view of marriage, the roles of man and woman, and the role of women in the church. Schmitt presented his theory of marriage, "Conflict and Ecstasy: Model for a Maturing Marriage," developed over the years as he has studied psychology and counseled marriages. Group discussions followed the lectures and one member noted that there was "significant input from class members as well as teachers." One class member felt that the topics could have included family relationships and not dealt so exclusively with husband/wife relationships.

In the afternoon, five couples, plus Bender and Schmitt as leaders, formed a Marriage Enrichment Group designed to "make good marriages better." Using the theoretical information gained from the morning session, the group could make practical applications from their own marriage situations.

Volunteers Begin Assignments

Eighteen volunteers joined the July 10-20 orientation at Mennonite Central Committee Headquarters, Akron, Pa. Some orientees will work as agriculturists, teachers, community development workers, maintenance workers, receptionists, and secretaries. Other assignments involve a social worker, hospital coordinator, layout artist, and developing a curriculum for physically handicapped students.

Conference on Life and Human Values

The Mennonite Medical Association discussed Life and Human Values in its 1972 Convention. In May it sponsored a seminar on the same subject with particular reference to the theological implications of abortion. It is now planning another meeting with representatives of various disciplines including nurses, chaplains, social workers, psychologists, hospital administrators, psychiatrists, pastors, and other church leaders. Quotas have been allotted to the Mennonite Church, General Conference Mennonite Church, Mennonite Brethren, and Brethren in Christ conferences. This meeting is being held at O'Hare Concord Motor Inn, Des Plaines, Illinois, October 5 and 6.

The program includes topics related to the issues of abortion, such as ethical implications, religious perspectives, personal aspects, social implications, institutional responsibilities, and church involvement.

In order to open this meeting to interested persons who may not be nominated by church agencies the Association has reserved a limited number of seats for such other Mennonites of the MCC constituency who want to share in these discussions. The registration fee is \$10. Overnight lodging is available at O'Hare Concord Motor Inn at reduced rates. Submit your application for participation to the executive secretary, Mennonite Medical Association, 1005 College Avenue, Harrisonburg, Va. 22801. He will furnish a stamped card to secure lodging at the reduced rate. These are available on a "first come, first served" basis.

Abortion was one of the issues discussed at Assembly 73. Since that group took no position, the churches will have to face the question in their local situations.



Mennonite Church participants in the July 10-20 orientation held at MCC headquarters, Akron, Pa. (Left to right) Roger Martin, Elizabeth Gingrich, Karen Berkey, Judith Landes, Ken Holderman, Jr., Calvin Miller, and Wendell Amstutz.

Trailer Parks Not Home to Buffalo Creek Residents

One and a half years after the Buffalo Creek Valley disaster, many families are still living in the nine HUD trailer parks located both in and outside the Valley. According to a July 22 article in the Logan, W.Va., *Sunday Gazette Mail*, the woes of these people have been compounded by the government agencies who should be helping.

The article cited a psychologist who noted that the government irritated the people's feelings of stress and grief. People were placed in the trailer parks arbitrarily rather than with their families or former neighbors.

Mobile home parks have a far higher population density than normal, the article continued, but there is complete absence of a community social system.

"The people are unhappy because there are no porches to sit on and no fences to protect them," said Ralph Sommer, Mennonite Disaster Service-Voluntary Service project director at Buffalo Creek. "Some of them refuse to take the initiative, waiting for whatever happens. Others get more and more frustrated."

Yet most families cannot move from the trailer parks because the right-of-way for an as-yet-nonexistent highway took their property. Other available building sites are hard to find in the narrow valley.

Among the trailers that form a bland, yellow-white row in trailer park Latrobe IV, one labeled "Mennonite Voluntary Service Unit" served as office and home for Ralph and Frances Sommer. Another trailer is the kitchen and dining room for the summer MDS-youth volunteers, a third as home for the girls in the unit. Across the creek in Latrobe III live the boys.

"We've come to understand some of the problems of those in the trailer parks," said Ralph. "The boys complained at first about sleeping eight in one trailer. I told them some families in the park have at least eight children."

Some of the trailers are in poor condition. "One of the girls in the Quaker service group put her foot right through the floor," he continued.

The summer volunteers have learned a great deal living in Latrobe IV. "The trailers are so small and noisy you really have to learn to give and take," said one. Several of the youth set up a Sunday school for some of the children. Others play with them or talk to their parents.

For the people still in the Housing and Urban Development parks, problems in Buffalo Creek will continue to be magnified until they can take the first step of getting back on their feet — finding their own home. ●

Atlanta Poor Feel Housing Squeeze



Richard Koontz, volunteer from Newton, Kan., at McLendon Gardens building site, Atlanta, Ga.

What can a poor man do? Not much when it comes to providing adequate housing for his family in the city. Thirty Atlanta churches and nonprofit groups have seen how city people on low or fixed incomes are forced to spend higher and higher proportions of their incomes on housing. The group, known as Interfaith, Inc., and including Mennonite House — the Atlanta Mennonite Central Committee Voluntary Service unit — have banded together to help meet the critical need for low and moderate-income housing in metropolitan Atlanta.

The members of Interfaith, Inc., a nonprofit housing corporation, firmly believe that meeting the human and social needs of the Atlanta community is a vital part of the church's mission and responsibility. But interpreting the needs of low and moderate-income families to the wider community is not always easy.

"The public is not excited about low-income housing," explained Richard Koontz, an MCC volunteer working as an administrative assistant for Interfaith. "They say such projects concentrate too many low-income people into too small an area."

Interfaith is trying to avoid this problem at McLendon Gardens, a low and moderate-income apartment complex the corporation is developing.

"We're clustering 90 three and four-bedroom apartments in 12 and a half acres," Koontz said. "We haven't increased the zoning density. By clustering we've made more open space than if single or duplex homes had been built."

Another community fear is that too many blacks will cause white flight.

"We hope to maintain a 50-50 racial balance. We're exploring the legal problems that are involved if we select applicants partially on the basis of race," Koontz said.

"Initially all the apartments will be rentals. After three years the tenants' organization has the option to set up the cluster units as condominiums," Koontz continued. McLendon Gardens will also represent an economic mix. Moderate-income residents will be expected to pay market price rents. Low-income residents will pay 25 percent of their annual income. The Federal Government will supplement low-income payments.

Interfaith realizes that quality housing involves more than the construction of living units. Vernon King, MCC unit leader, serves as cochairman of the Interfaith Social Services Committee. Task forces are working to establish a job-skill bank, cooperative buying or discount buying opportunities, and day care services for McLendon Garden residents.

"We hope to have management personnel with skills in counseling, too," Koontz said.

The first McLendon Gardens units will be ready this fall. Preliminary applications from low-income families are high.

Colleges Offer Special Education Courses

A recent survey by Mennonite Mental Health Services indicates that several Mennonite colleges offer opportunities for students to work with the mentally retarded and other handicapped persons.

Dean Mark Houshower of Bluffton College, Ohio, reports that two special education courses will be taught there this year. The courses are taught after hours to accommodate working teachers. Introduction to the Education of Mentally Retarded Children and Youth provides background and detailed knowledge for the education of the mentally handicapped. Psychology and Education of Exceptional Children and Youth is a systematic study of the characteristics and abilities of children who differ from the normal.

While Messiah College, Pa., a school of the Brethren in Christ, does not itself offer courses or a program in special education, its affiliation with Temple University and its own Living/Learning Center in Philadelphia provide opportunities for interested students. Messiah Dean Daniel R. Chamberlain notes that Temple offers a few courses in special education at the undergraduate level and a student could be part of the Center while taking these courses. Perhaps more significantly, Temple has a strong graduate program in special education leading to a master's degree. According to Dean Chamberlain, "One phase of the program is designed especially for students who have majored in some other area and wish at the graduate level to study special education to enable them to work with mentally or physically handicapped people." He states further that the Living/Learning Center might not supply only housing for a graduate student but also the opportunity to serve as a resident assistant while studying.

Marion Deckert, dean of instruction at Bethel College, Kan., reports that the Associated Colleges of Central Kansas, of which Bethel and Tabor colleges are members, offers a comprehensive program in special education. Twenty-two hours of special education courses are offered through the six-college consortium, thus constituting a state approved program in special education for elementary education majors.

Developed by Bethel faculty member Earl Zehr, the program includes basic courses in special education and upper-level courses in mental retardation.

Of special interest is the interterm during January 1974, when the fieldwork for Environment of the Exceptional Child will be carried out in England where special education is quite advanced.

Vernon Neufeld, director of MMHS, states that part of the MMHS effort in behalf of the mentally retarded is to encourage more persons to prepare for careers in special education. MMHS has assumed inter-Mennonite responsibility for mental retardation and is actively pursuing a churchwide program of education, consultation, and promotion. ●

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S. American Conference Plans February Sessions

The executive committee of the South American Mennonite Conference has set its next annual conference sessions for Feb. 7-10, 1974, at Delta, Uruguay. The conference will be preceded by a pastors' course from Feb. 5 to 7 at the seminary in Montevideo.

Under discussion at the pastors' course will be the use of commentaries in preaching, goal-conscious education in the church, mixed marriages, and "choosing a pastor: work of the Holy Spirit or democracy?"

A request by representatives from Uruguay that congregations exchange pastors was referred to the February conference.

Churches in Uruguay were asked to continue to work on a revision of Sunday school materials and to share copies of the revision with the Sunday school committee members for their examination.

mennoscope

The Mennonite Historical Society of Ontario has been requested to sponsor the 1973 presentation of the pageant *This Land Is Ours*. Written and produced by Urie Bender last year to commemorate the coming of the Amish to Ontario, the 2 1/2-hour pageant depicts their pilgrimage from Reformation Days in Europe to the present time. The dates are Sept. 27, 28, and 29. Write to Box 10, Baden, for further information.

The 75th anniversary of Locust Grove Mennonite Church will be observed at Belleville, Pa., on Oct. 13 and 14. Principal speakers will be John Drescher, John A. Hostetler, and Ivan J. Miller. A book edited by Jonas Yoder will be on sale. Items and pictures will be on display at the church. Meals and lodging will be provided. For overnight accommodations contact Ivan J. Glick, R. D. 1, Belleville, Pa. 17004, or call AC(717) 667-3218.

Five married couples are needed to teach English in Algeria. It's a tough assignment. The first year can be fun learning the French language in Grenoble, France. The second and third years may take the marrow out of your bones, as they say in Greece. But some thrive on it. Mennonite Central Committee is calling for men and women with the servant stance — persons who will identify, empathize, and share themselves fully with the Algerians.

Officers elected at the Illinois Mennonite Conference this year were Paul O. King, Freeport, president; Robert Yoder,

GC Has Small Gain from Operations

Unaudited reports released in early August show that Goshen College closed its fiscal year ending June 30 with a \$39,719.76 gain from operations.

The net gain was realized on a combined operations and auxiliary budget exceeding \$3.7 million. By percentage, the gain is small — about 1 percent of total income and gifts received from all sources for operating purposes.

J. Lawrence Burkholder, president of the college, said the excess funds will be used to reduce short-term non-mortgage indebtedness on three residence halls built in the 1960s. After reduction, non-mortgaged indebtedness on the buildings will be \$290,000.

In announcing the news of another fiscal year in the black, Burkholder pointed out that Goshen College has not had an operating deficit since the late 1930s.

Eureka, vice-president; J. Frederick Erb, Peoria, secretary; Russell H. Massanari, Fisher, treasurer. Chairman of commissions: Robert Harnish, Flanagan, Leadership; Paul Sieber, Arthur, Finance and Extension; Harold Neuman, Metamora, Christian Nurture; Mark Lehman, Sterling, Evangelism, Peace and Service. Conference minister is Edwin J. Stalter, Flanagan, and James L. Dunn is secretary of youth.

Alice Hess, teacher at Rosslyn Academy, Kenya, arrived in the U.S. on Aug. 16. Her address is Millersville, R. 1, Pa. 17551.

The Lamar Stauffer family was scheduled to leave the States on Aug. 20 for an assignment in the Dominican Republic. Their address is Apartado 510, Santo Domingo, Dominican Republic, where they will be seconded to the Christian Medical Society.

The J. Ogden Augspurger family left the U.S. on Aug. 16 for their assignment as houseparents at Rosslyn Academy, Box 14146, Westlands, Nairobi, Kenya.

David Shenk began teaching in the Religion Department of Kenyatta University College, Nairobi, Kenya, on July 9. He works half time at Kenyatta and part time in the Nairobi office.

Six of the eight youth of Missions Now attending Bible school this year are being assisted by Eastern Board scholarship funds, according to James Metzler, missionary in the Philippines. Two are at FEBIAS, a nondenominational liberal arts Bible college of the Far Eastern Gospel

Crusade. Sam Sacapano, son of Missions Now director, is stirring the campus there a bit by his stand for biblical pacifism. The six other students attend the Baptist Bible Institute. Another student is serving her internship under their program. "We plan to hold regular fellowship discussions with these students in our home," reported Metzler. "Both of the schools are only about ten miles from our place." The Metzlers are also hoping that a few Missions Now students in Manila secular schools can join them.

Ira Kurtz, missionary in Hong Kong, is teaching Bible 15 periods a week to several hundred high school students at the Mun Sang College. He and his wife, Evelyn, have been inviting students to their home Saturday evenings for Bible studies. Two of the three students studying the Home Bible Studies *Living for Christ* in English have confessed faith in Christ. Additionally, several of the six studying regularly in Chinese are Christians.

The Choraleers, a youth music team from Lancaster, Pa., under the direction of Arnold and Maietta Moshier, spent June 29 to July 7 in Honduras, giving programs in churches, high schools, and on television. They sang both in Spanish and English. "Although many did not understand all the words, the audience felt the spirit which they communicated while singing made their messages very real," wrote George Zimmerman, missionary in Honduras. "The listeners were impressed that these youth *knew* whom they were singing about."

Sixty-nine freshmen in the top 10 percent of their high school class will receive Freshman Scholarships at Goshen College this fall. All high school students in the upper 10 percent of their graduating class are awarded a one-year scholarship at Goshen. The Freshman Scholarship is directed toward assisting the student's first year general fee upon entering college. About 24 percent of this year's freshman class will be given scholarships of this type.

In 1961 Mennonite missionaries left Cuba. During the past twelve years, very few North Americans have had access to the country. However, in the late 1960s the Venceramos Brigades — youth from North America who helped in the cane harvest — began to move in and out of Cuba. Since then, several delegations of churchmen have traveled in Cuba. The Peace Section has asked Henry Yoder, a former missionary to Cuba, to join a group of North American churchmen going to that country later this year. The trip is scheduled for Oct. 15 through Nov. 3.

Don Sensenig, a Mennonite teacher who has served eight years in Vietnam, has returned to the U.S. for a two-year

furlough. During that time he will be preparing peace literature in the Vietnamese language. Having prepared a correspondence course in Vietnamese, he has a good background for preparing peace literature in that language. He will be spending one half time during this first year in writing such materials. Both the MCC Peace Section and the Eastern Mennonite Board of Missions will be supporting Sen-senig in this assignment.

Mary Ann Halteman, formerly of Harleysville, Pa., has joined the staff of Mennonite Board of Missions, Elkhart, Ind., as a writer-editor. She is working in editorial services of the Information Services Division. Miss Halteman graduated from Goshen College, Goshen, Ind., in 1972 with a BA degree in English.

The 1973 Peace Assembly is being scheduled for Nov. 9-10 following the Peace Section meeting, which will convene on Nov. 8-9. The location for it has not been finalized, but it will most likely be in the Ind.-Ill. area. The issue for discussion will be Women in Church and Society.

Laurence M. Horst, Accra, Ghana, July 30 reports: "Things have been very busy here this past week. We had our Training Institute for Church Leaders with 23 enrolled. The days were planned full. Since Howard Charles could not be present, Stan Friesen taught *Mark*; Mary Oyer took *Music*; I taught *Mennonite History* and *Homiletics*; Marian (Horst) taught *English*; Erma Grove, *Visual Aids*; Lydia Burkhart, *Nutrition*; E. K. Nimo, *Church Administration*; Daniel Tei-Kwabla, *Christian Home*; and A. J. Metzler gave us a sermon on *Christian Stewardship*. It was helpful. . . . I do not know of any other church in Ghana that provides this kind of training for their leaders. We will have eight in formal training this fall school term. So it looks like I will have myself out of a job by 1975. That is my goal."

A bequest of \$47,658.24 from the estate of the late Mrs. Fern L. Hardiman, Howe, Ind., has been accepted by Goshen College. Mrs. Hardiman died in 1968 at the age of 90. Her husband was the late William H. W. Hardiman who died in the early 1960s. Both were lifelong residents of Howe. The couple was associated with Goshen College through friends who were Goshen alumni.

An error was made in giving the address of the North Tampa Mennonite Church in a Mennoscope in the Aug. 7 issue. The correct address is: 206 West 131st Ave., Tampa, Fla. 33612.

New members by baptism: two at Christiana, Pa.

Change of address: Glen Brubacher from St. Jacobs, Ont., to Apt. 2B, Fairway Rd., Newark, Del. 19711. Mr. and Mrs. Willard E. Roth to 2837 Monger Ave.,

Elkhart, Ind. 46514. Mr. and Mrs. Robert Lee, 49 Einstein Drive, Princeton, N.J. 08540. The Lees served in Japan (1959-64) with Mennonite Board of Missions, Elkhart, Ind. Guy F. and Clara Hershberger from Goshen, Ind., to 8611 N. 67th Ave., Glendale, Ariz. 85302.

readers say

Submissions to Readers Say column should comment on printed articles.

The writer's name of the first Readers Say in the Aug. 21 issue was omitted inadvertently. It was written by Mrs. Donna Bergey, Telford, Pa.

I must take exception with an assertion in the hairy *Gospel Herald* issue of Aug. 14, claiming it was the Beatles who started the current fad of men's longer hair. I see the problem in a much more distant perspective. I had a Christian friend some years before the Beatles came here, who grew a luxuriant moustache and when asked to explain said, "Where I go to church the women have been coming with shorter hairdos and tighter slacks as though trying to make themselves look like men, so I decided I'm going to keep ahead of them." I happen to remember beginnings of the "shorter hairdo styles," back in the 1920s. The women had been creeping in that direction for at least 35 years. There is a law in science which says, "To every action there is an equal and opposite reaction," and I am satisfied this law applies to some social matters as well as to physics. So the long-hair trend among the men of today is a natural reaction over the short-hair trend the women were catering to for almost two generations. I still believe that if the women had stayed out of the barbershops (I mean in spirit too), the men would have kept up their patronage of the barbershops. I'll grant the author, the Beatles' example and influence no doubt gave this movement quite a push, but certainly not its origin. I also fully believe that when again enough women are wearing their hair long, the men will lose interest in their own long hair. To keep changing seems to be one of the ways of the world. But I hope to see the time again too, when one can tell the guys and the gals apart anywhere without looking a third or fourth time, and then sometimes doubting! — Roy Hartzler, Kinross, Iowa

A few thoughts ran through my mind as I read the article and editorial in the Aug. 14 issue regarding the hair issue. I have no major disagreement with the ideas expressed and I do agree we need to be careful in our judgments of an issue which may not have clear-cut moral implications.

However, I noted in neither article was much said about why we have the present style of long hair on men, etc, with the exception of the statement in the editorial that the style originated with antigod youth of several years ago. I would also agree that the "reactors" who accept the antigod forces of mammon and the military are inconsistent. However, I fail to see why we should be so ready to accept and justify a cultural style and pattern which had its origins with the antigod personalities of the entertainment field and will change again as soon as another fad comes along, even though the thing in itself may be amoral.

Certainly many of our forefathers had long hair but obviously for quite different reasons than those that make the practice popular today. As Christians we certainly cannot identify

with the antigod forces of materialism and militarism. But in our attempt to be open-minded, we need to be careful that we do not identify with other cultural antigod influences which are also inconsistent with being a Christian. It seems to me we should, as suggested by Brother Drescher, have a great many reservations about general acceptance of a style set, in the main, by antigod youth of a few years ago. I think this would bear further discussion.

I commend the editor and other writers of the *Gospel Herald* for the many fine editorials and articles. Keep up the good work. — Leo J. Yoder, Scottdale, Pa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Berg, Daniel and Sharon (Eckert), second daughter, Nichole Lynn, June 17, 1973.

Eicher, Steve and Gloria (Kastens), Columbus, Neb., first child, Michelle Leigh, Aug. 6, 1973.

Eshleman, Kenneth and Myrna (Brenneman), Charlottesville, Va., second daughter, Kendra Joy, Aug. 10, 1973.

Hilty, Kenneth and Verda (Helmuth), Madison, Wis., fourth child, first daughter, Beverly Dawn, July 2, 1973.

Kehl, Norman and Florence (Schultz), St. Marys, Ont., third child, first son, Stephen Norman, Aug. 9, 1973.

Kulp, Samuel and Lorraine (Kratz), Souderton, Pa., fourth child, first son, Timothy Kratz, born Sept. 23, 1972; received for adoption, July 5, 1973.

Leaman, Lewis and Arlene (Garber), Williamsport, Pa., second daughter, Juliette Lavon, July 27, 1973.

Leichty, Ken and Kathy (Yoder), Wellman, Iowa, second daughter, Kendra Sue, June 27, 1973.

McCann, Charles and Cooki (Kauffman), Harper, Kan., second son, Micky Dru, June 1, 1973.

Mendal, Gary and Linda (Hostetler), Sarasota, Fla., first child, Tiffany Leigh, Aug. 10, 1973.

Miller, James M. and Edith (Wittrig), Eugene, Ore., first child, Christy Nichole, June 6, 1973.

Miller, Winifred and Susan (Glick), Harrisonburg, Va., second child, first daughter, Sheila Rae, Aug. 3, 1973.

Myers, Lowell and Brenda (Smith), Bloomington, Glen, Pa., first child, Shawn Lowell, July 23, 1973.

Riegsecker, Robert and Sandra (Emmert), Goshen, Ind., fourth child, second son, Brent Robert, July 13, 1973.

Schrock, Arland and Esther (Estep) Baker, W.Va., first child, Cynthia Kay, Aug. 2, 1973.

Schroeder, George and Louise (Reimer), Stratford, Ont., third son, Alan Edward, Aug. 3, 1973.

Yoder, Lynn and Ethel (Duncan), Wellman, Iowa, second daughter, Amy Lynnette, July 24, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Bowman — Bolton. — Robert M. Bowman, Moorefield, Ont., Berea cong., and Elizabeth R. Bolton, Hespeler, Ont., by Andrew Jones, Aug. 18, 1973.

Eberly — Weaver. — Wendell Eberly, Dayton, Va., Weavers cong., and Carol Weaver, Harrisonburg, Va., Harrisonburg cong., by Samuel Janzen, Aug. 4, 1973.

Hostetler — Reber. — Dan J. Hostetler,

Sarasota, Fla., Baptist Church, and Mary Kay Reber, Lombard, Ill., Lombard cong., by E. Joe and Emma Richards, Aug. 11, 1973.

Hottinger — Layman. — Joseph Hottinger, Broadway, Va., Zion cong., and Betty Jo Layman, Harrisonburg, Va., Harrisonburg cong., by Samuel Janzen, July 14, 1973.

Landis — Rittenhouse. — Daniel Landis, Souderton, Pa., Franconia cong., and Eunice Rittenhouse, Lansdale, Pa., Line Lexington cong., by Harvey W. Bauman, Aug. 18, 1973.

Mast — Snavelly. — Charles W. Mast, Alden, N.Y., Alden cong., and Martha S. Snavelly, Manheim, Pa., Manheim cong., by H. Howard Witmer, Aug. 11, 1973.

Schrock — Bomberger. — David E. Schrock, Goshen, Ind., Community Mennonite cong., and Susan Bomberger, New Holland, Pa., New Holland cong., by Frank E. Shirk, Aug. 18, 1973.

Snyder — Bales. — John Robert Snyder, Woodland cong., Basye, Va., and Wilma Dean Bales, Church of God, Anderson, Ind., by Richard Woodsome and Ralph Ziegler, Aug. 4, 1973.

Sommers — Rice. — Arley J. Sommers, Cardington, Ohio, Stoner Heights cong., and Candace Rice, North Canton, Ohio, Brethren Church, by Elvin J. Sommers, father of the groom, July 21, 1973.

Stauffer — Swartzentruber. — John M. Stauffer, Harrisonburg, Va., Charlottetown cong., and Velma Swartzentruber, Winesburg, Ohio, Walnut Creek cong., by J. Mark Stauffer, July 28, 1973.

Stuckey — Rupp. — Robert Stuckey, West Unity, Ohio, and Emmy Rupp, Waldron, Mich., Salem cong., by Earl Stuckey, June 30, 1973.

Wagner — Jost. — Gene Stephen Wagner, Brethren Church, Harrisonburg, Va., and Helen Diane Jost, Harrisonburg, Va., Harrisonburg cong., by Earl Mitchell, June 16, 1973.

Weaver — Miller. — Kenneth Weaver and Kathy Miller, both from Harrisonburg, Va., Harrisonburg cong., by Samuel Janzen, May 26, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Albrecht, Mollie Mae, daughter of Joseph C. and Elizabeth (Eigsti) Schrock, was born in Waldo Twp., Ill., May 20, 1896; died of a heart attack at Gridley, Ill., Aug. 3, 1973; aged 77 y. 2 m. 14 d. On Feb. 4, 1925, she was married to Alvin L. Albrecht, who preceded her in death on June 15, 1952. Surviving are 3 sons (Marion, Jerome, and Gaylord), 3 daughters (Mrs. Naomi Kauffman, Mrs. Elizabeth Eberle, and Mrs. Bernadine Yoder), 16 grandchildren, and 2 brothers (Elmer and Vernon). She was a member of the Waldo Mennonite Church, where funeral services were held on Aug. 6, in charge of Edwin J. Stalter; interment in the Waldo Cemetery.

Avery, Marie, daughter of William and Florence Kollen, was born in Alpena Co., Mich., Feb. 16, 1915; died at the Alpena Hospital, July 25, 1973; aged 58 y. 5 m. 9 d. On Feb. 25, 1933, she was married to Orville Avery, who survives. Also surviving are 3 daughters (Lucille — Mrs. Carl Kreft, Gertrude — Mrs. Martin Schleben, and Beatrice — Mrs. Merlin Grulke), 3 sons (Orville William, Edward, and Gary), 2 brothers (Herman and Harold), and one sister (Margaret — Mrs. Ray Dougherty). Two children died in infancy. She was a member of the Wellington Mennonite Church. Funeral services were held at the Bannan Funeral Home on July 28; interment in the Long Rapids Cemetery.

Boese, Albert, son of Jacob and Mary (Roth) Boese, was born near Wayland, Iowa, Mar. 1, 1898; died at his home, Aug. 4, 1973; aged 75 y. 5 m. 3 d. On Feb. 2, 1921, he was married

to Anna Staffen, who survives. Also surviving are 2 daughters (Alberta — Mrs. Orval Miller and Carol — Mrs. Dale Garrett), one son (Arley), 11 grandchildren, and 5 great-grandchildren. He was preceded in death by 5 sisters and one brother. He was a member of the Sugar Creek Mennonite Church, where funeral services were held on Aug. 6, in charge of Orle L. Roth and Vernon Gerig; interment in the Sugar Creek Cemetery.

Eck, Wilma Pearl, daughter of Mr. and Mrs. Delos F. Yoder, was born at Harper, Kan., July 30, 1914; died of a cerebral hemorrhage at the Harper Hospital on June 30, 1973; aged 58 y. 11 m. On July 30, 1944, she was married to Ormand Eck, who preceded her in death in 1955. Surviving are her father, one daughter (Diane — Mrs. David Donnelly), 2 sons (David and Darrell), 3 brothers (Ivan, Chester, and Carl), and 3 sisters (Ethel Yoder, Flossie — Mrs. George Fosnight, and Dorothy — Mrs. Willian Schantz). She was a member of the Pleasant Valley Mennonite Church, where funeral services were held on July 2, in charge of Robert O. Zehr; interment in the Pleasant Valley Cemetery.

Good, Ella K., daughter of Isaac H. and Mira (Kauffman) Shenk, was born in Lancaster, Pa., Dec. 31, 1895; died at Lancaster, Pa., Aug. 7, 1973; aged 77 y. 7 m. 7 d. She was married to Noah G. Good, who survives. Also surviving are 3 daughters (Mrs. Lois Stockheim, Doris — Mrs. James R. Bomberger, and Ruth — Mrs. Fred L. Denlinger), one son (Milton S.), 14 grandchildren, and one sister (Lizzie — Mrs. John Garber). She was a member of the Ephrata Mennonite Church, where funeral services were held on Aug. 10, in charge of Wilbert Lind and J. Elvin Martin; interment in Mellinger Mennonite Cemetery.

Guengerich, Menno S., son of Samuel D. and Barbara (Beachy) Guengerich, was born at Wellman, Iowa, May 20, 1879; died of a heart attack at Salmon Arm, B.C., Aug. 5, 1973; aged 94 y. 2 m. 16 d. On Jan. 28, 1904, he was married to Mary Burkholder, who survives. Also surviving are 3 sons (Harvey, Daniel, and Albert), 4 daughters (Mrs. Verna Brietzke, Erma — Mrs. Maynard Stauffer, Ruth, and Mary), 16 grandchildren, 29 great-grandchildren, and one sister (Mrs. Suzie Kuhns). He was preceded in death by 2 daughters (Barbara, and Emma — Mrs. William Bolten). He was a member of the Mount View Mennonite Church. Funeral services were held at High River, Alta., Aug. 9, in charge of Harold Boettger, Charles Ramer, and Ron Kaechele; interment in the Mount View Mennonite Church Cemetery, Aldersyde, Alta.

Hartzler, Barbara, daughter of Joseph and Anna (Rich) Oesch, was born on Dec. 2, 1890; died at the A.B.C. Rest Home, Harrisonville, Mo., Aug. 7, 1973; aged 82 y. 8 m. 5 d. On Jan. 4, 1912, she was married to Amandus D. Hartzler, who survives. Also surviving are 4 sons (Grover, Ralph, Robert, and A. David) and 7 grandchildren. She was a member of the Sycamore Grove Mennonite Church, where funeral services were held on Aug. 9, in charge of Kenneth Steckly; interment in Clear Fork Cemetery, Garden City, Mo.

Martin, Menno, son of Tobias and Amanda (Eby) Martin, was born in Waterloo Co., Ont., Apr. 6, 1898; died at St. Joseph's Hospital, London, Ont., Aug. 6, 1973; aged 75 y. 4 m. On Dec. 21, 1920, he was married to Lovina Steckle, who preceded him in death on Oct. 8, 1972. Surviving are 4 sons (Albert, Harvey, Irvin, and Melvin), 3 daughters (Velina — Mrs. William Oesch, Alma, and Louella — Mrs. John Zandwyk), 25 grandchildren, 3 great-grandchildren, and one brother (Simeon). One daughter (Emma) preceded him in death. He was a member of the Zurich Mennonite Church, where funeral services were held on Aug. 8, in charge of Merlin Bender and Clayton Kuepfer; interment in the Zurich Mennonite Cemetery.

Musselman, Verda M., daughter of Samuel F. and Sallie W. Musselman, was born in Bucks Co., Pa., Sept. 5, 1894; died of a heart condition at the Eastern Mennonite Home, Souderton, Pa., Aug. 12, 1973; aged 78 y. 11 m. 7 d. She was a member of the Blooming Glen Mennonite Church. Funeral services were held at the Eastern Mennonite Home on Aug. 15, in charge of Marvin Anders and David F. Derstine, Jr.; interment in the Blooming Glen Mennonite Cemetery.

Rensberger, Ervin Leroy, son of Lewis and Rebecca (Akers) Rensberger, was born at Milford, Neb., Mar. 7, 1881; died at Pleasantview, Kalona, Iowa, July 30, 1973; aged 92 y. 4 m. 23 d. On Dec. 16, 1906, he was married to Mamie Yoder, who preceded him in death in November 1965. Surviving are 3 daughters (Dorothy — Mrs. Amelius Eash, Ruth — Mrs. Isaiah Litwiller, and Virginia — Mrs. Merton Roth), 3 sons (Jacob, Myron, and Leonard), 21 grandchildren, and 30 great-grandchildren. He was preceded in death by a son (Lloyd, in 1964), 12 brothers and sisters, and 2 grandsons. He was a member of the West Union Mennonite Church, where funeral services were held on Aug. 2, in charge of Emery Hochstetler; interment in the church cemetery.

Risser, Emma Barbara, daughter of Samuel and Anna King, was born in Larned, Kan., Dec. 28, 1885; died at the Bethel Hospital, Newton, Kan., Aug. 2, 1973; aged 87 y. 7 m. 5 d. She was married to Ephraim E. Risser, who preceded her in death on May 23, 1957. Surviving are one son (Eldon M.), one stepdaughter (Margaret — Mrs. Robert Thaxton), 5 grandchildren, 2 sisters (Mrs. Grace Shellenberger and Mrs. Bessie Yoder), and 4 brothers (Elmer, Alvin, Sam, and Chauncey King). She was a member of the Whitestone Mennonite Church, where funeral services were held on Aug. 4, in charge of Jerry Weaver and Earl Buckwalter; interment in the East Lawn Cemetery.

Rohrer, Mary O., daughter of Phares and Fanny (Ober) Rohrer, was born in Rapho Twp., Pa., died at the Lancaster General Hospital, Lancaster, Pa., July 31, 1973; aged 75 y. Surviving is one daughter (Edith — Mrs. Roy J. Herr), and 2 brothers (Oscar O. and Paul O. Rohrer). She was a member of Kauffman Mennonite Church, where funeral services were held on Aug. 1, in charge of Clarence Stauffer and Hiram Nissley; interment in Hernley's Cemetery.

Yoder, Orpha Ruth, daughter of Lafayette and Anna (Detwiler) Johnston, was born near Cherry Box, Mo., Feb. 27, 1904; died of cancer at the Memorial Hospital, McPherson, Kan., Aug. 4, 1973; aged 69 y. 5 m. 7 d. On Oct. 27, 1923, she was married to Lawrence J. Yoder, who survives. Also surviving are one daughter (Vesta — Mrs. Robert Giltner), 2 sons (Gene and Dale), 10 grandchildren, one brother (John), and one sister (Alma Harder). She was a member of the West Liberty Mennonite Church, where funeral services were held on Aug. 6, in charge of Ed Birkey; interment in the West Liberty Cemetery.

Cover photo and pp. 665 and 667 by Jim Bishop

calendar

Rocky Mountain Fall Conference, Greeley, Colo., Sept. 5-7.

Washington-Franklin (South) Conference, Reiff Church, Hagerstown, Md., Sept. 13.

Lancaster Mennonite Conference at Mellinger Church, Lancaster, Pa., Sept. 20.

Mennonite Secondary Teachers' Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Oct. 4-7.

Franconia Conference Assembly, Franconia Meeting-house, Franconia, Pa., Oct. 6.

Journal Sees Nixon as "Evil"

The joint social action magazine of two Protestant denominations said that President Richard Nixon is "evil" and should be removed from office.

"The name of the evil now coming to light in our nation is not 'Watergate' but 'Richard Nixon,'" said an editorial in the July issue of *engage/social action*, published by agencies of the United Methodist Church and the United Church of Christ.

"Evil" was defined in the current national situation as "action that is intentionally contrary to the best interests of the American people."

The editorial said the President should resign or be impeached.

The magazine said it would do no good to expose or convict any number of high government officials in the Watergate scandal because "so long as the President remains in office, so long will the evil pervade the national government."

White House Enemies Include 3 Leading Churchmen

Dr. Eugene Carson Blake led one of the three "Dean lists" of White House "enemies" and "opponents."

"I am very glad to be on that list, considering some of the other names," the United Presbyterian clergyman said in response to the publication of the lists supplied by John W. Dean III, former counsel to President Nixon, to the Senate panel investigating the Watergate scandal.

"I feel highly honored to be listed among so many outstanding Americans and organizations," said Rev. Ralph David Abernathy, president of the Southern Christian Leadership Conference (SCLC), who appeared on a "master" roll of "political opponents" of the White House.

Another clergyman on the "master" list was Father Robert Drinan, a Congressman from Massachusetts. The Jesuit could not be reached on June 27 for comment.

All black members of the House of Representatives were listed.

"Disaster Network" Proposed

A "Brethren disaster network" was proposed as a means of strengthening the emergency-response capability of the 180,000-member Church of the Brethren.

Delegates to the church's annual conference approved a set of priority guidelines that broaden the concept of Brethren Service to include participation on local levels in efforts to meet human need,

work for peace, and further social justice.

The "Brethren disaster network" was not outlined in detail, but it would utilize both denominational and ecumenical approaches.

Hits Government's Promotion of Methadone

The United States government has "surpassed the organized international crime syndicates as the biggest dope pusher in America as a result of its aggressive promotion of methadone without adequate controls," a Congressman has charged.

Rep. Charles B. Rangel (D-N.Y.) said the government's Bureau of Narcotics and Dangerous Drugs has released figures showing that "methadone has passed heroin as the top cause of narcotics incidents.

"In New York City, methadone overdose deaths are fast on their way to outnumbering deaths caused by heroin," he said, and throughout the country there is an "alarming increase" of those addicted to methadone outside of treatment programs.

Rep. Rangel noted that when heroin was the "No. 1 problem drug, the government laid part of the blame for the heroin addiction plague on the impossibility of controlling the international traffic in heroin.

"Where methadone is concerned, there is only one source to blame—the Nixon Administration and the executive agencies charged with controlling this drug's production, distribution, use, and misuse," Mr. Rangel charged.

Educator Challenges Seminaries

A Presbyterian college president has challenged United Presbyterian seminaries to decide whether they are responsible to the church or to the secular world.

Dr. Charles S. MacKenzie, president of Grove City (Pa.) College, discussed the problems of the seven United Presbyterian seminaries in an address to the first national convention of the Presbyterian Lay Committee, held on the campus of his college.

"If the seminaries are in trouble today," he warned, "our denomination will be in deeper trouble tomorrow, for the seminaries are the womb from which come the leaders of our church."

According to Dr. MacKenzie, United Presbyterian seminaries are facing a crisis of loyalty today. "Our seminaries must face up to whom they are responsible—to the church or to the secular world," he declared.

Describing what he termed the seminaries' "crisis of identity and purpose," the college president said that the focus in some United Presbyterian seminaries "increasingly has been on changing social structures rather than on changing the hearts of men."

One reason for this change, Dr. MacKenzie suggested, is "the fact that so many of our seminary professors have had so little experience as pastors of congregations."

Animals for Tribe

Heifer Project International has a truckload of cattle, sheep, swine, and rabbits en route today (May 11) to the Kickapoo Indian tribe in Oklahoma. The animals had been assembled for shipment on Fourche River Ranch, the HPI collection and distribution center near Perryville, Ark.

Wingfield Martin and Roland Rummel of Little Rock, donors to the project, delivered the registration papers on their animals to James Wahpepah, President of the Board of Native American Training and Educational Farms, which is establishing and operating an educational farm on Indian-owned land two miles north of McLoud, Okla., in Pottawatomie County. The HPI gift animals will provide the seed stock for the project. Several other groups are also giving aid.

To Stress Faith, Not Piety

Christians need "faith," not "piety," Dr. Oswald C. J. Hoffmann told the 52nd convention of International Christian Endeavor Society.

The famed preacher, heard on the *International Lutheran Hour* since 1955, warned that some persons today are putting faith in the wrong things.

"Nobody is saved by faith in the church; it must be by faith in God," he said.

Also addressing delegates was Rev. James W. DiRaddo, head of the Manhattan Christian Youth Service and the Christian Counseling Center and Psychotherapy Center in New York.

Mr. DiRaddo raised questions about the effectiveness of some of the groups using the name "Jesus People." He said there are perils in store for youths "who become spiritual giants of the Bible overnight, for they will be tossed about by every wind that blows.

"The pooling of ignorance makes people vulnerable to all kinds of heresy," he added.

In a dialogue session, Mr. DiRaddo warned that "a full heart and an empty head bring fanaticism and a full head and an empty heart makes a cynic."

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Challenge to Competence

None of us like to be challenged at the place where we think we have at least some competence. An editor, for example, if he is worth his salt, seeks to be honest, fair, and objective. To be challenged at these points requires real grace to remain graceful. Yet to be challenged at these points can be part of the discipline needed to help one in honesty, fairness, and objectivity. He can be blessed or blighted by the criticism he receives. It depends on how he receives them.

Or take a preacher. Perhaps there is no other person who is checked on or challenged so often and at so many points. He attends church meetings, seminars, and all kinds of assemblies and discussions where experts in theology, science, psychology, business, finance, and you name it, challenge his presuppositions and performance. He receives loads of suggestions as to how he is irrelevant or how he ought to work in contrast to what he is doing. And the preacher can feel threatened even to the point of giving up. He can become frustrated or settle for routine. On the other hand he can find his critics the "watchmen of his soul," and receive good help if he is not too easily threatened by his critics.

Take the educator or teacher. How easy it is here also for one trained in the area of education to feel threatened by any word of criticism, especially from one of lesser training. Voices which challenge the status quo stance of patterns and programs in education are many times unwelcome and repulsed. And often the greater the need for new ideas the more they are reacted against. New ideas or criticism are a threat to competence. Yet, of all professional groups, educators should be most open to new ideas.

So also theologians are helped in keeping a proper perspective of heaven and earth if they do not pose as God Himself but allow themselves to be challenged by those whose practical experience in Christian living helps a great deal in testing theological theory. But theologians, like any other persons in any other field of competence, can be helped or hindered by willingness to accept and deal honestly with criticism rather than getting uptight when their ideas are challenged especially by one not trained in theology as they are.

Now for a final example, keeping in mind that we do

not like to be challenged at the point we think we are successful. Whenever Matthew 5 is dealt with in depth with any group of financially successful businessmen, there is real reaction on the part of some. Jesus here, however you take His words, has some striking things to say about money, its accumulation, and use. And when Christ's words are pressed to the practical, there is usually reaction or rationalization rather than honesty in trying to take Jesus' words seriously.

As the editor needs to be challenged at his most vulnerable points, as the preacher must be challenged at his most subtle pitfalls, as the teacher and theologian must be challenged at the point where he loses sense with reality, so the successful businessman must be challenged where he is most vulnerable. And that is in his accumulation and use of material things. As with the others, he can be kept from some of the most subtle dangers which all Scripture warns against if he remains open rather than becoming defensive for himself or derogatory of the messenger.

All of us need to be challenged most at the very point where we are most successful. Thank God He uses people to do this. Otherwise we'll go astray and be lost. Perhaps we are nigh lost already when we resent our critic, when we become defensive, or react adversely if someone challenges us in our area of competence. — D.

Owning and Arms

"Your way of living without owning anything," the bishop of Assisi said to Francis, "seems to me very harsh and difficult."

"My Lord," Francis answered, "if we possessed property, we should need arms to defend it."

Striking thing is there were always arms to protect property owners and bishops to defend them while the unpossessing experience unending harshness and difficulties. Yet today we remember the bearded, barefoot St. Francis who had nothing of this world's possessions while those who hoarded are long ago forgotten. — D.



GOSPEL HERALD

September 11, 1973



What Brings People to Church?

by Donald Kauffman

America, today, is in the midst of an unusual church attendance paradox. While statistics tell us church attendance as a whole in America is declining, there is at the same time a tremendous upsurge in attendance in certain types of churches. What are the factors that are drawing persons to attend certain churches and conversely, what are the factors that seem to contribute to an apathetic decline in worship attendance at other churches?

Perhaps because no one likes to dwell on failure, there is a shortage of detailed analytical material available on why a church begins to lose its members. However, there is a story in statistics. A Gallup poll in 1968 indicated fifty million Americans, or 43 percent of the American public, attended church on Sunday. This indicates a 2 percent drop from 1967. Peak church attendance was reached in 1958 at 49 percent. Thus, over a 10-year period the nation as a whole experienced a 6 percent decrease in attendance. The poll further indicated that in 1968, 65 percent of those attending church were Catholics, while 38 percent were Protestant. Significantly, in the last ten years Catholic attendance has declined 9 percent while Protestant attendance has declined only 5 percent.¹

Is the problem a mass atheism or unbelief? A different Gallup poll in 1968 would hardly indicate that. Statistics show us that 98 percent of the American population believes in God, 73 percent believe in life after death, 65 percent believe in the existence of hell, and 67 percent believe in the existence of the devil.²

What then is responsible for this continuing decline in

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American churchgoing? The answer appears to lie in a combination of factors. The factors that appear to stifle church growth include formal, liturgical worship; a liberal theology; little effort in evangelism; an insensitive attitude toward spiritual things; and irrelevant preaching.

Preaching that does not meet people's needs nor expound God's Word is one of the most critical factors. A genuine concern has erupted within the Catholic Church over the exodus from the church, much of which is due to irrelevant preaching.

Edward P. Echlin writes,

This widespread dissatisfaction indicts sermons that mediate the Word in neo-scholastic, textbook, juridical, and catechism categories. God's people yearn to experience informed preaching, solidly founded on God's revelation in Christ, which proclaims the gospel in language and concepts appropriate for the modern, changing, historical age in which Catholics seek salvation and reconciliation.³

Church hierarchy and ecclesiastical structure are also becoming a stumbling block to laymen in established, formal churches. Because the leaders of these churches are highly trained in Scripture, theology, and tradition, there is a common feeling in the leadership that there is little the average layman can contribute that is of significant value. Such an attitude becomes highly detrimental to the church in an age where the common layman is crying to be heard.

A Catholic writer says, "We have learned from long experience that it is a rare bishop who will ever listen to a layman, and thus we expect our voices will often fall on deaf ears."⁴ Once again the result will be a migration from the fold when one feels he can no longer contribute to the life of the church.

What then is causing certain churches to grow rapidly? The facts tell us the growing churches are conservative in theology, evangelistic in nature, sensitive to the Holy Spirit, and projecting Christ as the answer to modern living. These facts can be substantiated by actual situations.

Reverend Lloyd Tomer of Benton, Illinois, was pastoring a small church averaging twenty-six in attendance. Slowly it grew to 120. Discouraged but determined, he attended a seminar on church growth. He returned glowing with confidence and enthusiasm. He began buying Sunday school buses, he bought thirty minutes of radio time daily and numerous sixty-second TV slots, and they acquired suffi-

cient printing equipment so the entire area could receive the church newsletter and publications.

Today, less than two years later, they now average 585 in Sunday school and envision having 5,000 in attendance in the foreseeable future. Reverend Tomer says, "The big shots in our church are the bus workers who averaged over 300 visits per week last year. The whole church is organized for soul-winning." He maintains, "This is not a committee-bound church," and summarizes their success, in these words, "The growth began because of a compassion to win the area to Christ."⁵

Charles E. Blair, in the preface to his book *The Silent Thousands Suddenly Speak*, says, "I knew my congregation had real concerns on their hearts, that's why they were coming to church, looking for answers to their problems." The church, however, wasn't growing and he wondered if he was preaching to their needs.

Suddenly, one day the obvious hit him; why not ask the people what they want to know concerning spiritual things. He compiled a questionnaire and mailed it not only to his congregation, but to thousands within the community. He tabulated and categorized the results and began preaching to the real concerns of people. It brought tremendous growth and revival to the church.

Another pastor was being pushed and questioned by some of his "turned on" youth. "Why can't we have more life in our services? What if the Holy Spirit's agenda is not the same as yours?"

Finally, with much prayer, desire yet hesitation, this pastor overthrew the old order of service and allowed it to become more spontaneous. He began to allow members to participate in leading worship, he gave God sufficient opportunity to take things in His own hands. The results were: the Holy Spirit was liberated in their fellowship, interest and attendance increased, and the ratio of young to old became the highest in the area.⁶

Elmer Towns, in an article, "Big Churches?" identifies some of the characteristic features of growing and large churches. He says they will have various services besides preaching and

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John M. Drescher, Editor

David E. Hostetler, News Editor

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

Donald Kauffman is from Goshen, Indiana.

teaching, such as, counseling services, recreation, foreign language Sunday school classes, day care centers, homes for unwed mothers, halfway homes, drug centers, suicide prevention centers, Christian schools, printing ministries, financial counseling, and social activities for single adults.

"The growing and large church, centers its efforts in evangelistic outreach," Towns says, and cites Highland Park Baptist Church in Chattanooga, Tennessee, as an example. He says of this church, which has 4,935 in weekly attendance, "soul-winning is its main purpose for existence."⁷

"Almost the whole of Christendom has now been caught up short by the unmistakable reemergence of a basic human desire and need to 'respond to the Eternal,'" says Harold Lindsell.⁸ Perhaps this is a sociological factor. In an age of tension, frenzy, anxiety, and uncertainty people are once more looking for a "solid rock" on which to cling. They are finding this "rock" in the Eternal God.


Because the "growing church" is usually more spontaneous, people are given opportunity to contribute to worship, to say what's on their heart. Just what kind of people are these that are attending and speaking up? In the not too distant past, the informal churches were the "poor Pentecostals" and the formal churches "upper-middle class" established churches. The growing church today exhibits a wide range of economic prosperity. This range usually extends from the successful executive to the colored laborer.

The "growing church" also represents a wide range of tolerance in personal doctrinal convictions and theology.

It is no longer uncommon to meet Baptists, Lutherans, Catholics, and Mennonites at a church service where the main concern is personal love and devotion to Jesus and an emphasis on spreading His gospel.

Once again because the "growing church" is more spontaneous and exhibits a greater freedom in worship, there is little doubt that the personal charisma of the leader is also of some effect. In the liturgical church, there is no place for the "personality" of the leader. His purpose is functional not inspirational for the most part.

Therefore, if a leader is a gifted orator, has singing ability, has a sense of humor, combined with being a dedicated inspirational figure, it no doubt adds to the success of the church also.

It is readily seen numerous factors enter into the question, what makes churches grow and decline? However, in a general summarization, the facts tell us people want their needs spoken to, they want to be heard, they want to experience God in a deeper more meaningful way, and God must be allowed to work and move in worship as well as in the people's lives. 

1. "Church Attendance Trends," *Christianity Today*, XLII (January 17, 1969), p. 38.
2. "U.S. Leads Piety Race But Churchgoing Declines," *Christian Century*, LXXXVI (January 15, 1969), p. 72.
3. "Crisis in Preaching," *Commonweal*, XCIV, 18 (August 20, 1971), p. 423.
4. "The Bishops in Detroit," *Commonweal*, XCIV, 11 (May 21, 1971), p. 252.
5. Bob Hill, "Church in a Theater Sets Goals," *Christian Life*, XXXIV (February 1973), pp. 64, 65.
6. "Let's Put Life in the Church Services," *Christianity Today* (March 26, 1971), p. 22.
7. Elmer Towns, "Big Churches?" *Christianity Today* (November 5, 1971), p. 6.
8. Harold Lindsell, "A Renaissance of Worship," *Christianity Today* (February 2, 1973), p. 24.

Is the Anabaptist Vision a Myth?

by Bernard Bowman

Is the Anabaptist vision a myth? I would propose that the vision is not the myth, but the myth comes through the process of transmitting that vision into a heritage — that which we so proudly refer to as our Anabaptist heritage. But to understand this, first we must define the terms used in a more precise way. I am thinking of "vision" as unusual discernment or foresight and, if it's not stretching the definition too far, of Anabaptist vision as not so much the process of discernment as that which was discerned by the Anabaptists — namely the ideas of voluntary discipleship, a community of believers, and a theory and practice of love and nonresistance as the only possible stance of the true Christian believer.

A "myth," as defined here, is a traditional story of os-

tensibly historical events that serve to unfold part of the world view of a people or explain a practice or belief. And "heritage" is something transmitted by or acquired from a predecessor.

A vision is not something that can be passed on but must instead be grasped or seen afresh by each new adherer. However, if a vision has any meaning, then the natural inclination is to attempt to transfer it to others, especially your children. The simplest way to do this is to make it into something transmittable — namely a heritage. Then this heritage can be passed on and used to explain a world view or beliefs and practices. Of course the obvious danger is that the heritage is maintained but the vision is lost and the heritage, either in its forms or some other way, becomes the idol in itself.

But it is only when the vision itself is grasped by each new generation, growing out of and relevant to its own situation, that it can influence the life of the visioner at the

Bernard Bowman and wife serve as host and hostess at the International Guest House in Washington, D.C. He wrote this article last year while a student at Eastern Mennonite College, Harrisonburg, Virginia.

level of the spirit, and only when the spirit is affected can there be a real understanding and joyful, voluntary acceptance and exhibit, either externally or internally, of the meaning of that vision. The attempt to make the vision into an inheritable package that can be passed on to posterity as a formula for life leads to the worst kind of religiosity or pietism which may very well bend and mold the will to adherence to the prescribed forms but it never really reaches the core of the problem — the spirit. This, as I see it, has been a major problem in the Mennonite Church. Our heritage has become the myth by which we justify our existence and the vision has become, at times, a “luxury” possessed by only a few “elite” while the majority know it only as a myth.

But what causes the degeneration of a vision into a heritage, other than the obvious difficulty of transmitting a vision? The publication of a book like the *Martyrs Mirror*, even though maybe not inherently tending in that direction, still did, I believe, lend itself to this process of

degeneration. Also any adoption of permanent outward forms of an inner vision, in spite of the necessity and perhaps even natural outgrowth of outward forms from an inner vision, can lend itself to that trend.

Then how can we make the vision meaningful today? I think the first necessity is a good historical consciousness. That includes knowing, not only the ideals of the vision itself, but also the situation out of which it arose and the way it has been conceived and how it has related to the world in generations since the original founders. Besides this we must know and understand present world situations and somehow come to at least a partial idea of what these ideals of the Anabaptist vision mean in this environment. But perhaps more important than either of these is the personal factor. A person can have all the intellectual knowledge about the vision, but if he does not personally accept or grasp the vision as being a vital element in his own faith and life, then it is meaningless and any amount of heritage or myth worship is ludicrous. ☞

Try Praise

by Ella May Miller

One of my college professors, years ago, challenged his students to start the day right. He said, “Get out of bed with a jump. Walk up to the mirror and smile. Then say to yourself, ‘Good morning! It’s a good day!’”

He believed with such an optimistic beginning, no matter what happens, it will be a good day.

Such advice is good for us homemakers, isn’t it?

Optimism

The optimistic homemaker is jubilant, joyful and thankful. She is not free from difficulties. From heartaches. From sorrow. From problems.

She isn’t a victim of circumstances.

She just turns them into opportunities.

She is glad that “thorn bushes have raspberries.” A pessimist is one who’s disgusted because the raspberry bushes have thorns.

She remembers happy occasions.

She focuses on rewarding experiences.

She enjoys the small things that make her day.

She has a joy within!

A homemaker, Helen Reimer Bergmann, from Ontario, Canada, has captured this spirit in her verse:

Morning Interlude

Some things
I wish
Could be captured
Forever!
My happy boy
Five years old
Sitting beside me —
Talking to himself.
Playing with a book,
a kitty purse,
a long wooden block,
and some Kleenexes!
Smiling
He looks at me
and says:
I want to kiss you,
Mommy.
On my cheek
He plants a kiss
For the tenth time
This morning!
I kiss him back
On his cheek so soft.
His blue eyes twinkle,
His broad smile shows

Ella May Miller, Harrisonburg, Virginia, is the speaker of the *Heart to Heart* radio broadcast. This message was presented on *Heart to Heart* and is available from the Mennonite Hour, Harrisonburg, Virginia.

His lovely teeth.
Then on he plays —
Secure in his mother's love.
And God's love
Is all around us.

You see, Helen has captured joy from ordinary mother-child happenings. This joy affects her attitudes toward herself, her family.

The optimistic homemaker remembers the good things her husband and children do. She expresses her joy, gratitude, and praise.

Praise Is Important

Praise is so important in family living. It's magic! It's gratifying to the one receiving it. But it's more than that. It's the source of fresh energy. According to Dr. Henry H. Goddard, it can be measured in the laboratory. At the Vineland Training School he used the instrument, ergograph, which is used to measure fatigue.

When an assistant said to a tired child, at the instrument, "You're doing fine, John," the boy's energy curve soared. Discouragement and faultfinding had a measurable opposite effect.

Ruth Learns to Praise

Ruth Hayward was worried. Her daughter Wendy had to change teachers. She had such a good teacher! Always careful to note Wendy's weak points on her reports. At home they, as parents, were working hard to correct these weaknesses.

But the first day Wendy came home with a new glow on her face. She was glad for her new teacher, who told her she was very good in cursive writing. Wendy admitted she wasn't scared, because, "Everyone said she would find something good about all of us."

When Wendy brought home her next report card, Ruth praised her for improving. Later Wendy cleaned her room. When she was ready for bed, she thanked God for many of the day's experiences. Then she hugged her mother, saying, "And I really do thank God for giving me you. You are a good mother."

Ruth responded with tears in her eyes, "You are a good girl. Your room looks so nice."

Wendy admitted, "I've been leaving it messy. But I decided to surprise you tonight before you scolded me. I hoped you'd notice it."

Builds Self-Image

Sometime later, at a PTA meeting, Ruth expressed appreciation to the teacher for her approach to the pupils and questioned, "Don't we have to point out a child's errors?"

To this the teacher responded, "Life does have to have lessons in order to have improvement. But in nearly every situation involving a child and his or her efforts,

either in the home or school, there is *something* praiseworthy. Then while you are praising, you can encourage in a weak spot, without harassment."¹

Wendy's improvement that year taught Ruth many things about the value of praise as a positive approach to life. Also as an effective way of discipline.

Ruth discovered that each day there are many opportunities for praise. Even in the smallest things. To simply say: "Your hair looks nice this morning," or, "That was a good homework paper," or, "Thank you for holding the door for me," has wonderful effects on a child's need for self-esteem.

"But to have faults constantly noted, tears down a child to the point sometimes where it seems there is no need to try to be better. When the simplest deeds (even to having clean fingernails) are commended, one takes a positive step upward toward self-reliance and maturity."²

Such children grow up with poor self-images. They have heard mostly negative things. They believe they're usually wrong. So, they aren't emotionally able to face life adequately.

Praise Helps Marriage

In all our relationships, praise is so important. This includes the marriage relationship. It means so much to a wife, a husband, to know he, she, is appreciated! As the great Harvard psychologist, William James, said, "The deepest principle of human nature is the craving to be appreciated."

An elderly judge tells of a couple, married fifteen years, whom he attempted to reconcile. But the wife insisted she wanted a divorce.

The judge asked, "Why?"

She responded, "All these years I've kept house, cooked meals, mended clothes, cared for the children. . . ."

The judge interrupted, "He finds fault with what you do?"

She promptly replied, "No, it's not that. But in all these years never once has he said, 'You've done a good job.'"

These words are so simple to say, yet so often left unsaid! And we're so guilty, aren't we, of just taking each other for granted!

Praise Changes Persons

A *Heart to Heart* listener says she had never heard praise in her home.

She resolved to be different, but found it impossible to express feelings of appreciation to her husband.

One day, in desperation, she asked God to help her. He gave her this idea: to begin repeating to herself such expressions as, "Thank you for being so kind to me" . . .

"I appreciate the way you provide for us" . . . "Thank you for helping with the children."

It wasn't long until she could sincerely express praise at the moment of action.

Her husband, in turn, began expressing his appreciation.

Optimism Toward Nation

This spirit of optimism and praise should reach beyond the home — even to our attitudes concerning our nation. I'll be the first to admit our nation isn't perfect. Simply because people are imperfect. There's much to be desired. But let's look through the eyes of an optimist:

Charles L. Gould says, "The vast majority of our people — regardless of race, creed, color, or economic status — are respectable, reasonable, responsible citizens.

"Last year, for example:

"More than 196,000,000 of our people were not arrested.

"More than 89,000,000 married persons did not file for divorce.

"More than 115,000,000 individuals maintained a formal affiliation with some religious group.

"More than 75,000,000 citizens, and corporations, paid more than \$160 billion in income taxes.

"More than 49,000,000 students did not riot or petition to destroy our system.

"More than 4,000,000 teachers, preachers, and professors did not strike or participate in riotous demonstrations. . .

"Never before in history has a people accomplished so much, given so much, and asked for so little.

"Society is far from perfect, but it is also . . . the

most enlightened, most unselfish, most compassionate in the world's history."³

Mr. Gould concludes by asking those who focus on the negative what they have done, or are doing, for the good in their loved ones, the nation, and the world.

God Loves Praise

No one can "cook up" a positive, optimistic approach. It is possible, however, with Jesus Christ's presence and power.

It's important to pray for our leaders. To pray for peace. Prayer is power, which moves God.

I also suggest you try praise. Praise God for the good in our country. Praise Him for the true, the honest, and pure, the beautiful. Praise Him for Jesus Christ. His love. His forgiveness. God loves your praise.

Try praise at home. At the job. Everyone loves to receive your praise. They need it.

Homemaker, if you feel down in the dumps, if you question that life is worth living, if you are fearful of the future, try praise!

1. *Family*, Summer, 1969, p. 11.

2. *Ibid.*

3. *Sunshine Magazine*, January 1972.

Church Circus

by Jane Miller

*We have put the ban
On a man
In the church.
We are duly grieved.
We are piously disturbed.
We are righteously incensed.*

. . . and the show goes on.

*Proper remarks,
Necessary comments,
Acceptable procedure
By each of us,
Which means you and I. Yes,
We know what to say*

. . . and the show goes on.

*After all,
If we were to stop
This churchiot
It would leave
People stranded.
And anyone knows*

. . . the show must go on.

*He's had his chance,
And God knows, we tried,
We prayed.
We are sorry.
But at least
We are clean.*

. . . and the show will go on.



Join us in planning ahead for Fall Missions Wee



This fall congregations will be encouraged to consider what it means to be a church in mission — for the next two years. Our church through its congregations needs to call members increasingly to discipleship. People are needed in many areas of mission.

Conference and churchwide mission personnel are talking — and acting to help communicate what church and missionaries are all about.

Materials this fall will share the thinking and doing of groups and individuals at work in various settings, sharing something of what's making us disciples today. Praise God for His mission through the church.

Ways to Be Involved Right Now

- Pray for workers you know overseas and at home, for Missions Week planners.
- Decide a special financial giving goal for the Missions Week offering.
- Consider how your congregation is or can be discipling today.
- Help others be ready.

November 4-11



**Mennonite
Board of Missions**

Self-Help Stores Open in Calgary and Clearbrook

Two more Mennonite Central Committee self-help stores have been opened in western Canada this summer, one in Calgary, Alta., and the other in Clearbrook, B.C.

The Clearbrook store, which is located in the former post office building on Clearbrook Road, has been named MCC Sales. Its official opening date was on July 21. During its first two weeks of operation sales amounted to \$1,200.

Mary Thiessen manages the store, and she has also been named director of the MCC (British Columbia) self-help program, which sells items made by persons in Haiti, India, Israel, Taiwan, Jordan, and several of Canada's native communities.

The MCC (Alberta) store is located at 1009 First St. S.E. It also opened for business in July. Jacob Retzlaff, secretary of the provincial MCC, has indicated that the store will be open throughout the workweek, except on Mondays.

Both stores are prepared to receive donations of good used clothing and other household items for sale.

The income from these stores is turned over to the Mennonite Central Committee for its worldwide relief and service program.

At the B.C. store opening, the provincial MCC's chairman, Siegfried Bartel, told the audience that it is much more practical to convert some contributed items into cash than to send them abroad. Vernon Reimer, executive director of MCC (British Columbia) expanded on this idea by noting that cash can be sent to an area of need much more quickly than material aid, it helps people in the emergency area to get work, it provides the stricken region with much-needed foreign exchange, and it enables MCC to purchase the type of clothing which is suitable to the area. Western-style clothing is not appreciated in many countries.

The stores in Calgary and Clearbrook are part of a network of outlets which has sprung up in western Canada as a result of MCC's de-emphasis on material aid. The first store was established in Altona, Man., in early 1972. Soon thereafter several other stores were opened in vari-

ous Manitoba communities and in Saskatchewan.

MCC spokesmen have indicated that despite the lessening demand for some material aid goods, especially clothing, they continue to need the following items: sheets, lightweight quilts, towels, school supply kits, sewing kits, health kits, and yard material.

Manitoba MCC Surpasses Its Aid Budget

With several months still to go in its fiscal year, Mennonite Central Committee (Manitoba) has already surpassed its 1973 budget for overseas relief and service. Its board of directors decided at its quarterly meeting last week to add an additional \$40,000 to its international program. Of this amount, \$5,000 was earmarked for the emergency relief program in drought-stricken sub-Sahara, Africa.

The Manitoba MCC's total contributions to overseas work now amount to \$173,000 for the year. Additionally, it coordinates and supports a growing number of projects in the province, including an expanding program for offenders.

Manitoba Mennonites, who number approximately 25,000 are also supplying 74 volunteers to the work of MCC.

Ontario Cast to Tell Story in South Bend

Amish Mennonites from Ontario, Canada, will set foot on the Morris Civic Auditorium stage in South Bend in early October to tell their story.

They will perform the original three-act historical pageant, *This Land Is Ours*, produced for the 1972, 150th anniversary celebration of the coming of Amish Mennonites to Ontario from Bavaria, Germany.

"Not only did children and young people of Amish and Mennonite heritage receive their best history lesson ever, but hundreds of outsiders also got their first best taste of what it is really all about with these plain people," said an editorial

writer of the production last year.

The pageant, written and produced by Urie A. Bender, a former resident of Elkhart, Ind., played before six sellout audiences at the Avon Theatre, Stratford, Ont., last October. Following repeat performances at Stratford on Sept. 28 and 29, the cast of 84 farmers, housewives, teenagers, and young children, principally from the Western Ontario Mennonite Conference, will travel to northern Indiana for performances at Morris Civic Auditorium on Oct. 6 and 7.

Three performances are planned — a matinee Saturday and Sunday at 2:30 p.m., and Sunday evening at 7:30 p.m. A Saturday evening performance could not be scheduled. For information write Amish Mennonite Pageant, c/o Arnold Roth, 19503 Kern Rd., South Bend, Ind. 46614.

Church Emerging in Central America

"I praise God for the emerging church," said Paul Landis, secretary of the Lancaster Mennonite Conference, on his return from a nine-week teaching mission trip to Central America. Landis spent June 10 to Aug. 14 visiting churches and mission points in Jamaica, Honduras, Guatemala, and Belize (formerly British Honduras). He was accompanied by his wife, Ann, and children, Michael and Marie, and also by another son, Steve, who joined the family in Honduras after participating in a chorus tour.

Landis identified several challenges facing the church in Central America.

"There exists a need for intercommunication among leaders of the churches with an Anabaptist heritage in the Caribbean-Central American area," he said. "Each emerging group has contacts with its North American constituency, but all of them lack contact and sharing with each other. Hopefully future sharing groups will help in this.

"There is also a definite need to have the church of Central America present a united and simultaneous witness to the governments of their countries about our position of love and nonresistance," added Landis.

Landis's itinerary included a two-week seminar for pastors and church leaders in Jamaica, with John R. Mumaw and Landis serving as resource persons. This was conducted by invitation of the Virginia Mennonite Board of Missions.

"I thank God for the fine group of young dedicated brothers and their wives who are taking seriously the call to the ministry and challenge of building the church in Jamaica," said Landis. "It was a real challenge to see them digging into

the Scriptures and wanting to discover the meanings and applications to the church today."

Missions Spark Commitment



Homer Kandel (left) and Alex Leonovich.

Radio knows no boundary, Alex Leonovich, overseas secretary for the Slavic Missionary Service (SMS), told the Farmertown (Ohio) Mennonite Church during a missions emphasis week, Aug. 5-12.

"Radio is able to penetrate and get into places where persons cannot go," Leonovich said, referring to the Russian language broadcast, *Voice of a Friend*. Speaker Vasil Magal is supported by both SMS and Mennonite Broadcasts, producer of the program.

There are more than 38,000,000 short-wave sets in the USSR, Leonovich said.

He noted that millions listen to short-wave broadcasts to find programs other than those released by the government-controlled press.

Speaking about his visit to Russia, he quoted the words of one brother, "When you return to your country, thank the people who are making the gospel broadcasts possible."

Other speakers during the week included Peter Deyneka, founder of the Slavic Gospel Association of Chicago; John Hostetler, missionary to South America; Henry Hershberger, missionary to Australia; and Jack Koziel, radio missionary to the Philippines.

The missions week emphasis preceded the congregation's annual faith-promise commitment to missions which climaxed on Sunday, Aug. 12.

Missions commitments for the following year are up from \$64,000 to \$80,000, a 25 percent increase, notes Homer Kandel, pastor of the congregation. The Farmertown congregation is sharing in the *Voice of a Friend* ministry.

Peace Spots Interest Church Group

The Mennonite TV spots on peace and nonresistance caught the attention of a number of Lutherans in Yakima, Wash., according to Ted Koontz, associate executive secretary of Mennonite Central Committee.

The Lutherans, who were questioning their denomination's stance on war, were looking for a peace curriculum for children. After seeing the spots, they contacted the Mennonite Brethren.

Since then, the Mennonite Brethren have sent Tim Epp, a first-year student at Mennonite Brethren Biblical Seminary, to work with the group and perhaps begin a congregation, according to Loyal Martin, executive secretary for the Mennonite Brethren churches in the U.S. The group is currently meeting in the YMCA building in Yakima.

Bill Neufeld, Pacific District minister,

and Loyal Martin, director of Christian education for the Mennonite Brethren, are working with the group to find an adequate peace curriculum for children.

"This kind of experience should be helpful in dispelling the view that our peace position is a major hindrance to church planting and must, therefore, be hidden," said Koontz.

Newsletter on Women in Church and Society

The Peace Section's Subcommittee on Women in Church and Society has prepared its first report — August 1973. This is anticipated to be an occasional report or newsletter dealing with the concerns of women. Serving on this subcommittee are Dorothy Nyce, Laura Oyer, Ruth Stoltzfus, Luann Habegger, Lois Keeney, and Ted Koontz.

In addition to preparing occasional re-

Summer Volunteers Assist Wilkes-Barre Cleanup



The Wilkes-Barre VS group before phaseout

Twelve persons recently wound up a two-month term of Voluntary Service in Wilkes-Barre, Pa.

Following up on the immediate work of Mennonite Disaster Service (MDS) these VSers were appointed by Mennonite Board of Missions, Elkhart, Ind., to assist in a cleanup project sponsored by Wilkes Community Effort (WCE) at Wilkes College.

According to WCE director, Rebecca B. Jost, the VSers filled a definite need in Wyoming Valley as they expanded their work in flood recovery to include various community services. In addition to cleaning, scraping, and painting, VSers pro-

vided reading services for individuals at the Pennsylvania Bureau for the Visually Handicapped and cooperated with various projects of the American Red Cross. They worked at a nearby state mental hospital and offered sitting services to flood victims who had elderly parents living in their homes.

So welcomed were their services by the Wilkes-Barre community that VSers were reciprocated with meals from local restaurants and granted free access to various community events. The summer volunteers came from seven different states and one Canadian province.

ports or newsletters, the subcommittee will also study the involvement (or lack of it) of women in the life of the church. One very specific and immediate task is to help plan the 1973 Peace Assembly, which will deal with the role of women in church and society.

Shertzer, Shenk Receive Commendation

A copy of a House of Representatives Citation was delivered to Richard Shertzer and Norman Shenk at Eastern Mennonite Board headquarters by Representative George W. Gekas of the Commonwealth of Pennsylvania on Aug. 13. The Citation recognized the services of the Lancaster Mennonite Disaster Service unit in the Harrisburg area after Hurricane Agnes hit there in June, 1972.

Shertzer is chairman of the Lancaster MDS unit, and Shenk is secretary-treasurer.

The Citation commended MDS for its untiring efforts to put flood areas back on their feet as part of "Operation Comeback." "Operation Comeback" was

an organization which aimed to help people move back into their flood-ravaged homes. Gekas was a prime mover in its formation.

Gekas said, "The people of Dauphin County who were assisted by the Lancaster Mennonite Disaster Service unit can never repay these people, but we can at least note their unselfish contributions to us." He continued, "The Lancastrians didn't wait for the government to move; they didn't wait to be asked; they saw a need and responded in truly an exemplary manner."

Tailoring and Carving Incentivated, Philippines

Three new projects opened with MEDA (Mennonite Economic Development Associates, Inc.) funds in the Philippines are well under way, according to James Metzler, missionary in the Philippines.

The Grace Tailor Shop, with 13 machines and two cutters, is making 14 uniforms a day for high school and college students. Over 200 orders have been filled. Half the equipment is being used in

Pastor Rosario's home and half at a downtown shop opened in Laguna's capital.

Two double-story houses have been erected beside the piggery for the poultry project, which is scheduled to start 1,000 chicks every other week. The chicken houses were built from a three-year-old chicken house which was purchased and disassembled.

The first full week of wood carving resulted in over 100 pairs of hanging monkeys ready for delivery. Sales are no problem, according to Metzler; Japan has just given Filipino carvers an order for one million small lions. The project has hired some trained carvers from the beginning, but three Missions Now youth are already training in the program.

Health Facilities Serve Well, Kenya

The Tom Mboya Memorial Health Centre on Rusinga Island, Kenya, has been operating since the end of May and is now receiving up to forty patients daily, according to a report from Elsie Cressman,

CARE ONE FOR ANOTHER

Through the death of a three-year-old son and medical expenses for a daughter, Darrel and Marian Hostetler became more aware of caring-sharing brotherhood.

When fire demolished their barn and damaged their house, Bob and Gloria Friesen found how good it felt to be a part of a people who care.

When age and health would have demanded a high rate and long waiting period with an insurance company, Matilda Showalter was able to enroll in a Mennonite Aid Health Plan with immediate coverage because her congregation cared.

To help your congregation think about how it expresses care, a six-session study, with pupil book, leader's guide, and audiovisual kit, is now available. One suggestion for use is to follow up the 1972-73 mission study, **Communicating Good News**, with **Care One For Another**.

Order from Mennonite Publishing House
616 Walnut Avenue
Scottsdale, PA 15683
or **Provident Bookstores**



- | | | |
|------|---------------------------------|--------|
| 6157 | Care One For Another (pupil) | |
| | by Carl Kreider | \$1.50 |
| 6158 | Care One For Another (leader) | |
| | by Howard Raid | 1.50 |
| 6159 | A-V kit -- The Feeling's Mutual | |
| | (Two filmstrips and a record) | 7.95 |

or **Faith and Life Press**
722 Main St., Box 347
Newton, KS 67114



Ebenezer K. Nimo, conference secretary and secretary for Home Bible Studies, teaching a course in church administration at MLTI.

Eastern Board missionary who is nursing sister in charge at the Centre.

The buildings were given a final inspection by the architect and the keys handed over to Elsie and the staff on May 21. By the close of the following day the maternity unit was ready to receive the first baby, who happened to be a son born to a brother of the late Tom Mboya.

The Rusinga Island Health Centre was begun by Tom Mboya, a former minister of Health and Economic Development, who aimed to build a hospital. Just as the building was being completed in 1969, Mboya was assassinated, and his widow invited the Mennonites to continue the work. Eastern Mennonite Board, with funds from Bread for the World, Germany, completed work on the facilities, built housing for the staff, and channeled water to the site.

The government of Kenya plans to manage the Health Centre after a period of three years.

Jordan Requests Drought Aid

The government of Jordan, facing a national drought emergency, has requested Mennonite Central Committee and other voluntary agencies operating in the country to increase their volume of donated material aid commodities. This increase is needed to help fill the gap in food production resulting from limited rainfall and crop failures in Jordan over the past year.

Urbane Peachey, MCC director for

Jordan, is redirecting some of the present program budget toward development projects in drought-stricken areas. MCC has approved an additional \$15,000 for community work programs to provide jobs for many people and to put cash into their hands to buy food.

Peachey reports that Jordan's 1973 grain harvest was 40 percent of the past five years' annual average. Pastures are exhausted. Cattle, sheep, goats, and camel herds are in bad condition. Meat prices dropped temporarily as herdsmen ran out of feed and marketed their animals. The government expects high animal mortality rates through 1973. The retail price of barley had risen from its normal market price of \$79 a ton to \$127 a ton in April.

"The programs we develop will enable us to temporarily expand self-help and development activities in drought-stricken areas," said Peachey. "It introduces a minimum of welfare or relief machinery."

LaBour Trust to Goshen College

Goshen College has received \$70,294.13 from the estate of Mrs. Beatrice Violet LaBour, a former Elkhart resident. The bequest will go to the college's Division of Nursing.

The gift was part of the Beatrice LaBour Trust and is designated to Goshen College for scholarship aid to students who are preparing for the nursing profession.

Mrs. LaBour, who died in 1972, was the wife of Harry LaBour, of the LaBour Pump Company in Elkhart. Mr. LaBour died in 1965. The couple were residents of Elkhart until 1962, when they moved to Chicago.

LaBours had one son, Ralph, who now lives in Oklahoma; and one daughter, Mary, who lives in Chicago.

The bequest to the nursing program at Goshen College came as part of Mrs. LaBour's interest in nursing programs.

Service Through Music

A Christian musical group known as the "Cross Reference" recently completed a cross-country tour and has now begun serving on a basis in Boise, Idaho.

"Cross Reference" is composed of four fellows who came together during the spring of 1973 in Phoenix, Ariz. Lead singer for the group is Steve Conrad, Wakarusa, Ind. Other members are Jerry Esh, Phoenix, Glenn Hershey, and Dave Stoner, both of Lancaster, Pa.

"God has given us gifts in the area of music," says Conrad, "and we want to be of service. I feel there are many creative ways God can be glorified through music."

The four fellows entered Voluntary Service on July 30 and immediately embarked on a monthlong tour during which they gave performances in Arizona, New Mexico, Kansas, Indiana, Ohio, Pennsylvania, Virginia, Michigan, and Illinois. "Cross Reference" played at both Menno-



Members of Christian musical group, "Cross Reference," serving on a VS basis in Boise Idaho. Left to right: Dave Stoner, Jerry Esh, Glenn Hershey, Steve Conrad.

nite General Assembly in Harrisonburg, Va., and Mennonite Youth Convention, Grand Rapids, Mich.

In early September, the group joined Steve and Karen Beiler, Leola, Pa., a VS couple who arrived in Boise on May 15. Though the members of "Cross Reference" will be deeply involved in their musical ministry through a Christian coffeehouse, the fellows also plan to be engaged in such community projects as drug counseling, photography instruction, teacher's aide work, and recreation leadership.

Church Home for Students, Young Adults

A place of fellowship and mission for students and other young people moving to the city is often available, said Virgil J. Brenneman, "but many times it happens that the two are unaware of each other."

Brenneman, secretary for student services at Mennonite Board of Missions, Elkhart, Ind., is interested in helping persons get acquainted with emerging fellowships or local congregations. In some locations, congregations have emerged from student and faculty groupings. Congregations at Columbus, Ohio; State College, Pa.; Champaign-Urbana, Ill.; and other places have grown out of such groupings.

In some locations persons are meeting because of a common cause for brotherhood, peace, justice, and small-group fellowship. Some of these areas are Ames, Iowa; East Lansing, Mich.; and Millersville, Pa.

Congregations near or accessible from campus can stimulate students and other young people; some need the gifts, talents, and strengths of these persons, Brenneman said. He suggested that pastors write to other pastors in the cities where their members are studying or moving. For information on whom to contact in various centers write, Student Services, Box 370, Elkhart, Ind. 46514.

President's Annual Report to EMC Board

In reviewing the past fiscal year as part of the president's annual report to Eastern Mennonite College board of trustees, comptroller Dwight O. Wyse and Harvey A. Driver, acting director of development, reported that the contributions goal of \$325,000 was exceeded by \$26,000. The three largest sources of gifts were Mennonite churches, alumni, and friends/businesses, said Driver.

Operating on a \$2.6 million budget, EMC was able to close the fiscal year with only a small deficit, Wyse noted.

President Myron S. Augsburger presented a list of five-year goals which included an enrollment of 1,050 and an endowment fund of \$4.5 million by 1977-78. He also called for renovation of the chapel and the construction of a field house and a fine arts building within the next five years.

The trustees will act on the proposal at their next meeting in November.

Principal Samuel O. Weaver reported "an outstanding year financially" for Eastern Mennonite High School. He anticipates a 20 percent enrollment increase. "People are looking for an alternative to public schools," he said.

Board chairman Dewitt Heatwole paid tribute to former chairman John H. Alger, a 50-year veteran of the trustee board who died last July at the age of 80. The Broadway resident, who headed the EMC board from 1936 to 1963, was elected honorary life member in 1968. The trustees responded by passing a resolution extending condolences to the Alger family and thanking them for sharing his time and talents with the college.

The EMC governing board also heard a proposal for a churchwide thrust on education which was formally presented to the Mennonite Church's General Assembly which met from Aug. 7 to 12 in Harrisonburg. "Our congregations must see, more than ever, that our Mennonite schools are a very important part of our brotherhood," said Albert J. Meyer, executive secretary of the Mennonite Board of Education.

Walter E. Schlabach, a Harrisonburg physician, and Richard Showalter, a pastor and schoolteacher of Waynesboro, Va., were elected to the board. Two Pennsylvanians were also elected to the board of trustees—Rohrer Eshleman, a physi-

cian from Lancaster, and attorney Joseph Lapp of Souderton.

Five members were reelected: trustees vice-chairman Harry Kraus, a physician from Newport News; W. LaMarr Kopp, dean of the College of Arts at Pennsylvania State University; Lancaster businessman Dale High; accountant Delbert L. Seitz of New Holland, Pa.; and Bishop Levi Hershberger, Jr., of Mt. Eaton, Ohio.

EMC Mideast Study Tour Planned

Eastern Mennonite College has announced plans for a "Holy Land Study Tour" that will take participants to six Mideast countries next spring.

Scheduled for Apr. 5 to 17, 1974, the tour will feature Myron S. Augsburger as Bible study leader. Norman Derstine, director of church relations, will serve as host.

Derstine called the "Biblical Studies in Bible Lands" excursion a "unique experience" because of the way it has been structured.

"Guests will fly by jet to the Mediterranean area where they will board a cruise ship," Derstine explained. "The ship will become a floating hotel that travels at night and arrives early morning at the next destination.

"Augsburger's Bible seminar on board ship will help 'tie together' the sights and experiences of each historic place visited," Derstine added.

The itinerary, which covers Greece, the Greek Isles, Cyprus, Israel, Lebanon, Syria, and Turkey, coincides with the Easter season.

Complete tour details are available by writing to Norman Derstine at EMC.

mennoscope

On Aug. 12 the congregation of West Zion Mennonite Church, Carstairs, Alta., honored their pastor and his wife, Gordon and Mildred Buschert, for 25 years of service. Following a fellowship dinner, a short service was held chaired by David Steckly, chairman of the ministerial committee. A number of members gave a word of thanks and much reminiscing was done. The youth group sang. Merle and Janet Hartzler sang a duet. Linford Hackman of Edmonton, who had served with Brother Buschert for a number of years, also sent greetings. The Buscherts were presented with a tape recorder and a bronze

plaque commemorating 25 years of service.

Dave Miller, regional director for Voluntary Service with Mennonite Board of Missions, Elkhart, Ind., since Sept. 1, 1971, has accepted assignment as VS placement counselor in the Board's personnel office. Miller will also function as overall coordinator of district conference mission-service counselors.

Seventeen persons participated in a conjoint Mennonite Voluntary Service orientation at Eastern Mennonite Board of Missions headquarters, Salunga, Pa., Aug. 13-17. The orientation was directed

by Eastern Mennonite Board and Mennonite Board of Missions, Elkhart, Ind.



Lowell Byler



Miriam K. Byler

A husband-wife team from Hesston, Kan., will join the music faculty this fall at Eastern Mennonite College. Lowell and Miriam K. Byler will serve as visiting instructors for one year while on leave from Hesston (Kan.) College. Mr. Byler will teach voice and direct EMC's Touring Choir and his wife will teach piano.

The Robert Otto family flew from New York on Aug. 24 returning to their field of service in Belgium. Address: 117 rue General Gratry, 1040 Brussels, Belgium. The Ottos serve with Mennonite Board of Missions, Elkhart, Ind.

The Charles Shenk and Hiroshi Kaneko families left San Francisco on Aug. 29. The Shenks return to Japan for a fourth term of service; the Kaneko family has served with HCJB in Quito, Ecuador, since 1969 and is returning to Japan for a year of furlough.

Mr. and Mrs. Paul Swarr reported on Aug. 21: "We've very much enjoyed a good summer here in the States, living mostly out of our Plymouth and suitcases for two months. It has been a good family experience to share in gatherings such as South Central Conference in Kansas and Assembly 73 in Virginia. Departure is just around the corner. We expect to leave from Philadelphia for London on Aug. 30, spending the weekend with friends in England, then arriving in Israel on Sept. 3. It will be good to return home." The Swarrs return to Israel for their fifth term. Address: 13 Shaanan Street, Ramat Gan, Israel.

Dorothy Sauder was scheduled to leave the U.S. on Aug. 24 for her third term as cook at Pine Grove Academy, Apartado 143-C, Tegucigalpa, D.C., Honduras.

Lois Stahl, missionary in Germany, and her daughter, Rachel, were scheduled to arrive in the U.S. on Aug. 27. Their address is 1916 Lincoln Highway East, Lancaster, Pa. 17602. Omar is planning to arrive on Oct. 2.

Two isolated communities of Choctaw Indians in southern Mississippi are urgently needing adult education teachers. In a letter to Dave Miller, Voluntary Service regional director with Mennonite

Board of Missions, Elkhart, Ind., Tribal Chairman Phillip Martin pleaded for more "high caliber, dedicated persons" like those sent in the past. When a VS unit was established near Philadelphia, Miss., in Sept. 1972, teachers Ora and Alta Keiser volunteered. "Most of the adults in these communities now know their alphabet and can read and write simple words," said Martin. "But the Keisers are leaving, and unless volunteer teachers can be found to replace them, Tucker and Standing Pine will go back to their isolation. We hope we don't need to put the school books up on the shelf."

Fourth Annual Conference Rally for Allegheny Conference will be held at the Spring Cove Junior High School, Roaring Spring, Pa., Sept. 29, 30. The Mennonite Hour speaker, David Augsburg, Harrisonburg, Va., will follow the theme of his recent book, *Communicating Good News*.

Special meetings: Paul Roth, Home Bible Study counselor for Mennonite Broadcasts, will lead a series of spiritual life meetings at the Yellow Creek Mennonite Church, Goshen, Ind., Sept. 16-21.

Ella May Miller, speaker on *Heart to Heart*, will speak at two Mennonite churches in Montgomery, Ind., in late September. Sept. 22, she will address women's meetings at the Providence Mennonite Church at 10:00 a.m. and 1:00 p.m.; Sept. 23, she will speak during the morning service at the Berea Mennonite Church at 9:30 a.m., and again at the Providence Church at 2:30 p.m., during a meeting for families. She will also share in a missionary program at the First Church of God, Chambersburg, Pa., Sept. 30, at 7:30 p.m.

New members by baptism: one at Roanoke, Ill.

Change of address: Paul M. Zehr from St. Petersburg, Fla., to 1075 Gypsy Hill Road, Lancaster, Pa. 17602. Tel. (717) 464-3923. Earl Schwartzentrubers, 1716 S. 13th St., Goshen, Ind. 46526.

readers say

Submissions to Readers Say column should comment on printed articles.

Many of the people in the Mennonite community are being swept into the tide of enthusiasm that is being generated by the crowds attending the "Basic Youth Conflicts" seminars sponsored by Bill Gothard across the country (G.H., Aug. 28). The crowds are impressive. The contents of the seminar Bible based. The stance of the persons in control, humble, simple, yet goal-oriented, yet I came away from a week-long involvement asking some deep questions.

Let me backtrack and identify some of my own pilgrimage into involvement in the seminar. A number of our close friends whom we loved and respected attended and received some help. They encouraged us to go also. Several families from the congregation where I am serving were interested in attending and requested that

my wife and I join them in the week-long involvement. As I am committed to involvement with my people we attended the seminar in Philadelphia last year.

One year later some of the impressions I received are still with me. Some of the nagging questions also keep coming to the surface. In the interest of a wider discussion (not for the intent of promotion or demotion of the seminar) I want to attempt to identify and focus some of the questions that bother me.

As I stated above, the crowds are impressive. Mennonites, Baptists of all varieties, independent churches, Pentecostals, and it seems anyone that is interested in a Bible-based, simplistic approach to life and its solution find themselves drawn to the dynamic that is released in the seminar. Yet some questions keep focusing for me.

What about civil religion? Most of the honest, informed Christians that I am acquainted with are saying that the current Christian community which we are a part of is being seriously threatened by the tide in America that equates Christianity with the American way of life. Does not the seminar and its thrust, particularly the position Bill gives to the government in the "Chain of Command" feed right into this dilemma?

Mennonites historically have rejected a "flat" approach to biblical interpretation, yet we fall headlong for a system that uses this approach. Does not Bill Gothard's superimposition of the Proverbs over the New Testament community imply a "flat" approach to biblical interpretation?

What about two-way communication in the Christian community? The communication in the seminar was strictly one way. This is understandable perhaps in light of the crowds attending; however, what steps are we as participants taking to process some of the contents of the seminar and bring it into a meaningful life-related context?

If we fail to discuss the content of the seminar in a meaningful way in our marketplace, do we do injustice to Bill Gothard as a person? Without discussion and dialogue in the marketplace Bill's system becomes the final authority and Bill as its chief resource person becomes a "far-removed" high priest without any recourse to a brotherhood on the pathway of pilgrimage.

I expect that I will attend the seminar again, particularly as long as some of my brothers are attending; however, the questions above are still emerging in my thinking. Can some of my brothers help me? — John L. Freed, Harleysville, Pa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bailey, Duane and Rhoda (Sommers), Sarasota, Fla., first child, Michele Rene, Aug. 19, 1973.

Bauman, Clifford and Isabelle (Dolphin), Waterloo, Ont., second child, first son, Steven Dennis, July 9, 1973.

Carr, Richard and Marilyn (Bartholomew), North Lima, Ohio, first child, Richard Dale, Jr., Aug. 12, 1973.

Gingerich, Robert and Shirley (Merner), New Hamburg, Ont., first child, David Ross, June 30, 1973.

Hershberger, Larry and Marilyn (Wenger), Mt. Pleasant, Iowa, first child, Tara Diane, Aug. 21, 1973.

Kauffman, Paul and Gwen (Kauffman), Minot, N.D., fourth child, third son, Joel Edwin, August 15, 1973.

Kramer, Levi and Edna (Brubacher) Hawkesville, Ont., fifth child, second son, Kevin James, Aug. 9, 1973.

Liechty, Steve and Nancie (Ebert), Spencer-

ville, Ind., third child, second daughter, Sherrie Lynn, Aug. 10, 1973.

Martin, Earl and Deloris (Witmer), Port Charlotte, Fla., first child, Rodney Duane, Aug. 17, 1973.

Martin, Warren E. and Dorothy Ann (Kennedy), Greencastle, Pa., second child, first son, Curtus Eugene, July 22, 1973.

Murphy, George and Frances (Hoylman), Newport News, Va., third daughter, Amy Janette, June 15, 1973.

Schweitzer, Harvey and Bonnie (Nitzsche), Beaver Crossing, Neb., first child, Cedric Lee, Aug. 11, 1973.

Steiner, Glenn and Arnedo (Shank), Davidsville, Pa., second daughter, Janna Kaye, Aug. 7, 1973.

Weaver, Richard and Ruth (Slabaugh), Shirati, Tarime, Tanzania, third child, second daughter, Valerie Sue, Aug. 18, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bisson — **Gingrich**. — Andre Bisson, Kitchener, Ont., Catholic Church, and Esther Ruth Gingrich, Kitchener, Ont., First Mennonite cong., by Robert N. Johnson, Aug. 11, 1973.

Bowman — **Bolton**. — Robert M. Bowman, Moorefield, Ont., Berea cong., and Elizabeth Rosina Bolton, Hespeler, Ont., Missionary Church, by Andrew Jones, Aug. 18, 1973.

Butti — **Stalter**. — Jim Butti and Linda Stalter, both from Wadsworth, Ohio, Bethel cong., by Aden J. Yoder, Aug. 4, 1973.

Christiner — **Zook**. — Thomas Le Roy Christiner, Freeport, Mich., and Carol Jean Zook, Lake Odessa, Mich., both from Bowne cong., by David Zook, grandfather of the bride, June 30, 1973.

Derrick — **Glick**. — Ted Derrick, Camp Hill, Pa., Christian and Missionary Alliance, and Ann Louise Glick, Atglen, Pa., Christiana cong., by Herman Glick, father of the bride, Aug. 18, 1973.

Fewkes — **Gerber**. — Michael D. Fewkes, Kitchener, Ont., Baptist Church, and Linda Diane Gerber, Baden, Ont., First Mennonite cong., by Robert N. Johnson, Aug. 11, 1973.

Hill — **Nofziger**. — John Hill, Goshen, Ind., and Nadine Nofziger, Goshen, Ind., Lebanon, Ore., cong., by Millard Osborne, June 16, 1973.

Hoover — **Herr**. — Nelson C. Hoover, Elizabethtown, Pa., Bossler cong., and Elaine L. Herr, Lancaster, Pa., Willow Street cong., by Clayton L. Keener, Aug. 19, 1973.

Hostetler — **Martin**. — John Hostetler, East Union cong., Kalona, Iowa, and Naomi Martin, Columbiana, Ohio, Midway cong., by Ernest D. Martin, May 19, 1973.

Huber — **Herr**. — J. Larry Huber, East Petersburg, Pa., East Petersburg cong., and Carol J. Herr, Manheim, Pa., Lititz cong., by H. Raymond Charles, Aug. 24, 1973.

Jacobs — **Sultan**. — Carl Jacobs, North Lima, Ohio, North Lima cong., and Jo Ann Sultan, Youngstown, Ohio, by Richard Bartholomew, June 29, 1973.

Leatherman — **Landis**. — John P. Leatherman, Deep Run cong., Perkasio, Pa., and Lena Landis, Franconia cong., Telford, Pa., by Floyd Hackman, Aug. 25, 1973.

Lichty — **Hiehn**. — Clifton B. Lichty, Kitchener, Ont., First Mennonite cong., and Jacqueline Anne-Marie Hiehn, Kitchener, Ont., Catholic Church, by Robert N. Johnson, Aug. 18, 1973.

Litwiller — **Shetler**. — Merlin Litwiller, Phoenix, Ariz., Manson cong., and Cindy Shetler,

Kalona, Iowa, Kalona cong., by Carl L. Smeltzer and Robert K. Yoder, Aug. 18, 1973.

Mast — **Martin**. — Theodore L. Mast, Greenwood, Del., Greenwood cong., and Hannah Elizabeth Martin, Mercersburg, Pa., Williamson cong., by Mahlon D. Eshleman and Alvin E. Mast, Aug. 5, 1973.

Nelson — **Yoder**. — Jack Nelson, Shipshewana, Ind., Methodist Church, and Cheryl Yoder, Lagrange, Ind., Plato cong., by Donald E. Yoder, Aug. 11, 1973.

Nolt — **Eby**. — Philip E. Nolt, New Holland, Pa., Groffdale cong., and Margaret E. Eby, Millersville, Pa., Maple River cong., by William Wickey, Aug. 4, 1973.

Nunemaker — **Harweger**. — Dale Nunemaker, Dixon, Ill., Science Ridge cong., and Merriann Harweger, Paxton, Ill., by Carl P. Hass, July 21, 1973.

Piriak — **Bartholomew**. — Robert Piriak, Salem, Ohio, and Patricia Bartholomew, North Lima, Ohio, both of the North Lima cong., by Richard Bartholomew, father of the bride, July 1, 1973.

Rohrer — **Yoder**. — Melvin J. Rohrer, Wadsworth, Ohio, Bethel cong., and Marjory Ellen Yoder, West Liberty, Ohio, South Union cong., by Howard S. Schmitt and Aden Yoder, July 28, 1973.

Weber — **Heintz**. — Stuart K. Weber, Alma, Ont., Berea cong., and Lois D. Heintz, Gowans-town, Ont., Moorefield cong., by Alfred Polzin, June 2, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Berkshire, Olive, daughter of William and Rebecca (Johnson) Townsend, was born at Masetown, Pa., Apr. 4, 1886; died at Hanover House, Massillon, Ohio, Aug. 15, 1973; aged 87 y. 4 m. 11 d. On June 1, 1912, she was married to Jacob L. Berkshire, who survives. Also surviving are 3 sons (Jacob Lloyd, Jr., Eugene, and James), 3 daughters (Mabel — Mrs. Melvin Hartman, Margaret — Mrs. Kermit Thomas, and Betty), 2 sisters, and 3 brothers. She was a member of the Smithville Mennonite Church. Memorial services were held at Orrville, Ohio, Aug. 17, in charge of Carl J. Rudy; funeral services were held at Masetown, Pa., Aug. 19, in charge of Paul Roth; interment at Masetown, Pa.

Good, Anna, daughter of David and Hettie (Shope) Martin, was born near Bainbridge, Pa., June 20, 1884; died at her home near Bainbridge, Pa., Aug. 11, 1973; aged 89 y. 1 m. 22 d. On Nov. 16, 1905, she was married to Martin Good, who survives. Also surviving are 4 daughters (Minerva M., Dorothy M. — Mrs. Harold Risser, Esther E. — Mrs. Samuel Keener, and Edith M. — Mrs. Paul Rohrer), one son (Ira M.), 22 grandchildren, and 15 great-grandchildren. She was a member of Good Mennonite Church, where funeral services were held Aug. 14, in charge of Jay Bechtold and Russell J. Baer; interment in Good Cemetery.

Hernley, Mabel Ruth, daughter of Smith and Minnie (Snider) Stouffer, was born at Scottdale, Pa., Apr. 14, 1905; died at the Frick Community Hospital, Mt. Pleasant, Pa., Aug. 25, 1973; aged 68 y. 4 m. 11 d. She was married to Elam R. Hernley, who survives. Also surviving are 2 daughters (Elva Ruth — Mrs. Willard Markley and Marilyn Louise), one son (Charles R.), 10 grandchildren, 2 great-grandchildren, one brother (Arthur C. Stauffer), and 2 sisters (Mrs. Martha Sherrick and Mrs. Grace Cottom). She was a member of the Scottdale Mennonite Church, where funeral services were held Aug. 28, in charge of Gerald Studer; interment in the Scottdale Cemetery.

Hofstetter, Christian, son of Christian and Anna (Beugli) Hofstetter, was born at Dalton, Ohio, Jan. 25, 1885; died at his home near Silver-ton, Ore., Aug. 9, 1973; aged 88 y. 6 m. 15 d. On Dec. 18, 1926, he was married to Mary Roth, who survives. Also surviving are 4 sons (Donald, Ralph, Harold, and Merlin), and one daughter (Catherine). He was a member of the Zion Mennonite Church, Hubbard, Ore., where funeral services were held, Aug. 14, in charge of John E. Gingerich; interment in the church cemetery.

Neff, Velda, daughter of Harvey and Ruby (Miller) Handrich, was born at Mio, Mich., Jan. 29, 1931; died of cancer at Mercy Hospital, Jackson, Mich., May 1, 1973; aged 42 y. 3 m. 2 d. On Sept. 2, 1949, she was married to Curtis Neff, who preceded her in death May 18, 1971. Surviving are 3 sons (Stanley, Steven, and Timothy), 3 brothers (Vernell, Darrel, and Ronald), and 2 sisters (Twila — Mrs. Boyd Kauffman and Carol — Mrs. James Gerber), her father and step-mother (Mabel Yoder Handrich). Her mother preceded her in death. She was a member of the Liberty Mennonite Church where funeral services were held May 4, in charge of Oscar Leinbach and Dwaine Swartzentruber; interment in the Hillside Cemetery, Addison, Mich.

Reber, Sarah, daughter of William and Delilah (Swartzendruber) Kreider, was born at Hubbard, Ore., Dec. 24, 1880; died at Kalona, Iowa, Aug. 20, 1973; aged 92 y. 6 m. 27 d. On Nov. 7, 1901, she was married to George Reber, who preceded her in death Feb. 25, 1957. Surviving are 2 sons (Walter and William), one daughter (Eunice — Mrs. Ora Marner), 5 grandchildren, 12 great-grandchildren, 8 great-great-grandchildren, and 4 sisters. She was preceded in death by one son (Virgil) and one daughter (Delilah). She was a member of the Lower Deer Creek Mennonite Church, where funeral services were held Aug. 23, in charge of Dean Swartzendruber and Robert K. Yoder; interment in the Lower Deer Creek Cemetery.

Yoder, Kathryn Pearl, daughter of D. D. and Jeanette (Hostetler) Miller, was born in Middlebury, Ind., Sept. 20, 1900; died at her home in Kalona, Iowa, Aug. 18, 1973; aged 72 y. 10 m. 29 d. On Dec. 24, 1923, she was married to Ray A. Yoder, who survives. Also surviving are 2 sons (Robert K. and Robert D.), 2 daughters (Kathleen Jeanette — Mrs. Dale Swartzendruber and Marjorie Ann — Mrs. Nelson Waybill), 15 grandchildren, 4 brothers (Orie O., Ernest E., Wilbur W., and Samuel S.) and 4 sisters (Ida — Mrs. Ben F. Schertz, Clara — Mrs. Art Augsburg, Alice — Mrs. Chancey Oesch, and Mabel — Mrs. William Jennings). She was a member of the Lower Deer Creek Mennonite Church, where funeral services were held Aug. 20, in charge of Dean Swartzendruber and Morris Swartzendruber; interment in the Lower Deer Creek Cemetery.

Cover photo by H. Armstrong Roberts.

calendar

Washington-Franklin (South) Conference, Reiff Church, Hagerstown, Md., Sept. 13.

Lancaster Mennonite Conference at Mellinger Church, Lancaster, Pa., Sept. 20.

Fourth Annual Conference Rally for Allegheny Conference at Spring Cove Junior High School, Roaring Spring, Pa., Sept. 29, 30.

Mennonite Secondary Teachers' Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Oct. 4-7.

Rocky Mountain Fall Conference, Colorado Springs, Colo., Oct. 5-7.

Franconia Conference Assembly, Franconia Meeting-house, Franconia, Pa., Oct. 6.

Boys Town \$217 Million

Contributions to Boys Town in 1972 were nearly \$15 million less than the total received in 1971, according to a report issued by the institution.

Nonetheless, the net worth of Boys Town investments and property increased by \$9.2 million.

The annual Easter and Christmas appeals were suspended last year after local newspapers disclosed that Boys Town had a net worth of over \$200 million, including \$180 million in investments.

The current report shows the net worth at \$217.3 million.

Registration or Nonregistration?

Just how many men are not registering is not known by the Selective Service System. The nationwide average last year was somewhere between 9 and 12 percent of the total 18-year-old pool of approximately 2 million men. This year some State Directors report a diverse range of nonregistration from zero in Minnesota to 30 percent in Illinois. The most widespread failure to register is found in the West and New England, and the best compliance with the registration law is found in the Midwest despite Illinois.

Predicts Ordination of Women in Indonesia

A teacher at a seminary in Indonesia predicted that women will soon become pastors of Protestant churches in the island nation.

Lawrence Yoder made the observation while on furlough from the Akademi Kristen Wijata Watjana, a Mennonite institution in Java.

Christian groups in predominantly Muslim Indonesia are growing rapidly. Society there has traditionally discouraged public roles for women.

Mr. Yoder, a clergyman of the Brethren in Christ denomination, said some Indonesian women already fill pulpits and that six of the 38 students in his seminary are women.

"They want to be pastors," he said of the female students. "It's not a money-making thing. Their future is uncertain, but they want to be pastors."

Will Hear Americans United Case

The United States Supreme Court agreed on June 4 to review the case of *Americans United vs. Walters*, which challenges the revocation of the tax exemption of Americans United for Separation of Church and State by the Internal

Revenue Service. Deprived of its tax exemption in 1969, Americans United leaders filed suit charging that the action taken by the Internal Revenue Service was unjust and capricious. AU attorneys pointed to the fact that large organizations like the United States Catholic Conference spend millions of dollars annually in lobbying activity. Far from having their tax exemptions canceled, they have never even been questioned.

Watergate Figures "Harassed" His Denomination

"Harassment" of his denomination because its book agency published the *Pentagon Papers* was linked to the Watergate scandal by Dr. Robert Nelson West, president of the Unitarian Universalist Association.

In an address to the Association's 1972 General Assembly, the clergyman said some of the persons who directed the U.S. government investigation of Beacon Press were the same as those named in various aspects of the Watergate case. Dr. West said:

"It's difficult to remain calm when I remember that while they were accusing us of criminal activity and threatening to prosecute our staff member and preaching law and order, they themselves apparently were involved in the violations of a number of laws of the U.S. in a deliberately secretive way—in activities which eat away at our democratic institutions."

Sees Religion Major Force

Religion will be the central force shaping American culture in the 1970s, Dr. Martin Marty said.

The professor of modern church history at the University of Chicago addressed summer school students at Colorado College.

"I see religion not at the edges of cultural change, but right at the center," he said in an interview. "I don't think Americans realize the many ways that the most profound decisions of our lives are decisions about which we reflect religiously."

"I predict that a great deal of pro and con talk on Watergate, for example, will turn out to be explicitly religious—a discussion of morality, guilt, and the purpose of life."

"We're obviously a culture in which people want to sit back, relax, and perhaps drop out a little. We're a little exhausted from having been preached at

too much. There have been too many movements.

"There's a lot of apathy, a lot of nostalgia, a lot of coasting and a lot of sitting back and waiting to see whether something will happen."

According to Dr. Marty, we are making use in the 1970s of lessons learned in the previous decade.

Asked about his interpretation of recent declines in church attendance, Mr. Marty put much of the blame on long weekends and apartment living.

"The single-family suburban home, the old farms, and small towns produced the largest number of churchgoers we've ever known," he observed. "But now, anywhere you go, you'll find young people in 'swinger apartments' and older people in retirement communities."

"They don't stop being religious, yet the existing forms of parishes and congregations are less attractive to them, or they don't have a need for them. I don't think this is something that's fully understood."

Tolerance on Sex, Nudity Is Growing

American views on premarital sex have changed significantly—toward more toleration—since 1969, the Gallup Poll reported in Princeton, N.J.

While 68 percent of those surveyed four years ago said sex before marriage is "wrong," only 48 percent gave a negative answer in the 1973 poll.

Roman Catholic attitudes changed more than Protestant ones, the Gallup organization said. In 1969, 72 percent of the Catholics and 70 percent of the Protestants thought premarital sex wrong.

This year, 45 percent of the Catholics gave a negative reply, compared with 53 percent of the Protestants questioned.

Gallup also found more tolerant views toward nudity in magazines and on stage. Fifty-five percent are against nudity in magazines, compared with 73 percent four years ago. This year, 65 percent are against nudity on stage, down from 81 percent in 1969.

Only 59 percent now oppose topless waitresses, compared with 76 percent four years ago.

In 1973, 29 percent (compared with 49 percent in 1969) of those under thirty think premarital sex is wrong. Sixty-four percent of those over 50 are opposed to sex before marriage, compared with 80 percent in 1969.

While 74 percent of the women (as compared with 62 percent of the men) said premarital sex was wrong four years ago, today only 43 percent of the women (and 42 percent of the men) give a negative view.

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Loving Critics Are Needed

Somewhere I came across John W. Gardner's prophetic allegory in which he imagines some observations of twenty-third-century scholars regarding twentieth-century education in America. I think his comments can apply to all organizations and for us the church organizations.

"The twenty-third-century scholars made another exceptionally interesting observation. They pointed out that twentieth-century institutions were caught in a savage cross fire between uncritical lovers and unloving critics. On the one side, those who loved their institutions tended to smother them in an embrace of death, loving their rigidities more than their promise, shielding them from life-giving criticism. On the other side there arose a breed of critics without love, skilled in demolition but untutored in the arts by which human institutions are nurtured and strengthened and made to flourish. Between the two the institution perished.

"The twenty-third-century scholars understood that where human institutions were concerned, love without criticism brings stagnation, and criticism without love brings destruction. And they emphasized that the swifter the pace of change, the more lovingly man had to care for and

criticize their institutions and keep them intact through the turbulent passages."

What we need are loving critics if we are to live. When an institution reaches the place it does not welcome criticism it is likely past its time of usefulness. Institutions as well as individuals need to live in a certain amount of tension if a worthy work is performed. And an institution which is relevant and living with reality desires loving critics.

Loving critics are, of course, different from unloving critics. It's easy to knock props out. A loving critic seeks to put props under to strengthen and improve. Uncritical lovers, on the other hand, are finally a hindrance to real advancement and vitality. They do not notice that props have a way of deteriorating, and need to be replaced at times with better ones and the building itself needs improvements and modernization to be useful.

Let's help the church by being loving critics whose goal is to build up the church. Too often the church has praised its uncritical lovers to its own death. It has known pretty well how to take care of its unloving critics. The church must learn how to better encourage and use the loving critics if it is to be strong. — D.

Success and Failure

I have observed that failure often comes from our inability to handle success. Many persons can handle poverty. But they fail with success and prosperity. They manage with care when cash comes slow. But finally, after great struggle, the cash becomes more plentiful. Now the test of stewardship starts. Many fail in prosperity. As an old proverb says, "What we make may make us, but what we spend may well destroy us."

Many become selfish with success. Success causes many to shirk their duty to share. Material success causes many to think less of persons like they themselves one time were. It has a way of blinding the eyes to need and binding the heart with unconcern. Failure comes from inability to handle success.

In the professions the same thing can happen. Here is a person who excels professionally. He moves with a real degree of accomplishment. Perhaps he is a mechanic. He starts well. He is trusted because he is honest and trustworthy. He would not think of selling his soul for dishonest work.

Then, after he becomes a masterful mechanic and men trust him he starts to cut corners. He charges for time which

doesn't belong to him and he operates a shady business. He misuses his trust and finally fails. His failure came from his inability to handle success.

Now it seems, particularly in the spiritual realm, failure after success happens time and again. Here is a capable and energetic minister. He began his ministry and he ministers with great faithfulness and fruitfulness. He is successful in moving people for God and for good.

Then it happens. After attaining significant success he seeks to attain in his own strength. He takes the credit to himself. He may become complacent with prestige and position. His ability to move others for God may turn to domination of others for selfish purposes. He drives people instead of leading them. He manipulates people instead of ministering to people. His failure comes from his inability to handle success.

So regardless what our work is we must be aware that our greatest strength or ability is also our greatest temptation. We may use any ability or strength for self. And always the deed done for self dies at the doing.

We should pray that God will help us handle our success. Because failure often follows outstanding success. — D.



GOSPEL HERALD

September 18, 1973



We Changed Our Minds About Indians

by Willard and Elma Waltner

The opening session of the Northern District Conference of the General Conference Mennonites was drawing to a close. An usher walked up the aisle and handed the conference president a note. He paused to read it, then announced, "we've just had a call from Mitchell. The bus bringing the group from the churches on the Northern Cheyenne Reservation in Montana is there now and will be arriving in an hour or so." He then proceeded to end the meeting and dismiss the assembly.

Those of us who were to host people on that bus waited around rather nervously. What would they be like? Would we be able to make conversation with them? After all, they were *Indians*, and the unhappy episode at Wounded Knee in the western part of South Dakota, which had made international headlines, was still much a topic of conversation and heated discussions with divided opinions.

When we at Salem Church, a rural Freeman, South Dakota, congregation, had invited the Northern District Conference to hold the 1973 session in our church, we'd had no idea we would be asked to take in half a hundred Indians. True, we'd been vaguely aware that the selected theme for '73 was "Indian Background and Culture." It had seemed appropriate that Joe Walks Along, pastor of the Petter Memorial Church at Lame Deer, Montana, had been asked to be the conference speaker. Joe had been attending our district conferences for quite a few years and who was more qualified to speak on the theme — but we hadn't expected more than the usual two or three Indians to attend the conference.

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Then we'd begun hearing rumors. There were about twenty Indians coming to the conference. They wanted to camp somewhere. Conjectures ran rampant, opinions pro and con were offered.

On the Sunday before the session was to convene, Pastor Ulrich told the congregation, "Brother Joe has felt honored to be asked to be the speaker. He wanted the members of his congregation to share the experience and joy of attending the conference, so a group of them will be with us. They want to camp and several sites have been offered for them to put up their tents. I trust you will remember these are our Christian brothers and will make them welcome and glad they came."

So that was that. Arrangements seemed to be well under control.

That was on Sunday. On Monday the head of the conference housing committee answered her phone.

"I hope you have a chair handy; you'll probably want to sit down," the Overall Chairman for conference arrangements greeted her.

It seemed that instead of the expected twenty, about fifty Indians were coming by bus plus several additional carloads. Only one couple (and they were white) would be camping, the rest requested housing. More than half of the group were children.

Certainly an unexpected development but she was equal to it. Most of the morning spent on the phone resolved the housing situation, with spare accommodations just in case they were needed. By now we wouldn't have been surprised at anything.

So there we were, waiting for the bus to come, each of us wondering what "our Indians" would be like. At 11 o'clock one daddy said to his wife, "Do you want to take the children home to bed while I wait for them?"

She looked at her youngsters, 8 and 6, who had been asking every five minutes, "Will they come soon?" then smiled and shook her head.

"No, they can wait too. They'll want to see them and are so excited they wouldn't go to sleep until you come anyhow."

"They're here!" The word passed quickly through the foyer and as we hurried to the door, our Northern Cheyenne Indian brothers and sisters; who in the next few days we would learn to know as "friends" as well, came off the bus. Half-silhouetted figures of adults and children materialized into people as they came into the narthex to register. Hosts crowded forward to meet their assigned guests.

Through the rest of the weekend we learned to know and appreciate these "first Americans" and to realize that, except for a few unimportant things such as color of skin or expressions of speech, we "East Freemanites" were more alike than different from our guests. As we visited, it came out that Indian parents too, were concerned for the future of their children, young people had dreams and ambitions,



Two-month-old Victor Walks Along, Joe's youngest son, was the smallest visitor at the conference session. Surveying proceedings from the safe vantage of his mother's arms, he seemed to consider the entire thing as serious business.

the children were as full of life and as curious about everything as were the youngsters we dealt with every day. The toddlers and babies charmed everyone with their innocent helplessness and need to be cuddled and comforted. The darling of everyone was two-month-old Victor Walks Along with his chubby, serious infant contemplation of the world seen through beady black eyes, and his mop of raven hair "almost long enough to braid."

Visiting late after the evening sessions, hosts and guests alike learned that many common misconceptions they'd had about each other's cultures were without foundation except hearsay and simply not true.

"I always thought Indians were quiet and uncommunicative, but that certainly wasn't true of the mother and her children who stayed with us," one host mother remarked. "We stayed up late talking and I'm not sure I could face

GOSPEL HERALD

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John M. Drescher, Editor

David E. Hostettler, News Editor

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

the problems she has. She's my age and has five children to raise by herself without the help of a daddy."

Another woman, whose guests were an elderly Indian couple, admitted that language was a bit of a barrier to easy conversation, particularly with the woman who was used to using Cheyenne in everyday conversation. But in spite of it, they were able to understand each other and "she was so sweet I could have adopted her as my own grandmother."

We found our own guests most charming as we visited after the evening sessions and over the breakfast table. Their quiet gentleness, sly humor, and soft laughter a contrast to the more forward and boisterous ways of our accustomed conversation with friends and neighbors. And their joy and appreciation of the opportunity to attend this conference were evident in both what they said and in their attitudes.

Any apprehensions that we, as a host congregation, may have had were quickly dispelled as our Indian brothers and sisters took part in the conference sessions. In his first presentation, Joe Walks Along used as his text Ephesians 2:11-22, which speaks of people of all cultures becoming one in Christ. He told us, "We are here not to agitate or to rub the wrong way. We are here as believers in Christ. . . . We are here to pray with you and to visit with you. . . ." And as the sessions followed one another they did just that.

Though he was official conference speaker, Joe Walks Along did not use up the allotted time with his message alone. He wanted his people to share in this conference. We, the white Mennonites, were moved and humbled as the Cheyenne brothers and sisters in Christ shared their faith with us and told us, sometimes in halting words but undeniably sincere emotions, what their faith meant and had done for them.

Teddy Risingsun, whom we as a community had known from before when he attended our Freeman Junior College, was one of them. He is now a member of the Busby (Montana) congregation and director of the bilingual education program at Lame Deer and vice-chairman of the Busby Church Council. Testifying to Christ's help in overcoming personal problems, he also expressed thanks for education received from the "white strangers," which was responsible for changing his attitude toward white people. For the Indian, he said, there is only one answer—Jesus Christ. Our contributions to the Indian Mission program give us a part in this. If we can help one Indian person in this way the money is well spent—and he, himself, is living witness to this.

Another day we heard James Shoulderblade, pastor of the Birney, Montana, congregation, tell of some of the activities of the Northern Cheyenne Tribal Council, of which he is a member. We listened to Vicky Whiteman, a Pine Ridge (South Dakota) Sioux, who married a Northern

Cheyenne man, tell of the turbulences of her life and how she finally found peace through Christ with the help of missionaries working on the reservation. She told us, "I have never spoken of my faith to such a large group before—and a group of white people at that. But when Joe asked me to share my faith with you I felt I must, and I would receive the help to do it,"—and she proceeded to do so.

Would I have been able to stand before a conference of Indians and do likewise, had the situation been reversed?

When Joe introduced Oliver Risingsun, he said, "When I asked Oliver to take part in this meeting, he said to me, 'Joe, you know I have one problem. When I begin to talk about what Christ has done in my life, I can't stop.' But he promised me he would be brief. I am not sure just what



Abe Krause, of the Education Committee, presented Joe Walks Along with a complimentary copy of C. J. Dyck's recent book *Twelve Becoming*, an account of twelve Mennonite disciples from the 16th to the 20th centuries. Joe is included as one of these disciples.

that means." Oliver, an older and much respected Indian Christian who had celebrated his golden wedding anniversary several months earlier, was brief in his remarks in length of time, but his few words and his attitude spoke volumes of a radiant faith.

On several occasions we were privileged to hear the Cheyenne singing group. The Cheyenne words fell unfamiliar on our ears but there was no mistaking the hymns. "Stand Up, Stand Up for Jesus," "Nearer, My God, to Thee," "Pass Me Not, O Gentle Saviour."

Certainly, those of us who had the privilege of learning to know "what Indians are really like" and realized that our differences are minimal through this personal contact at the conference, will look at the "Indian Problem" through new eyes.



Communion: Closed, Close, or Open

by David N. Thomas

Each believer shall examine himself so as not to partake of the sacred emblems carelessly or while living in sin. The church shall invite to the Lord's table only those who have peace with God and with their fellowmen, and who share with faith of the church." (Mennonite Confession of Faith, 1963.)

Historically the Mennonite Church has observed "close" communion. H. S. Bender defines it thus: "By close communion is meant restriction of admission to the communion table to members of the church administering the communion, and possibly related churches." Too often our first response to close communion is that it is a judgment on Christians of other denominations. The basic intent of close communion is for discipline within the brotherhood and not as judgment to others.

J. L. Stauffer wrote, "Close communion should not be interpreted as a pharisaic exclusiveness, but rather as an expression of loyalty to the truth of God's Word. It becomes the responsibility of the Christian Church to exclude from the communion service those that she could not admit as members of the church. Close communion is drawing the line at the place of least difficulty, with the minimum of discrimination against other professing Christians and with the least possibility of misunderstanding."

Commenting on 1 Corinthians 10 and 11, H. S. Bender says: "The meaning of Paul's rebuke is that the sin of pride and selfishness is a denial of Christ's body and requires the exclusion from the Supper of those who are guilty of this sin. Here is the true ground and necessity for close communion—fellowship with Christ in Supper means fellowship with the persons who partake of the Supper. Those who violate the body of Christ in act cannot partake of the body of Christ symbolically. To eat the bread and drink the cup is a declaration that one lives by feed-



ing on Christ, that Christ's life is the basis for one's living, that one is therefore committed to follow Him, that one is a member of His body. Only those can honestly partake of the Supper who mean this. If the Supper is merely for the private edification of individuals worshipping Christ by remembering His dying grace and love, then, to be sure, close communion has no meaning or justification. But if it represents a common life and common discipleship, that life must be expressed both in the symbol and in the act. Since it is the church as the body of Christ that determines the nature of the discipleship, the church must determine the boundaries of the communion table. So one's theology of the Supper and his understanding of the meaning of fellowship in the body of Christ will determine his position on close communion."

Paul M. Miller says, "Because Mennonites believe that Christ mediates His presence and power through the Holy Spirit bearing fellowship they insist that the fellowship group must be kept pure by mutual discipline before partaking of the emblems of Christ's poured out love and life in the Lord's Supper."

David N. Thomas, Lancaster, Pa., is moderator of the Lancaster Conference and bishop of the New Danville district.

The teachings of the New Testament and the concept of a disciplined brotherhood clearly point to a communion fellowship of those of a common faith. Not an "open" communion where only the individual conscience determines participation, neither a "closed" communion that eliminates the weaker brother or gives no consideration to one needing fellowship.

Paul's command to "purge out . . . the old leaven" (1 Cor. 5:7), his declaration that "ye cannot drink the cup of the Lord, and the cup of devils" (1 Cor. 10:21), his solemn warning regarding "eating and drinking unworthily" (1 Cor. 11:29), support a restricted communion, cautions against partaking of the sacred emblems carelessly, and excludes those living in sin. A historian wrote, "If we are to remain in the Anabaptist tradition at all we simply cannot abandon close communion."

Extremes to Be Avoided

It is the devil's strategy to push men to extremes. For a church to be a disciplined brotherhood and at the same time a redeeming fellowship presents a tremendous challenge. Some are overconcerned and fear that the church's witness and ministry to the weak will dilute the stream of its devotion, while some have little concern for the purity of the church and are content to reduce the standard for Christians to the standard of Christians.

Some are willing to commune with anyone professing Christianity regardless of conduct, while others decline from communion for reasons not justified by New Testament standards. Extremes have always worked havoc in the church and have been the root of much division. These extreme attitudes violate all the principles of Christian brotherhood and rob the communion service of its intended meaning and blessing.

Daniel Kauffman declared that "Two things to be avoided in every church are liberalism, which takes little or no account of the personal life, faith, and conduct of members, and legalism, which insists on emphasizing technicalities to an extent that spirituality is crowded out. The first leads to anarchy, the second to formalism."

H. S. Bender wrote, "Two dangers threaten the full development of the potential of fellowship and brotherhood and its right expression in the life of the church. The one is individualism, the other, institutionalism. Individualism is the overgrowth and perversion of the sense of personal responsibility and importance which results in withdrawal from the common life, going one's own way, refusal to receive the admonition and counsel of the brother or brotherhood, insistence upon one's own rightness, disinclination to sharing. In its full growth individualism breaks the bonds of common life. It turns the rightful and needed sense of individual responsibility before God, and the need for personal experience of Christ and the Holy Spirit, into the corrupted spirit of self-exaltation.

"On the other hand the development of a faulty church

polity and organizational structure which excludes the individual from sharing responsibility in the common life and relegates the direction and ordering of the affairs of the church to a few, whether in the local congregation or in the larger relationships of the church, is bound to have the effect not only of encouraging the passivity of the individual but a loss of interest in and sense of responsibility for the welfare of the brother and of the church as a whole. The result is a breakdown in fellowship and a denial of the very nature of the church."

Conclusion

Every communion service should be an experience of worship, joy, fellowship, remembrance, and commitment. The service should be conducted in a reverent, unhurried, well-planned manner.

The congregation should be prepared spiritually for the communion service. Those openly polluted by sin should be excluded from the service. To avoid distraction from all that communion should mean, all necessary discipline or excommunication should be administered apart from the communion service.

The call to self-examination and the solemn warning regarding eating and drinking unworthily must be heard. If this is minimized, the indifferent commune carelessly.

If it is overemphasized the true meaning of Calvary is lost and sincere sensitive persons are disturbed rather than blessed.

Every member should be involved in maintaining the life and purity of the body. According to 1 Corinthians 11:28, 31 we need to examine and judge ourselves. Nothing makes us so blind to sin as when we are the owners. What self-examination reveals should be brought to the cross for cleansing. Every member also shares a responsibility to the weaker brother who may be overcome in a fault. It is human to criticize and withdraw. It is brotherly to seek to restore in meekness.

When communion brings to our remembrance the suffering and death of our Lord and what our salvation cost; when communion enriches our present relationship to our living Lord; when communion strengthens the bonds of the spiritual unity and fellowship of the body of Christ, we then experience the source, the blessing, and the witness of Christian brotherhood.



Word and Spirit

I've observed that it is possible to develop a sensitivity group with temporary warm feelings of closeness. However, it is impossible to create Christian community except the Holy Spirit uses the Word within us. When the Word of God is shared and responded to, a fellowship follows which will never flow forth from any other feeling or kind of commitment. — D.

Heartbeat Again

by Emily Sargent Councilman

Long before six that Sunday morning I was on my way to Baptist Hospital, and driving fast. I would not be permitted to see Bob until six-thirty except in an emergency. They had my phone number in Intensive Care and also at the desk in the hall outside. Surely they would have called if there had been danger, if. . . . The "if" kept echoing through my mind as I hurried through the dark city streets in spite of the fog, keeping the speedometer on thirty-five, making the first stoplight barely in time before caution yellow flashed to red.

Just two more lights, then the underpass at the foot of the hill. This early I would be able to get a parking place inside the lot not far from the ground-floor entrance where the elevator goes straight up to fifth.

Pressed by an inner urgency beyond any one of the past fourteen days, I drove faster, forgetting the speed limit. My eyes strained as I met and passed cars, their dimmers and red taillights fanning out in the fog, their drivers only blurred shapes within moving shadows.

These other drivers — were they going to work, leaving normalcy at home? Husband, wife, children, safe at home? So short a time ago was our home thus for Bob, for me. Could some of these, too, be on their way to some strange hospital where one much loved holds onto life's breath with weak heart and lungs? Bob was one of the fortunate ones, in an intensive care unit with around-the-clock monitoring by trained people and modern machines providing a screen with every heartbeat recorded, its sound track giving out each irregular beep, beep, beep-beep; with doctors, nurses, skilled and mercifully calm, ready to act in any emergency, to do all that could be done, to fight for the ebbing life of one no longer able to fight for himself. How do they learn to accept what they cannot do? How do I?

Thank God for giving Bob a chance, for letting this happen to him now, not ten years ago, when there were no surgeons like Dr. Hudspeth to replace a damaged heart valve. No specialists like Dr. Sawyer to discover both his peril and his chances. No hospitals equipped for open-heart surgery.

I did not make the last stoplight in time. Do they stay on red forever? More waiting now.

Let me find him alive and better than six hours ago,

dear God. Trying to cough, to move, to talk as they want him to, as they say he *must*. If only I could see him longer than the five minutes allowed every hour under the perpetual glare of fluorescent lights. In the confusion of constant surveillance, mechanical and human, his body bound down by ropes of tubing and the heaviness of his weakness, his mind inert under the shock of surviving for this unbearable impotence. His will exhausted from fighting, still without strength, a battle expected to be won merely by returning to consciousness.

Thirty-five years of closeness in marriage had taught each of us how to fight for the other when it was needed. Both of us in different ways learned to be whole together. Looking back through the fullness of our separate sharing, I know that nothing had ever been unspeakably bad except the few times when he had tried to keep something from me — mistaken male logic that thought not knowing would keep me from unnecessary worry. Of course I knew enough to experience alienation, and I died a little each time. It's been a long time now since he tried to keep worry from me in that way. Neither of us could survive that kind of separation.

Never sick himself (he denied ever having as much as a headache), he cherished me through all my sicknesses. And he knew, with instinctive wisdom, that he must let me find my own way in things of the spirit, in the practicing of my commitment to self and family and others — to God. He stood by me in all my crusades. We stood together in his calling to the Christian ministry in each church with its differing human needs. It took me much longer to learn to accept his way always as the right way for him. Then we found that Robert Browning was right: The last years were the best, and with the best yet to be. Everything before us, until that day, six weeks before, when I found him lying unconscious on the floor, blue and gasping for air.

Finally! The light turned green. Up the long hill, into the parking lot and, yes, a space near the door. Along with nurses and assistants in their surgical green, I waited impatiently for the elevator. Other operations today. Was it only three days ago that I came even earlier than this to see Bob before the surgery that was to give him a chance?

It did, thank God. They had told us the probability would

be a slight one, with his age against him, his weight, the sudden flare-up of diabetes. And the frailty which showed up the week before in heart catheterization studies. He went into shock afterwards. Was that from his seeing for himself on the screen the mere thread of blood squeezing through the clogged aortic valve from his heart? From the three hours' ordeal they had expected to take one or two? Did he sense then what his conscious mind could not yet accept: the imminence of death?

The elevator — where was it? Exasperated before my foreboding, I wished I had taken the stairs. How much longer?

Bob had faced death, and surgery — his only hope for life. He made immediately the only choice he could have made, for life, not death. After his decision there were four days of preparation. The doctors had told us the facts so that we could learn to face them, accept them — the probability of only a few weeks to live as an invalid without surgery, but with it, if successful, more years of health and useful living. After his decision they began to make preparations of many kinds. Therapists taught him the types of breathing he would need to avoid surgical pneumonia, how to cough in order to clear his lungs despite intense pain following surgery. All kinds of lab tests were made to help the surgeons, such as a check on his bloodclotting time.

Perhaps as important to his readiness were the four days I was permitted to stay in his room with him. Together, we learned to look at the nearness of death, accept him where he hovered, and confront him where he threatened, his terror over both of us. We clung together, I for his sake, he for mine. And we found strength in the unity of our confrontation. We gained a closeness, even a transcendent joy, at moments, greater than we had ever known.

The second day Bob said, surprise and release in his voice, "Why, we have known this would come someday, and I have always wanted to be the one to go first. Remember? We have always believed you could get along without me better than I could without you." And, yes, I knew he was right. Now we must take only this one step ahead, thankful for those few days' grace.

Once we admitted certain fear, shadows could no longer terrify. Yes, afraid, terribly, horribly afraid of the physical separation that could come, of his severance from life when there was so much left to do, to be. And then we began to savor the goodness of those remaining days, hours, moments, knowing we were together and in God's hands, whether Bob was to live or die. Those were good days, the best we had ever known, in spite of, perhaps because of, the imminence of death.

At last, the elevator. And no stops on the way up. The others stayed on when I got off at five and hurried to the end of the corridor and the doors to Intensive Care. Although it was still twenty minutes before the half-hour, I could, at least, stand out of the traffic at the right of those double doors and look through the small glass at the

top toward Bob's cubicle in the left corner. But something in me was already prepared for my first glimpse through the glass — the six heads bending over his bed, and other figures in green or white hurrying in and out.

Without thought I pushed the door in, almost running to my husband. Dr. Ferguson, who had stayed all night with him after surgery, stopped me with a kind but firm, "Give us a minute, Mrs. Councilman. The danger is over for now." I saw weariness and relief in the face turned toward me and I began to breathe again. He went on, "Please wait outside. We've almost finished. I'll call you."

Straining to get just one glimpse of Bob, I backed away and once more put the doors between us.

One minute. One minute for breathing thanks. For yearning toward the one who was myself, still alive, lying across that twenty-five feet of space that could not separate us. One minute for realizing that there was nothing I could do for him now in there. One minute for perceiving: the gift of life this time. For remembering the gifts we had given each other through all our years together — birthdays, anniversaries, a letter each time for me, a poem for him. Others received the small material gifts we could give, but for each other, offerings had to be more creative, a deeper portion of ourselves, words. This time, the gift of life — Bob's life.

Two years ago we were at Windy Hill Beach a few days before his birthday. At twilight we were sitting on the porch of the cottage we always rented for our vacation in off-season. We were tasting the salty spray of the breakers, near at high tide, and attuning ourselves to the rhythm of the breakers' cadence unevenly spaced but true to some inner pattern of design. The last of the sunset colors reflected in sky, on sea, and sand, had faded, leaving only the constant motion of the white ribbons of foam accompanying each wave reaching the shore, barely discernible through the gray of enveloping dark. The omnipresent sea promised eternity in its heaving darkness and its moving whiteness, in its reechoed counterpoint of sound. We needed no words. We were together.

When it was quite dark, Bob said, "If you should die, I could never come back to this place again, never again." And I said, "Oh, I think . . . I would have to come back, if you should die."

The next morning he went home for weekend responsibilities at our church, to return again on Monday, and I stayed on. After he had left I began to hear his words, my words: if you should die . . . if you should die. . . . During the forty-eight hours of his absence I lived, in some sense, our final separation. Except for brief hours of sleep, I experienced that loss. Or so I thought. Walking by the sea at dawn, in sunlight or rain, at dusk, I found the experience taking form in a poem. When he returned I had it ready for him. It was his birthday. We both wept a little — good tears, as I read it to him, secure in our nearness, our love.

The writing of the poem had prepared me, I believed, for

my grief if he should be the one to go first. And I hoped, if he were left without me, the poem would be a help to him. It enlarged us both then, when we read it together, when we talked. . . . We had never been so close before.

Did I realize then? Did I really realize? Dear God, let it be so:

. . . a washing of peace,
as the sea on the incoming tide
fulfills the empty shore. . . .
The essence of our oneness still
remains,
you forever touching my shore,
I yours. . . .
Time and space can have no power
to bind
in Love's dimension.

Then
will I taste again
the quiet sweetness
of this twilight's pulsing hush
and fearing no
dark hours yet to come,
take home with me
full overtones of rapture
rolling
rolling,
toward my shore.

The busy figures leaning over Bob had been reduced to two when Dr. Ferguson's nod beckoned me. And when I reached Bob, he and I were almost alone, only technicians hovering in the background, checking dials, glucose, plasma. His weary eyes spoke relief and release as I covered his hand, white and vulnerable, with mine and touched his cheek with my own. His lips spoke slowly, making no sound, "I'm . . . better . . . now." Yes, I knew. Thank You, God. His eyes closed. I held his hand for five minutes while he slept.

Outside I asked the doctor, "What happened?"

"He hasn't been coughing enough, moving enough. He was drowning — we thought we would have to do a tracheotomy, but this danger is past for now. He gagged, and that saved him."

"And now?"

"The lethargy gives us concern. He has got to begin to cough more and move and talk. Another time like this. . . . He just can't give up now."

"No. I'll try to help. Thank you."

I dragged my heavy feet outside and against regulations, sat down in an empty wheelchair left in the corridor. From there I could keep in sight the doors to Intensive Care. In another hour I could go in again. I would have to be ready, ready to help. But how? They were afraid for him. "He can't give up now . . . This lethargy. . . ." And, God forgive me, I had been afraid for him too, appalled by what the aftermath of surgery was affecting in him. We had been prepared even for death, but not for this tortuous way


back to life, with his body and spirit depleted of all power, unprepared for fighting an adversary never encountered before — consciousness of helplessness, of pain, this kind of pain.

Ready for death four days ago, he chose the gift of life. And during those nine hours of surgery when Dr. Hudspeth and his associates presented their best skill and concern, he too, with his body and spirit, even in unconsciousness, fought to live, helped the surgeons, drew strength from God. And I, waiting, and not separate from this part of him, prayed. We were ready. I did not weep.

He chose the gift of life, so much so that after surgery, while still unconscious, he surprised and gladdened the doctors when his heart took over from the heart pump without hesitation. No external stimulation was necessary.

At each step he chose the gift of life, the most precious gift he could ever give to me. How could I ever have doubted his will, his strength through God, to bring to completion this new life, no matter what the cost or how long the days ahead? He chose. But how far did he have to go into death without me? Where I could not go with him? And where was he now? Still out there beyond my reach? Beyond my capacity to help? Yes, in some sense, yes. He could not use in there now the obvious ways of my "helping" which could only hinder his return to health. Recovery depended on his using strength he did not possess, on his creating new strength for each halting step ahead.

Then what could I do? What could I give to him who, in choosing life, had given life to me? I could learn to withhold any help that would contribute to his inability to help himself. I could, I must, proffer my gift of faith in him that he could find within himself the needed strength. In our separate ways, we would continue to fight together for his life, working with the doctors, drawing strength from God.

It was seven twenty-nine. But I did not need sixty seconds to reach the doors to Intensive Care and Bob. I walked as if running, lightly and free, bearing the highest of all gifts; for me, his gift of life; for him, my faith in him, praise-wrapped. 

Peace, Peace, When. . . .

Promoting peace in faraway places, while clashing with those with whom we work and serve, is hardly honest. Yet there are those who seem greatly concerned about the government making peace but justify themselves for carrying about ill feelings, anger, and controversy with those they know. We should, of course, be interested in peace anywhere in the world but until we can live at peace with our "enemies" at home our clamor for the government to make peace and our claims for loving those far away ring hollow and are hypocritical. Jesus would probably say, "Remove first the beam from thine own eye. . . ." — D.

We Just Want to Make You Comfortable

by Simon Schrock

"We just want to make you comfortable," the advertiser says. The item he is promoting makes me more comfortable, happier, and life easier. Comfort, happiness, peace of mind, relaxation, enjoyment — buy it all through the advertiser. I have second thoughts that they just want to make me comfortable. That is not true. They really want to make me uncomfortable, and out of step. To get "with it," I must spend my money on their items to conform and feel comfortable. They want me to feel uncomfortable so I pour my money into their coffers to gain comfort.

The car dealer says, "we want to make you happy." He really wants to make me unhappy with my present car. My car is seven years old. It runs and serves me well. The "system" wants me to feel uncomfortable with it. Since it does not have many of the new "improvements" on it, they want to make me unhappy so I'll buy a new one and increase their profits.

Notice how clothing ads are designed for comfort and happiness. Last year the design was one style. This year something else. Have they really discovered a more comfortable and practical design? Nonsense. They are trying to make you uncomfortable in last year's outfit. If grandmother's feet were comfortable with big heels, why did mother need to torture herself on spikes? If they were so great, why does the "now" generation need to go to a style that looks like they came from grandmother's closet? Wide trousers to tight. Tight to bell bottoms. Wide ties to narrow — narrow to wide. Why? To make you feel uncomfortable in the eyes of the people. So to regain comfort you will spend your money into the system for them to use to make you uncomfortable again next year.

Brush your teeth with "sex appeal" toothpaste. Eat "sex appeal" food. Sport a "sexy" car, clothes, and colors. Then you are "with it." (With what?) The truth is you are hooked on their lust appeal. The advertisers know more about lust and how to appeal to the natural man than what sex really is. Their ads are lies. One brand of toothpaste does not give "sex appeal" over another. Neither do "milk drinkers make better lovers." The Bible does not suggest love coming in a glass of milk or tube of toothpaste. It's a devilish appeal to the lust of man to trick him into

spending his money. What foolish people are we that we don't know the difference in sex and toothpaste. Greed for money uses sin to get gain. Monkeys don't need money. They haven't been stupid enough to think toothpaste is sexy. Maybe they know more about sex than the advertisers. Things aren't sexy. It's the minds of men that are. Speaking of "sex appeal" toothpaste, I refuse the stuff. Sex is too sacred to connect it with a tube of toothpaste in order to get my money.

Brand A saves more time and work. More than what? Brand B is cleaner. Cleaner than what? You'll be happier with Brand C. Happier than what? That is the advertisers' way to make us unhappy, believing we can regain happiness by buying his gadgets. After the "new toy" novel wears off, and the monthly reminders keep coming, the uncomfortable, discontented feeling returns too. We've been hooked. Now we have many uncomfortable years to pay up.

I refuse to let the advertisers tell me when I need a new car. When this one doesn't serve me, then I'll start looking for what I need. I refuse to let them mess with my wardrobe. When my shoes wear out, then I'll buy others. I'll look for something practical, comfortable, and decent to serve Jesus in. After all, it's Him I'm dressing for. I refuse to spend the money God loaned me because some style designer across the ocean decided heels should be higher and trouser legs flared. That is the trick of the process — to make you feel out of tune with the world, unhappy, uncomfortable, and discontent until you spend money to fit in. It is to get you to release your money to the system. My life isn't dedicated to keep it going.

Some scriptural guidelines may help us to draw our spending into a more Christian perspective and resist the high pressures of the advertisers. First, "Seek ye first the kingdom of God." The things will be added. Do kingdom buying. Does it have anything to do with God's kingdom? Is the spending supplying needs He is providing, or is it to satisfy personal ego? Before you buy, consider God. Put Him first.

Second, love God with all your heart, mind, and soul. Can you imagine what would happen if the church put her time, energy, and money to work for Christ out of love for Him? I can't imagine what kind of community this would

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be. We may think we are removed from the heart of demonism. Perhaps. But we are drunk with affluence. Satan isn't choicy how he deceives people. Addiction to the world and its things is his stronghold in America. If Christians would love Christ with all their heart, then He would cast out the world demons that grip us.

Third, learn contentment. Paul said, "I have learned . . . to be content." His contentment didn't come from more things, but faith in Christ. While the world is striving for more wealth to buy the best comfort to enjoy the most pleasure, we need contentment. The Christian should relax in trust while the world rushes on to earn suicide. His energy should be channeled into service for Christ, and be content with fewer things. North American Christians become discontent after comparing themselves with society. If we must compare, then compare our luxuries with what the South American has to barely exist on.


Fourth, keep the conversation heavenward, "from whence also we look for the Saviour." Our way of life is from heaven. We are citizens of heaven. If so, we would do well to pay more attention to our citizenship, and less on temporal things. Differences that divide us are often caused by our discontentment because of another's wealth. Our conversations center too much on who is making the cash and how. The money-maker is projected as the real man, while the earthly poorer, but spiritual giant, is made to look like a welfare tagalong. This breeds discontentment and breaks down equality of brotherhood in Christ. We should provoke one another unto love. Sunday after-dinner conversa-

tion should inspire its young listeners to become strong persons for Christ.

To be a disciple means giving Jesus our undivided loyalty. He must be our way of life. No divided attention on time, money, and possessions. No using Him just as a first-class ticket to heaven. He wants all of you. The enemy of Jesus wants to make you uncomfortable so you will give him part of the attention and loyalty that belongs to Jesus alone.

Why make us uncomfortable? Why look at the ads, hear the commercials, and compare with others? It is a scheme to sap loyalty, trust, and contentment away from Jesus. Instead of loyalty to Him, we serve the gadget god. Instead of trusting, we watch the stock market. Instead of being content with the basic needs of life, we want a little more.

Now Mr. America is comfortable. Slouched in his lounge chair. Feet propped up. Drink and pretzels beside him. Comfortably watching the new, more satisfying color screen. He has it made. That is till a full-color commercial dances in front of him leaving him wanting one more comfort gadget. On his way to flop into his comfortable bed, he glances over his mail, discovers a discomfort — the monthly payments on the comfort gadgets. After he burps up his Pepsi of the "now" generation, it leaves him empty, uncomfortable, and sleepless. Ah — there must be more to life!

There is. It is found in being yielded to Christ, serving Him with all the heart, mind, and strength. Christians would do well to examine the real issues of life. Then the system wouldn't squeeze you into its uncomfortable mold. We would be content doing the things that please Christ. 

God's Broadcasts

by John R. Martin

Evangelical Christians affirm that God is a communicating person and that He has chosen to communicate with man. We affirm that God is in the communications business.

Hebrews 1:1, 2 tells us God has communicated with man first through the prophets and then through His Son — the living Word. Today God speaks to us through the written Word, the Scriptures.

God is a communicator. Several times in the New Testament God's communication took the form of a broadcast. Long before the development of radio in the early 1900s and the beginning of commercial radio in 1920, God did some broadcasting.

Several times God took to the airwaves. He had a message that was so important He produced a broadcast. He spoke from heaven in a way that all in the crowd could

hear. Significantly, these messages focused on Jesus of Nazareth.

One of God's broadcasts was at the baptism of Jesus. Luke describes the event with these words:

"Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form, as a dove, and a voice came from heaven, 'Thou art my beloved Son; with thee I am well pleased'" (Luke 3:21, 22).

The broadcast was brief — a mere radio spot.

The thrust was *recognize My Son*. "Thou art my beloved Son; with thee I am well pleased." God spoke the words so that all at the baptismal service could hear. It was a message affirming the deity of Jesus.

This fact was a key concern of God and Jesus during the earthly ministry. By His miracles and teachings, Jesus was communicating who He was. Part way through His

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ministry, Jesus asked His disciples, "Who do men say that the Son of man is?" This question was followed with a more personal one, "But who do you say that I am?"

I would submit that this question focuses on one of the key concerns of Jesus today. Who do you say that I am?

One of the recent "hits" was Jesus Christ Superstar. In the minds of the producers, Jesus was not a super Son. He was only a superstar. (This view fits well the current interest in astrology and the horoscope.) God wants us to know that Jesus was a super Son — His Son!

One of the new Family Life TV spots ends with the words, "Forgive. It's the Jesus way. It's God's way."

While the spot was being produced, a group of viewers were brought to the studio for their reaction. One mother whose daughter was involved in the Jesus movement asked, "What are you saying? That Jesus is God? Is this a special doctrine of your church?"

God produced a broadcast when He wanted people to recognize His Son. He thought it was a message worth broadcasting.

God broadcast a second message at the Mount of Transfiguration. Matthew records the happening in this way:

"Peter said to Jesus, 'Lord, it is well that we are here; if you wish, I will make three booths here, one for you and one for Moses and one for Elijah.' He was still speaking, when lo, a bright cloud overshadowed them, and a voice from the cloud said, 'This is my beloved Son, with whom I am well pleased; listen to him' " (Mt. 17:4, 5).

Again the broadcast was brief — a radio spot.

The thrust was *hear My Son*. God spoke from the cloud so that all on the mountain could hear, "This is my beloved Son, with whom I am well pleased; listen to him." Because of who Jesus is and what He has to say, listen to Him.

Many are listening to deceptive voices today. The cults are speaking and people hear them. Those promoting spiritism, Satan worship, or astrology are speaking and people hear them.

Thousands are listening to entertaining voices, to *The Dick Van Dyke Show* or *I Love Lucy*.

Many are listening to reporting voices, to Walter Cronkite or Harry Reasoner.

But there is a voice that is not deceptive, that is more than entertaining, and that is more believable than Walter Cronkite. It is the voice of God's broadcast.

If God were to speak again today, what would He say? I believe He would broadcast the same message as on the Mount of Transfiguration, "Hear My Son." This is a message God considered important enough to broadcast.

A third broadcast took place at the birth of Jesus. Of course, this message was first in terms of chronology but third in terms of emphasis. This broadcast was more lengthy. It had traditional form, a message-music format. Here is Luke's report.

"And in that region there were shepherds out in the field, keeping watch over their flock by night. And an

angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with fear. And the angel said to them, 'Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you: you will find a babe wrapped in swaddling cloths and lying in a manger.' And suddenly there was with the angel a multitude of the heavenly host praising God and saying, 'Glory to God in the highest, and on earth peace among men with whom he is pleased' " (Lk. 2:8-14)!

The thrust of this broadcast was *follow My Son*. If you follow My Son in the path of peace, there will be peace among men.

The audience was shepherds. They were common folks who tended sheep. Why did God speak to them? Perhaps because Jesus came as the Lamb of God, the good Shepherd. Therefore, they could understand Him. (God selected the audience on the basis of the message.)

The message was peace. The broadcast was telling the world that God is a God of peace, that peace is the will of God, and that Jesus came to bring peace among men. To realize peace among men we must follow the Son.

God desired so deeply that the world know the message of peace that He decided to broadcast. It is a message that is needed during times of war as well as peace. It is needed in season and out of season.

God's method at times was to broadcast. And when He did, He had the message put in writing. God's procedure was to tie together broadcasting and printing. He spoke and it was recorded in Scripture. Printing radio messages for distribution is following God's pattern.

Yes, our God is a communicating God. He broadcast three important messages, Recognize His Son, Hear His Son and Follow His Son. He followed the broadcasts with a written record.

This was God's method and His message — a message needed by every audience and a message worth broadcasting.



Wit and Wisdom

A harassed mother, who picked up her five-year-old at kindergarten, learned that the regular teacher was absent and that a substitute had taken over.

"How did you like your new teacher, dear?" she asked on the way home.

"Oh, she's smarter than Miss Brown. When we sang she played the piano with one finger. Miss Brown has to use two hands when she plays."

. . .

Some Little Leaguers went to a Major League game and afterward one of the kids said the best thing the big leaguers had going for them was their mothers weren't in the stands yelling what they should do.

What About the Minister's Wife

by Henry H. Dick

How many churches in our conference are really sensitive to the needs of the pastor's wife? She is a person after all and needs to feel that the people really care about her . . . not only as the wife of the pastor, but as an individual. Somehow, amid the warmth of Christian fellowship within the church, a cold chill of impersonal attitudes makes many of us feel like numbers instead of names, machines instead of people, computers instead of people with compassion.

Recently I listened to a church moderator and a conference officer as they spoke words of commendation and farewell to a pastor who was moving on to another responsibility. The pastor handled it well . . . after all he was accustomed to being prayed for, complimented, and sometimes criticized. He had been a faithful pastor and deserved some of the comments.

Following the service one of the ladies came up to me and said, "How come nothing was said about the pastor's wife?" "Oh, I'm sure the sewing circle or a ladies group had a farewell for her," I responded. "I don't care about that," she said. "I still want to know why ministers' wives are so often neglected?"

This lady went on to share with me the faithfulness of this particular pastor's wife . . . how she had stood by her husband and probably had been a major factor in helping him win many people to Christ . . . how she had given up asking for the attention and energies of her husband that rightfully belonged to her and yet, to this point . . . no acknowledgment. "She's right," I said to myself. "We will just have to admit that we have overlooked the wives."

It may be that these comments will embarrass some of the pastors' wives reading this column. There is an aspect of being married to a minister that few wives wish to discuss. They find it embarrassing at best and a questioning of their Christianity at worst. They are embarrassed because they have the impression that most people in the church believe that their husbands are on 24-hour duty for "the Lord's work." Therefore, if she demands equal time in any sense of that expression she is diminishing the Lord's work and downgrading His call.

Probably the first to pay attention to this need is the minister himself. I can speak with some authority on the subject, having spent most of my married life as a minister. It is true that the minister's work demands his whole being and life if he is to be a dedicated and effective servant

of God. Usually such a man feels that he is not really getting his work done.

Modern times and a competitive society demand success that is measured by statistics and puts pressure on a minister. His wife finds herself both at the center and the edge of this sense of dedication and guilt. She knows her husband better than anyone in the congregation and often becomes his best critic. She helps him to see himself before God and man and to move again with courage and conviction.

Her personal needs following this identification with her husband's ministry and calling must be met. As ministers, we have responsibility to think about this and act upon it. Our work demands that we be sensitive, kind, thoughtful, self-effacing, efficient (and you name the other things we must be), day in and day out, toward all outsiders. We must also remember our responsibility to our own household, taking time for our wives and children.

The congregation also has the responsibility to see the minister's wife as a person. This should not be expressed in a fragmented interest in her health, her children, her husband, or her church assignments, but rather an interest in her. The Bible is a book for the whole man. Jesus Christ exhibited compassion for the total individual. He healed the body, cleansed the mind, settled the emotions, and saved the soul. He condemned the Pharisees who compartmentalized life into sacred and secular, into Sabbath and weekdays, into external and internal. Let's be like Christ by His grace and for His sake.

— From *Christian Leader*



Listening

I felt helpless
In face of need
So contacted God
To change a life
I observed.

God heard me,
Assured me
I was not helpless
For there is much
For me to do
. . . within. — Dorcas S. Miller

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Augsburger Reports on East Asia Tour

"The Third World is at the cutting edge of the Christian church," commented Eastern Mennonite College president Myron S. Augsburger upon his return from a six-nation East Asia tour.

The educator-evangelist addressed interdenominational missionary conventions and visited national churches in South Vietnam, Indonesia, Taiwan, Hong Kong, South Korea, and Japan, July 3 to Aug. 6.

The one-month tour was also a "quest to discover the proper philosophy of missions for the 1980s," commented Augsburger.

He observed that the East Asian churches are entering a new "international phase" of development. Christianity was introduced to the Asians along with European colonialist expansion, the EMC president said. Then, during an "indigenous phase," the Asians took over the church structures in order to make Christianity more Indonesian, Japanese, Korean, or whatever the case.

"The international phase is marked by increased interest in intercultural exchange and fellowship," said Augsburger. Even as the Third World gains control of its own churches and begins to sponsor its own mission programs, American service personnel are finding a new welcome, he noted.

Accepting long-standing invitations from mission personnel, Augsburger addressed the Keswick Convention in Hong Kong, the Taiwan Missionary Fellowship, and an evangelical missionary conference in Japan. He spoke on the general theme of "Christian Discipleship," drawing from his latest book, *The Expanded Life*: a commentary on Christ's Sermon on the Mount—and materials by other contemporary writers.

Explaining that liberal vs conservative-fundamentalist theological lines are often more pronounced among overseas missionaries than in the United States, Augsburger said that he baffled his audiences by failing to fall neatly into either the liberal



Myron Augsburger

or the fundamentalist categories.

However, the EMC president reported a very positive response to his presentations. "Accustomed to a more pietistic approach, the missionaries seemed to welcome new insights and challenges on the meaning of discipleship," he said.

Augsburger pointed out that he did receive negative reactions to his remarks on war and peace. The Mennonite Church is one of the few Protestant denominations totally opposed to participation in war.

Augsburger began his East Asia tour with a two-day visit to the Mennonite Church in South Vietnam. Meeting many EMC alumni who are engaged in social service and evangelism, he noted that relations between the American Mennonite personnel and their colleagues in other Protestant programs are still strained. The Mennonite's antiwar stance clashed with other missionaries' support of the American war effort in Vietnam, he said.

In Indonesia, the educator-evangelist spoke at the Pati Bible Academy, at Mennonite churches, and on a radio broadcast. He was particularly interested in learning about the great Christian revival which has swept the country since the failure of a communist uprising eight years ago.

Prior to his participation in the Taiwan missionary convention, Augsburger met with 40 mission workers of the General Conference Mennonite Church stationed on the island. "These doctors, nurses, social workers, and pastors were some of the finest mission personnel I have ever met," he commented.

Hosted in South Korea by Lee Bong Kim, a Presbyterian pastor and Eastern Mennonite Seminary alumnus, the EMC president participated in a pastors' seminar in the capital city of Seoul.

"I was interested in the Korean pastors' reaction to the largest-ever Billy Graham Crusade which was held in their country recently," he said. "The crusade made Christianity a topic of everyday conversation, but the pastors carried a concern that the pattern of the evangelistic effort was so Western and designed with so much advertising and bigness to draw a crowd." The crusade did not really characterize the Korean church, he was told.

Commenting on his last stop in Tokyo, Augsburger called affluent, secularized

Japan "the most difficult" of all the mission fields he visited during his five-week tour. The Christian church is still very small and making slow progress, he reported.

"Missionaries are often underrated," he continued. "For the most part, they are high caliber, well educated, and very dedicated people."

Echoing a concern expressed by Asian church leaders, Augsburger proposed a "theological - education - by - extension" program for pastors in the Third World. Instead of bringing these persons to EMC and Eastern Mennonite Seminary, the college and seminary would send professors overseas on brief "teaching sabbaticals."

He called for increased attention to the worldwide mission of the church and the concept of the Christian as a "global citizen."

"I also have a new vision for EMC's opportunities to relate to the mission of our church," Augsburger said. "Our goal at this college should continue to be to train informed disciples," he concluded.

Out of Sight, Out of Mind in Vietnam

September 23 is being declared an International Day of Concern and Action for the thousands of civilians imprisoned in the jails of South Vietnam. Churches across North America are being asked to make this matter a special concern on that day. Congregations will be encouraged to pray for the release of those who are imprisoned and to express that concern to their Congressmen.

These prisoners are persons who were included in the terms of the cease-fire agreement. Article 8 (C) of the agreement states that Vietnamese personnel captured and detained in South Vietnam are to be released. Yet in South Vietnam prisons there continue to be at least 100 times the number of the United States prisoners of war who were released in accordance with the cease-fire agreements. The International Control Commission and the International Red Cross have not been allowed to even carry out inspection of the prisons where the civilians are held.

In the Indochina War, it has not only been the soldiers who have become war casualties. In this war, unlike any previous war, at least 80 percent of those killed have been civilians, not combatants. Hundreds of thousands of others have been maimed and made homeless as a result of the past nine years of war. These are, of course, the more obvious war casualties.

There is another large group of war casualties in South Vietnam about whom we know very little. These are the civilians who have been imprisoned for their dis-

senting views. It is for these war victims who are out of sight and out of mind that the Christian church is being asked to express its concern and compassion.

MCC has had a continuing concern for these civilian prisoners. A Vietnam Christian Service medical doctor was assigned to Con Son island in 1967 to help provide medical service to prisoners there. The concern for prisoners has continued. This year MCC personnel in Vietnam have written letters to inform people about the prisoner problem and have been exploring ways to provide financial assistance to the prisoners and their families.

They have also requested that information about these civilian prisoners and their treatment be shared with Mennonites and others in North America. For MCC, as for the International Red Cross, it is extremely difficult to find ways of assisting the imprisoned persons because of the political situation in Vietnam which keeps all information about civilian prisoners repressed.

Neither the United States government nor the Thieu government will make available any figures about civilian prisoners in South Vietnam. For this reason it is difficult to know how many are actually being held or how they are being treated.

A study commission under the Senate Judiciary Subcommittee on Refugees visited Indochina to investigate the situation in civilian prisons in South Vietnam. The commission reports that "there are thousands of civilian political prisoners in South Vietnam." The report goes on to say that these prisoners include not only civilians detained as "communist criminals," but also many other civilians from across the political spectrum.

But what about the group of prisoners who were not of communist persuasion or those among them who were falsely labeled as being of communist persuasion? There is no provision made for them in the cease-fire agreement. Their future depends solely on the Thieu government's respect for basic human rights. What about the noncommunist dissenters like journalists, students, and those whose only crime may have been to exercise free speech in the interest of reconciliation and peace? Their plight is no better.

Vietnam Directorship Changes

Directorship of Mennonite Central Committee programs in Vietnam changed hands in September when Luke S. Martin succeeded Max Ediger in a two-year assignment.

Martin had Pax experience in Germany, 1954-56. He is now in Vietnam with his family on their third term of service there

since 1962 with Eastern Mennonite Board of Missions and Charities.

Martin will give half time to MCC program direction and half time to duties as secretary of the Vietnam Mennonite Mission. As MCC director, he will be responsible for the 15 volunteers now in South Vietnam, medical programs in partnership with the Evangelical Church of Vietnam at Nhatrang and Pleiku, educational assistance projects in Saigon and Quang Ngai, material aid and emergency resources, and an annual budget of \$82,000.

MCC and EMBMC cooperated closely from the beginning of Eastern Board's entry into Vietnam in 1957. The social service activities of MCC in Saigon are supportive of missionaries' efforts in church building. The appointment of Luke Martin as MCC director means that the missions-service phases of the Mennonite witness in Vietnam will be coordinated.



Luke and Mary Martin with children, Becky, Jonathan, and Steven. Luke assumed duties as part-time MCC Vietnam director in September.

Max Ediger, who requested to be relieved of directorship duties, will assist Martin in program administration particularly in connection with projects outside Saigon such as the work at Quang Ngai.

Martin is from the New Holland (Pa.) Mennonite Church. His wife, Mary, is from the Sandy Hill Mennonite Church, Coatesville, Pa. They have three children.

Amicus Curiae Brief Filed with Supreme Court

The National Interreligious Service Board for Conscientious Objectors (COs) is filing an Amicus Curiae, or friend-of-the-court brief with the United States Supreme Court to support the granting of veterans' educational benefits to conscientious objectors who have performed alternate service. COs have not, heretofore, qualified for any of these benefits. This action is being taken in the case of Donald E. Johnson, administrator of Veterans' Affairs, et. al., vs. William Robert Robison, etc.

The brief raises the fundamental question of whether the educational assistance

provision of the 1966 Veterans' Readjustment Benefits Act violates in any way the "due process" clause of the Fifth Amendment. The 1966 Act provides financial assistance to one group of veterans—those who have served on active military duty—but not to another group—those COs who have completed an alternate service assignment. The question is whether this is a fair application of the law.

Numerous attempts by COs during the past twenty years to obtain benefits equal to those given to military veterans have all failed. Early this year William Robison, a CO from Fairfax, Va., won the first favorable decision by a United States federal court on this question.

Robison followed a somewhat different line of reasoning than those who made earlier attempts at obtaining veterans' benefits. He presented a persuasive argument that Congress, in passing the 1966 Veterans' Benefits Act, had intended the educational benefits provisions to serve as compensation for the disruption of an individual's educational pursuits as a result of being drafted. His argument further reasoned that since COs are drafted at the same time and in the same manner and since they suffer some of the same disruptions, they should be entitled to some of the benefits. The United States District Court Judge Arthur Garrity ruled that COs should, in fact, be eligible for the GI educational benefits.

The United States Veterans' Administration immediately appealed the case to the United States Supreme Court. The court agreed to hear the Robison case along with a similar case from California. A decision is not expected before spring of 1974.

The NISBCO friend-of-the-court brief speaks on behalf of religious COs. It points out that since the 1966 Act was made retroactive to cover all veterans since 1955, it thus covers the military veterans of the cold war who saw no combat. This, the brief argues, is ample evidence that Congress did not intend the GI educational benefits as a bonus only for those who faced combat hazards, but rather to help those whose lives were disrupted by the draft and who might not otherwise be able to continue their formal education.

In its 46 pages, the NISBCO brief points out that "disruption suffered by veterans of alternate service is equal to, if not greater than that suffered by veterans of military service."

For example, COs do not enjoy certain reemployment rights automatically given to veterans of military service. COs must disrupt their lives by relocating away from home communities and schools. Some COs have taken overseas assignments just as have some military veterans.

Financial compensation is another point where most of the COs encounter a greater hardship than do their military counterparts. Many COs working in public welfare institutions are paid the minimum wage. Unlike their counterparts in the military service, COs have to find their own housing and often their own meals.

If the Supreme Court rules favorably, COs will be entitled to educational assistance under the Veterans' Readjustment Benefits Act of 1966. The provision of the Act allows "for a period of one and one-half months, or the equivalent thereof, in part-time educational assistance for each month, or part thereof, of his service on active duty. . . ." The veteran is entitled to educational assistance for 36 months or its part-time equivalent.

The Mennonite Central Committee Peace Section has served as a consultant to NISBCO in the preparation of this friend-of-the-court brief. While there has not been consensus among Mennonites on the question of whether they should accept GI educational benefits if these were to become available, there is a rather broad consensus that there should be equal opportunity with regard to educational benefits for the alternate service veteran, as well as the military veteran. Both have had their lives disrupted during the period when they would normally be pursuing formal education.

Filming on Asia Mission Study Begins

On-location filming began in early September for mission study films of the Mennonite church in Japan, India, and Indonesia.

A film from each of the three countries is planned. The project is sponsored by the Inter-Mennonite Mission and Reference Committee in North America in cooperation with overseas churches.

A film team from Ken Anderson Studios, Winona Lake, Ind., is producing the films. The scripts were written by Ken Anderson in consultation with national leaders. Harold Weaver, Elkhart, Ind., serves as executive producer, representing the North American Committee in relating to overseas churches and the film team.

The films are to become the basis for the 1974 mission study in Mennonite congregations in North America, although they have been planned to be useful in their own countries too, reports Weaver. Printed study materials will cover other Asia countries where Mennonite churches are emerging. Each film will be from 15 to 20 minutes long. Release prints are expected by July 1, 1974, with print materials available at the same time.

Weaver's son, Barry, is serving on the film team by invitation of the producer and by action of the committee. He is going at his own expense.

Weaver will also be doing still photography in Asia and Africa for various agencies. In numerous contacts he will be exploring the interest and feasibility of international TV spots with a Christian message. He carries out the latter responsibility in the interests of the inter-Mennonite TV group, producers of Family Life TV spots in North America.

The General Conference Mennonite Church, Mennonite Church, Mennonite Brethren Church, and Mennonite Central Committee are involved in support of the filming projects. Levi Miller, Scottdale, Pa., is in charge of the printed materials for the study.

Teachers Confer, Brazil

Five Brazilian village teachers and five North American Mennonite volunteers met together, earlier this year; in northeastern Brazil to discuss effective teaching methods and to share ideas, techniques, and experiences.

Mennonite Central Committee teaching volunteers felt a need to learn skills from the Brazilian teachers.

"There are skilled and capable people in the rural community schools where we work," said Virginia Ranck. "Effective teaching is difficult. We need to learn from each other."

Using a questionnaire prepared in advance, the Brazilian and North American teachers compared ideas on planning classes for women and children.

Bolivians Graduate as Health Promoters

Community development workers in the rural area around Santa Cruz, Bolivia, report the graduation of 13 Bolivians from a nine-month public health class designed by Mennonite Central Committee volunteers to train local people as practicing health promoters in Bolivian villages, where health and medical care are otherwise nonexistent.

Students received training in first aid, simple illnesses, and preventative measures. Eight of the students also received certificates for training in midwifery.

These graduates will work in health centers set up by villagers with help from MCC volunteers. Health workers charge 10 to 25 cents for a consultation.

Graduation from the public health classes was not easy for most of the students.

One young woman rode her bicycle 14 kilometers over rough roads three hours one way every week to attend.

Three Mennonite volunteers, Geraldine Mumaw, Linda Lehman, and Jeanne Loucks, taught the courses. Mrs. Loucks and Frieda Schellenberg, another volunteer who served in Bolivia until recently, began the MCC public health programs there when they realized that health needs couldn't be met by curative methods alone. MCC has placed volunteers in Bolivia for 15 years.

"Our work is rewarding when we see adults with as little as three years of formal education learn, grow, and work," said Mrs. Loucks, a nurse from Bedford, Ohio. "The work is not complete with the nine-month courses and graduation." ●



Graduates of the nine-month health promoters class with three teachers (second row far right toward left), Geraldine Lehman Mumaw, Jeanne Osmann Loucks, and Linda Yoder Lehman.



North American and Brazilian teachers confer on teaching methods.

Shirley Kempf demonstrated the use of locally available materials in simple and effective visual aids.

Teachers in Brazil are taking education out of the traditional classroom and into the home in an effort to make it more relevant to people's needs.

"We need to emphasize the grass-roots method of spreading ideas," said Mrs. Ranck. "Sometimes our classes are still taught in the traditional lecture method. But we try to involve students in more active ways than just listening."

Classes involve participants of all ages and at all levels. Primary students take classes on health and hygiene. Adults and teenagers participate in classes on prenatal care, health, nutrition, and the family. Other classes are organized according to personal skills in the practical arts of cooking, sewing, and embroidery. Skilled local people teach many of these.

Sometimes local teachers and MCC volunteers meet with participants in their homes where more individual, direct sharing can occur.

Other volunteers participating in the teachers' meeting were Karen Meyer, Irene Schmidt, and Alice Slager. The five volunteers, their husbands, and two Paxmen make up the present MCC team in northeast Brazil.

Hosting Children, A Success

Two hundred and eighty children were welcomed into Mennonite families in Lancaster County this summer through the Children's Visitation Program of Eastern Mennonite Board of Missions, Salunga, Pa. This was an increase of 67 youngsters over last year's total of 213.

The children came from 19 city churches located in Maryland, Pennsylvania, and New York. Ranging in ages from six to nineteen, they were hosted by 214 families. Children older than eight years of age came by reinvitation of their hosts.

Arlene Mellinger, coordinator of the Children's Visitation Program, said, "While the frustrations of finding homes were greater this year because of more children wanting to visit, there also seemed to be a greater number of success stories. Quite a few hosts requested their guests to stay longer than the usual two weeks, and some stayed as long as six weeks. Many hosts welcomed more than one child; 52 hosted two children, two hosted three children, and five hosted four children each."

Leprosy Control Focus of KM. 81

"There is no machine so perfect as the human hand," says Franz Duerksen, Paraguayan-born physician now serving at Mennonite Health Center Kilometer 81 in Paraguay.

And Duerksen should know. One part of his broader leprosy control work at Km. 81 is surgical rehabilitation of crippled hands. Of the 100 operations he did in 1972, one third were on hands.

"Surgery for leprosy is mainly hand surgery," Duerksen explained, holding out his own hand. "Forty-seven muscles control the hand. Leprosy attacks the forearm nerves which control these muscles. If several do not function, the whole hand is out of balance."

Leprosy, one of several major concerns of Paraguayan health programs, affects three out of every thousand Paraguayans. Km. 81 began in 1952 when Mennonite colonists looked for a way to express their gratitude to the Paraguayan government and people for the privileges extended them there. Leprosy treatment facilities in Paraguay at that time were less than adequate. Mennonites decided leprosy work among Paraguayans would be a good way to express their thanks. Mennonite Central Committee helped by assigning John R. Schmidt. Schmidt started the work on a 1,000-hectare piece of land bought by MCC

and lying along the main highway between Asuncion and Brazil.

Why is the medical center called "Km. 81"? At the point along the Asuncion-Brazil highway, where the bus stops to drop off passengers bound for the hospital, stands a concrete post marking the distance to Asuncion — Km. 81. The name was as good as any, and became common usage.

"Schmidt is a pioneer in the domiciliary approach to leprosy treatment," explained Duerksen. "He did not build a colony to bring patients in. He took treatment to the patients in their own homes."

Since those pioneering days, the work at Km. 81 has expanded. From the beginning American Leprosy Mission (ALM) gave financial and technical support. Km. 81 is now under complete administrative responsibility of the Gemeindegemeinschaft, a committee composed of Paraguay Mennonite church representatives.

"We are now responsible to the Paraguayan government for leprosy control in all of Caaguazu Province," said Duerksen. "We have periodic clinics in the towns of Coronel Oviedo and Caaguazu City, as well as at Km. 81 and in four other locations. Schmidt is now living at Tobati, 180 kilometers east of Km. 81, in the area of the Caaguazu Mennonite colonies, where he also holds a clinic and is in charge of control work in the area in relationship to Km. 81."

But the leprosy control program in Caaguazu Province involves more than clinics. Duerksen prefers to talk about rehabilitation.

"Rehabilitation must involve the physical, the social, and the spiritual aspects of the person," he explained. "At Km. 81 we are concerned with all three."

Physical rehabilitation at Km. 81 includes prevention, treatment, and correction of deformities. New drugs are assisting Dapsone, or "DDS," which in the 1950s was a major advance in leprosy treatment. But DDS may take five years to arrest a severe case of leprosy. Lamprone, several times more effective than DDS, and now Rifampicine, expensive but effective, is becoming available.

"Rifampicine, ten times again more powerful than Lamprone, is produced in Switzerland and used wherever special research programs are made possible through financial help. It costs \$250 a month for an individual treatment," said Dr. Duerksen. "Minimum treatment time is one year for cure. We plan to purchase some Rifampicine, but cost prohibits us from using much of it."

Scars and deformities often remain even after a leprosy patient has been bacteriologically cured with these drugs. Hands and feet may be paralyzed. The face may carry stigmatizing signs — the loss of eye-

brows, large earlobes, collapsed nose, paralysis of the eye muscles. These physical signs stigmatize the leprosy victim making him a social outcast. Here is where Duerksen's surgical skills can make a tremendous difference in the life of a patient.

But social rehabilitation works against centuries of ingrained tradition that has made leprosy victims outcasts. "This is the most difficult aspect of the whole leprosy rehabilitation program," said Duerksen.

The leprosy victim is often troubled with emotional and spiritual problems growing out of his social rejection.

"In the early stages, the patient may have severe psychological reactions, depressions, and resentment against God," said Duerksen. "Many lose their faith, if they had any. It's amazing that often as a result of regaining his belief in God and improving his feelings toward others, the process of cure and rehabilitation is improved. I first heard this observation from a non-Christian doctor, a friend of mine in Ethiopia."

A key person in the spiritual rehabilitation program at Km. 81 is full-time Evangelical Mennonite Brethren missionary Abraham Klassen from Fernheim Colony.

Franz Duerksen, born in Yalve Sanga, an Indian community in Fernheim Colony, dreamed early in childhood of being a doctor. His father, Martin Duerksen, was a missionary among the Indians at that time. Later when Franz was seven years old, the family moved to Argentina where Martin Duerksen was MCC director and pastor of the German Mennonite Church in Buenos Aires.

Franz Duerksen took his training at the Medical School of La Plata, Argentina, and his postgraduate work in surgery in Buenos Aires. He spent one year in residency in surgery at Winnipeg General Hospital, then a year in training in reconstructive surgery at ALERT, the All-African Leprosy Rehabilitation Training Center in Addis Ababa. At ALERT he was sponsored by the American Leprosy Mission.

How did Franz Duerksen end up at Km. 81? In 1969 he spent four months there replacing Schmidt who was on leave.

"That's when I got hooked up for the job," said Duerksen. "My training had been in hand surgery. Hand surgery is an important part of the leprosy rehabilitation program. Also I have always wanted to work in the mission field. The two fit together. We have been there since November 1971."

To show that integration of medical services is possible, Km. 81 also has a program in general medicine. Anni Neu-

feld Duerksen, RN, whom Duerksen met and married in Argentina, runs the family-planning clinic and assists her husband in surgery. Others of the 11-member Km. 81 staff are involved in prenatal clinics, baby clinics, and general medicine outpatient clinics. Eleanor Mathies, a mission worker from Leamington, Ont., sponsored by the Commission on Overseas Ministries of the General Conference Mennonite Church, serves as physical therapist in the rehabilitation program.

But Km. 81 is known mainly for leprosy treatment. It has become the national referral center for severe cases, and for reconstructive surgery, since Duerksen is the only reconstructive surgeon in Paraguay. At Km. 81, the 30 beds for leprosy patients are always full.

Serious Response to Faith, Graduate Seminar



Mennonite Graduate Seminar, Aug. 18-28 (left to right), Becky Tyson, Elkhart, Ind.; Perry Yoder, Bluffton, Ohio; Criselda Garza, Austin, Tex.; Susan Miller, Greenwood, Ind.

Students from Vancouver to Philadelphia and from New Orleans to Winnipeg gathered for ten August days in southern Michigan's rustic Mennonite Youth Village for intensive encounter with the Bible and Anabaptist-Mennonite heritage in relation to university life today. It was the eighth summer Graduate seminar.

The seminar provided opportunity to grapple with concerns of Christian faith in the midst of intellectual and social change, along with the more practical person-to-person sharing of faith, director Helmut Harder says. Harder is a theology professor at Canadian Mennonite Bible College, Winnipeg.

Although only nine of the 22 preregistrants showed up, the group worked hard during the three daily sessions. Resource persons who stimulated the encounter were:

Walter Klaassen, University of Waterloo (Ont.) and Conrad Grebel College, on "Anabaptism: A Look at Our History."

John Lapp, Goshen (Ind.) College, on "The Gospel of Peace in the Midst of World Affairs."

Willard Swartley, Eastern Mennonite College, (Harrisonburg, Va.) on "Holy His-

tory and Christian Self-Understanding."

Student Services secretary Virgil J. Brenneman noted that certain participants have rated the event "as representing the best spent education dollar in the Mennonite Church." One couple contributed \$250 toward the 1973 seminar in appreciation for its experience in an earlier seminar.

New Faculty Named at Goshen

Hollinger, Lind, Shank, Schipani, and Gillies are among the instructors teaching part time at Goshen College this fall, according to an announcement by Goshen president J. Lawrence Burkholder.

I. Wilmer Hollinger, member of the Bethany Christian High School faculty, Goshen, has joined the college faculty as a visiting instructor in history. Hollinger, a 1965 Goshen graduate, is presently working toward a Master's degree in American History. This will be his first year at Goshen and his ninth at Bethany. He is a member of the Waterford Mennonite Church.

Millard C. Lind, professor of Old Testament at Goshen Biblical Seminary, will instruct Hebrew Life and Culture. He has been associated with the seminary since 1959. Aside from seminary duties he has instructed courses on the Goshen campus on a part-time basis for three years. He is a member of the Goshen College Mennonite Church.

David Shank, a Goshen graduate, will join the college faculty as an assistant professor of religion. He has been associated with the Mennonite Board of Missions since 1950 and is currently on furlough. He received his Master of Divinity in 1956, and during 1967-68 worked on his doctorate.

Daniel Schipani, spending a year in residence at the Goshen Seminary, will teach in the psychology department. Schipani received his doctorate at the University of Buenos Aires. He spent last year teaching in the Evangelical Seminary of Puerto Rico. He is a minister at the Floresta Mennonite Church of Argentina.

Goshen will have a visiting professor in communications. John Gillies, former communications director of CROP, the community Hunger Appeal of Church World Service. Gillies has worked with the Presbyterian Church in audiovisual aids and has been a mass communications missionary to Brazil. He is a member of the Board of Governors of the Religious Public Relations Council and edits its publication, *The Counselor*. Gillies was educated at Wheaton, Northwestern, and the University of Texas. He has also attended Austin Presbyterian Seminary.

What's Up in Space?

The M. T. Brackbill Planetarium in Eastern Mennonite College's science center began its sixth year of operation on Sept. 1 with the program "What's Up in Space?" a review of the space exploration program of the U.S. and Russia over the past 15 years.

Program producer Robert C. Lehman said that the presentation will include a recount of EMC's participation in the "Moonwatch" program of the 1957-58 International Geophysical Year, of which the high point was the honor of being the first Moonwatch station in the world to sight the third Russian Sputnik.

Information will also be presented each week on what satellites are visible nightly. Schedules will be available for "amateur moonwatchers."

The program will be presented free of charge Saturday and Sunday at 2:30 p.m. through Nov. 18.

Peace Co-Major Offered at Goshen

Students at Goshen College this fall are able to attach the study of "peace" to their academic major through a newly created peace co-major. This is the first year for the peace-studies program at Goshen and is the first time students have been able to directly connect the subject to their major.

J. R. Burkholder, an instructor at Goshen since 1963, and associate professor of religion, will be coordinator of the new peace co-major program. He will serve as a resource person to assist the development of peace-units in other college courses and to stimulate study and research in the peace area.

The new program has been adopted to generate peace-studies throughout the entire college curriculum. It has also been presented to stimulate a peace focus in the class offering of every college department rather than placing peace-studies into a separate department.

The co-major is built on a minimum of 24 hours of credit in a student's major and a minimum of nine hours from a list of courses in various disciplines, outside the student's major. Two required courses are "War, Peace, and Nonresistance," and "Violence and Nonviolence."

Students in the program will designate their majors as art-peace, biology-peace, or whichever major has been chosen. The student with a peace co-major will have a senior advanced work project for the last year in college.

For decades Goshen has offered courses in the history and ethics of religious pacifism. Much of this early leadership came from Guy F. Hershberger, who helped

organize the Goshen College Peace Library collection in 1931 and the Goshen College Peace Society in 1935.

Transcultural Home Ec Seminar in Process

Participants in a transcultural home economics seminar, sponsored by Eastern Mennonite College and Goshen (Ind.) College, left for Jamaica on Sept. 1, reported Catherine R. Mumaw, director of the program and chairman of EMC's home economics department.

Authorized by the 11-member Council of Mennonite Colleges, the seminar involves 14 juniors and seniors in a 12-week "laboratory experience" in the Caribbean island-nation of Jamaica, she said. The group includes seven EMC students, five from Messiah (Pa.) College, and one each from Bridgewater and Goshen colleges.

Living with Jamaican families in the capital city of Kingston, the seminar participants will be introduced to the economic, geographical, political, social, and cultural aspects of Jamaican life and then "focus on resources available to Jamaican families, with special emphasis on factors influencing patterns of resource use," said Mumaw.

The seminar experience will conclude with the participants pursuing independent studies of selected topics.

"I don't know of any other program like this," commented the seminar director.

She explained that the Jamaica study tour is a natural outgrowth of EMC's home economics program. "We've always been service-oriented and our students have participated in EMC's transcultural seminars in such places as New York City and Appalachia," she said. "Our own department has sponsored weekend experiences in Washington's inner city."

After visiting Caribbean and Latin-American countries during a six-month sabbatical last year, Mumaw proposed Jamaica as a site for a home economics intercultural program. "It is an English-speaking country and has numerous home economics-related service projects," the EMC professor said.

Requiring prerequisite courses in home management theory, nutrition, and the family, the all-female Jamaica seminar group is composed of majors in general home economics, home economics education, and dietetics.

The 14 students will receive nine semes-



Catherine R. Mumaw

ter hours of college credit for "Area Studies — Jamaica," "Comparisons in Family Resource Use," and "Independent Studies," said director Mumaw.

The first seven or eight weeks of the seminar program will include "input" from Jamaican educators, home economists, nutritionists, and other experts, as well as numerous field trips to points of interest.

Spending the final weeks in independent study and involvement in social service agencies, the 14 students will probably choose to research such topics as family planning, child nutrition, the role of women in society, and urban vs rural housing patterns. Some of the participants will relate to Mennonite Central Committee projects.

The EMC professor noted that the Jamaica seminar will coincide with a visit to the island by an American Home Economics Association survey team which will be studying the role of home economists in family planning. Relating to this team — which is involved in a home economics "frontier area" — will be a real plus for the college group, she said.

Seminar participants will be hosted by the seminar's program assistant, Miss Thelma Stewart. She is the senior education officer for home economics in the government's Ministry of Education.

The "experimental" Jamaica program will probably not be conducted on an annual basis.

Studies I, A New Bible Course at Hesston

Hesston College last week announced a new Bible course for fall term. Biblical Studies I will be scheduled on four weekends during the term and will be taught by four well-qualified church leaders who will come to the Hesston campus for a weekend beginning on Friday evening and running through Saturday and Sunday. John Lederach is coordinator for this series of studies.

On Sept. 28, 29, and 30, George Brunk, dean of Eastern Mennonite Seminary, will teach a course on "The Nature of the Christian Experience," based on a study of the Book of Romans. Brunk has been active in evangelism.

Oct. 26, 27, and 28, John C. Wenger, professor at the Associated Mennonite Seminaries at Elkhart, Ind., will lead a study in "A Biblical Understanding of the Last Events." Wenger is a well-known lecturer and has written numerous books.

Nov. 16, 17, and 18, Edward Stoltzfus, pastor of the Iowa City Mennonite church, will teach a course on "The Parables of Jesus." Stoltzfus has taught both at the seminary and in college and is now

moderator-elect of General Assembly.

Dec. 14, 15, and 16, Don Jacobs, anthropologist-missionary and now an edu-

cator from the Lancaster Conference, will teach a course entitled "Missions from a Biblical Perspective."

mennoscope

Maintenance help needed. A person is needed by the Mennonite Publishing House to help with building maintenance. He should be skilled in most of the following crafts: carpentry, plumbing, electrical work, painting or paper hanging. If you qualify and would like to be a part of the church at work write to: Personnel Director, Mennonite Publishing House, 616 Walnut Ave., Scottdale, Pa. 15683.

A Church Music Emphasis Program is planned for Hershey Mennonite Church, Kinzers, Pa., Oct. 13, 14, with Roy D. Roth, Eastern Mennonite College, Harrisonburg, Va., as guest speaker and song leader. Using *The Mennonite Hymnal*, the emphasis is to be on congregational singing as an enjoyable and a worship experience.

John Willems was installed as pastor of the Salem Mennonite Church, Salem, Ore., July 1. He had served as pastor of the Beth-El Mennonite Church, Milford, Neb., for the past seven years. His new address is: 4492 Clark Ave., N.E., Salem, Ore. 97303. Tel.: (503) 362-3822.

Clarence Sutter was installed as pastor of the Highway Village Mennonite Church, East Peoria, Ill., Sept. 2. Edwin Stalter and Larry Dean Nafsiger were present to assist in the service. Brother Sutter had been pastor of the First Dayton (Ohio) Mennonite Church for the past five years.

Arthur McPhee was installed as pastor of the Lindale (Va.) congregation on Sept. 2. The service was in charge of Bishop Linden M. Wenger. McPhee comes to Lindale after having served three years as pastor of the Stahl congregation near Johnstown, Pa. He succeeds Moses Slabough, who recently reached retirement age. In addition to his pastoral responsibilities, McPhee will attend Eastern Mennonite Seminary.

Florence Nafziger, missionary to India since 1945, has begun a one-year assignment in a school for graduate nurses in Indore. She is teaching nursing administration, nutrition, and the teaching of science.

The eleventh conference of the Ghana Mennonite church elected the following executive committee: moderator, L. M. Horst; secretary, E. K. Nimo; treasurer, A. M. Kurtz; additional members, I. Sackey, C. K. Zohr, Daniel Tetteh, A. S. K. Ahiakpor. "There was a good spirit of brotherhood, understanding, and a con-

cern for the work of the church," Horst reported. J. Stanley Friesen and S. T. Okrah led the closing communion service.

The Stanley Kamp family, Mennonite Board of Missions participants in the United Mission to Nepal, were scheduled to return for furlough in early September. They may be contacted at 820 McGill St., Orrville, Ohio 44667.

Jacob Das, MD, is a resident in internal medicine at Jewish Hospital in Cincinnati and active in the local Mennonite congregation. He expects to return to the Dhamtari (India) Christian Hospital staff in 1975.

Robert and Wilda Otto, 117 rue General Gratry, 1040 Brussels, have returned to Belgium to begin their third term with Mennonite Board of Missions.



Jerry Demastus



John H. Groff

Jerry Demastus and John H. Groff, both of Lancaster, Pa., recently accepted positions with Eastern Mennonite Board of Missions and Charities, Salunga, Pa. Demastus began on July 2 as office manager. He and his wife, Myrliss, had previously served with Eastern Board in Voluntary Service. John H. Groff began on Aug. 1 as assistant in the Personnel Office with half-time responsibility. Groff is also codirector of *Moments of Glad Tidings*, a weekly inspirational broadcast released over 13 stations. He is a member of the Mennonite Information Center Committee. John and Ruth Groff are members of the Masonville Mennonite Church.

Approximately 45 alumni Voluntary Service workers who served at Albuquerque, N.M., with Mennonite Board of Missions, Elkhart, Ind., met Aug. 17-19 for a reunion at Camp Amigo near Sturgis, Mich. Now representing three or four different states, these persons served VS terms in Albuquerque from as early as 1960, when the unit was first opened.

A new stereo record album entitled "The Difference Is . . ." is now available. Featured performers are Seferina (Sefie)

De Leon and Gracie Torres, both of Elkhart. The women sing ten songs, six in Spanish and four in English, and are accompanied by 12 different instruments. Producer-director-pianist is Arlen Hersherberger, Chicago, Ill. The album, which costs \$4.50, plus 45 cents mailing and handling, can be ordered from Minority Ministries Council, Box 370, Elkhart, Ind. 46514.

Jere Brubaker, teacher at Rosslyn Academy, Kenya, returned to the U.S. on Aug. 19. His address is 1075 Gypsy Hill Road, Lancaster, Pa. 17602.

Philip Bontrager, Milford, Del., left the States on Aug. 28 for an assignment in Tegucigalpa, Honduras, where he will be part-time teacher at Pine Grove Academy and will also handle government contacts for VS and mission. He plans to be in language school in Costa Rica from September to December.

The Alton Longenecker family left on Aug. 28 for their assignment as teachers at Rosslyn Academy, Kenya.

On Aug. 14 John Howard Yoder spoke to a group of German Mennonites in the Eichstock Mennonite Church on the subject, "The Theological Basis for Reaching New Areas with the Gospel." On July 30, leaders and workers in the German Mennonite Home mission program had the privilege of informal sharing with Brother Djojodihardjo, Mennonite leader from Indonesia, while meeting in the home of Wolfgang Schmutz, Franking, Germany.

The top-selling quilt at last year's Michiana Mennonite Relief Sale went for \$2,125, and it was bought by the people who made it. It was the second year in a row that the group, representatives of Amishville, a tourist attraction near Berne, Ind., did that. In each case it was displayed as a tourist attraction. Quilts are one of the attractions of the sixth sale, which will be held again at the County 4-H Fairgrounds east of Goshen, on Saturday, Sept. 29, beginning at 6:00 a.m. There will also be open house the day before from 5:00 to 9:00 p.m., with a number of food items for sale.

The first of a series of reports by the Mennonite Central Committee Peace Section Task Force on Women in Church and Society is available for distribution. These reports focus on the role of women in church and society and provide a forum for sharing concerns, ideas, and resource materials. The reports also make visible efforts being made by women to create a more whole, inclusive church, and alert readers to available leadership positions in the church. For copies of the task force's reports write: Task Force on Women, MCC Peace Section, 21 South 12th Street, Akron, Pa. 17501.

Eastern Mennonite High School began operations on Aug. 27 with 253 students enrolled, up 21 percent over last year's

209, according to principal Samuel O. Weaver. Weaver reported the largest student increase was in grades 8 (up 52 percent), 9 (up 44 percent), and 11 (up 36 percent). "This year's enrollment is the highest in 25 years and the third highest in EMHS' 56-year history," he said.

Lorne Peachey, of Scottdale, Pa., served as resource person for a youth weekend at Bethany Birches Camp, Plymouth, Vt., Aug. 31 to Sept. 2. About 40 persons, including 25 young people from Congregational and Mennonite churches attended. Theme: Joy. Nevin Bender, of Bridgewater Corners, organized the activities.

A retreat for bishops, ministers, and their wives interested in counseling engaged couples for marriage will be held at Camp Hebron, Halifax, Pa., Nov. 2 and 3. Resource persons include Paul Landis, Landisville, Pa., and Robert Neff, on the staff at Philhaven Hospital, Lebanon, Pa. The retreat is sponsored by the Christian Education Board of Lancaster Conference. For further information write to Mr. and Mrs. J. Eby Hershey, Gordonville, Pa. 17529.

Special meetings: William R. Miller, North Liberty, Ind., at Bowne, Clarksville, Mich., Sept. 11-21. Bill Detweiler, Kidron, Ohio, at East Union, Kalona, Iowa, Sept. 30 to Oct. 3. Eldon King, Dalton, Ohio, at Bay Shore, Sarasota, Fla., Sept. 30 to Oct. 5.

New members by baptism: three at Kingview, Scottdale, Pa.

Change of address: Eugene Blosser to c/o Sato Tetsuo San, Koko Jutaku, Tsutsuji-ga-oka, Hiroo-Cho, Hiroo-Gun, Hokkaido, Japan.

The new address for Willard Roths was listed incorrectly in a previous issue of *Gospel Herald*. The address is: 2637 Monger Avenue, Elkhart, Ind. 46514.

readers say

Submissions to Readers Say column should comment on printed articles.

I have read with much interest Bro. Nelson E. Kauffman's article, "Overcoming the Hair Hang-up," in the Aug. 14 issue of *Gospel Herald*. I agree it is a well-thought and well-written article on a problem that concerns many of us. I confess I have need to take myself sternly in hand so that I have proper respect and love for my brethren who have followed the fad of long hair on their face or head. I have no trouble with myself concerning my Amish friends who have always practiced somewhat long hair and beards. But as Bro. Kauffman stated it, I have difficulty believing we should be involved in following world styles or fads instituted by such as the Beatles or hippie groups. Perhaps many who are involved in this practice do not consider they are following a worldly fad. I am wondering if 1 John 2:15 should not be seriously considered before we follow any fad of this world whether

it is long hair, clothing, short skirts, or any practice that would demonstrate our love for the things of this present evil world.

However much I appreciate Bro. Kauffman's efforts in this, I was made to wonder about his statement about the Apostle Paul in his writing that man should not cover his head in praying. 1 Corinthians 11:4. Perhaps we assume from verse 6 that men should be shorn. I cannot think Paul was just giving his own ideas in chapter 11. In 1 Corinthians 2:1-4 he makes it clear it was not his wisdom nor his speech or preaching with enticing words of man's wisdom, but in demonstration of the Spirit and of power. And in 1 Corinthians 14:37 he states what he writes are commandments of the Lord. While we may have a problem with Paul teaching a change from some former Jewish practices under the ceremonial law, we may clear our minds by remembering Paul was moved by the Holy Spirit to write as he did. Perhaps Bro. Kauffman stated it correctly when he wrote that the regulation regarding long hair was a part of the ceremonial law, and we are not to be bound to it. Colossians 2:16-23. I thank you for this thought-provoking article. — John H. Herr, Jr., Holtwood, Pa.

The exposition on hair in the Aug. 14 issue of the *Gospel Herald* was well-written and stated pertinent information in presenting the role hair has played in both biblical and secular history. The article gave tangible support to the fact that, in the past, hairstyles and hair growths have identified people with certain segments of society — from the Nazirite to the Mennonite.

True, hair length is not basically a moral or spiritual issue. We must cease to belabor the argument as to whether long hair on males is right or wrong and focus our attention on "Why?" Let's leave the cognitive domain of facts and concentrate on the affective domain of values, motives, and attitudes.

We know why unsaved males desire long hair. They feel a need to conform to society's "everyone else is and does" attitude of life. They must be accepted and find identity with the conforming segment of society.

What about you, the Christian? While long hair may have lost some of its hippy image, numerous people, saved and unsaved, still look with a critical eye upon those males with long hair. For this reason alone, Christians must carefully and prayerfully weigh the hair issue by asking, Does the way I look help or hinder my Christian witness? Examine your motives. Don't look to the annals of history for supportive reasons to wear long hair. You are living now. Make sure your appearance as well as your words, thoughts, and deeds glorify Christ. Be able to say with Paul, "For to me to live is Christ." — Donnabelle Jeffries, Des Moines, Iowa.

Thank you for publishing my three articles, "Women: In God's Plan and Man's World." I was disappointed, however, to see the subtitle for Part 3 printed, "Freedom, Hope, Independence." The intent (and my carbon copy) was certainly *Interdependence*. — Dorothy Yoder Nyce, Goshen, Ind.

I have observed with deep concern and regret the "theology" and philosophy most of the recent articles in *Gospel Herald* have been based on. It is indeed a sad state of affairs when we trust our own wisdom beyond the wisdom of God and His Holy Word.

I refer specifically to the series, "Women: In God's Plan and Man's World" Aug. 7, 14, 21, in which the author boldly states, "Paul was basically consistent with Jesus' teaching, but other writers. . . ." See Timothy 3:16, *all*. I am appalled that we receive such heresy in

our literature. I believe this is modernism in its most rank and subtle form! Do we not see this tool of Satan at work among us today? A pastor from another denomination recognized this philosophy instantly upon reading Part 3 in the Aug. 21 issue.

If we are so ready to listen and learn why do we howl so loud with pain when men like Bro. Seth express themselves? — Harold Carpenter, Battle Creek, Mich.

Just a few lines to express my appreciation for your excellent editorial, "Observations So-Called," in the Aug. 28 issue of *Gospel Herald*. I feel it is timely, to the point, and telling it like it is. These issues as you have presented them are what a few have been trying to say for some time, but it seems that no one has been listening. Thanks again — J. W. Townsend, Masontown, Pa.

Week after week I've been gratified by an especially appropriate article in the *Gospel Herald*. This past week (Aug. 28) Paul M. Miller's evaluation of the Basic Youth Conflicts seminar put into writing many of my concerns about the Gothard ideology. Few objective observations have been heard among our people as busloads flock to these sessions.

Your timely coverage of so many issues is a definite asset to our church-at-large. Thank you, Editor Drescher, for all your efforts to further responsible discipleship. — Mary Lou Houser, Lancaster, Pa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bender, Richard and Grace (Riley), Tavistock, Ont., first child, Laurel Ann, Aug. 21, 1973.

Birky, Jerald and Joy (Ummell), Tegucigalpa, Honduras, third child, first son, Chad Ramon, Aug. 13, 1973.

Eicher, Duane and Jan (Coblentz), Downey, Calif., second daughter, Karen Lyn, Aug. 27, 1973.

Eick, Sidney and Linda (Miller), Basom, N.Y., first child, Tammy Alta, Aug. 2, 1973.

Geiser, Larry and Shirley (Bowman), Caparra Heights, Puerto Rico, first child, Joel Eric, Aug. 9, 1973.

Kauffman, Darrell and Valerie (Fegles), St. Clair, Mich., first child, Dina Christine, Aug. 12, 1973.

Kennel, Cecil and Sharon (Riest), Strang, Neb., second child, first daughter, Angela Joy, born June 14, 1973; received for adoption, Aug. 10, 1973.

King, Marvin and Patricia (Hannon), Kouts, Ind., second child, first daughter, Wendy Sue, May 7, 1973.

Landes, Henry and Jane (Clemens), Chapel Hill, N.C., first child, Andrea, July 22, 1973.

Martin, Elvin and Lois (Weaver), Kinzers, Pa., fourth child, second daughter, Cynthia Ann, July 7, 1973.

Mast, James and Lacinda (Eick), Chesapeake, Va., first child, James Norman, July 31, 1973.

Miller, Larry and Wilma (Classen), Fort Dodge, Iowa, first child, Laurie Annette, Aug. 23, 1973.

Rohrer, Kenneth and Carolyn (Denlinger), Lancaster, Pa., second child, first daughter, Coleen Marie, Aug. 27, 1973.

Schwartz, Timothy and Beverly (Harms), Dafter, Mich., first child, Rebekah Joy, June 20, 1973.

Smith, Linden A. and Janice (Swartzendruber), Elida, Ohio, second child, first son, Dallas Linn, Aug. 12, 1973.

Souders, Raymond and Evelyn (Mellinger), Strasburg, Pa., second child, first son, Chad

Raymond, July 22, 1973.

Wilt, Walter and Winifred (Boshart), Mt. Pleasant, Iowa, first child, Dale Walter, June 23, 1973.

Yoder, Ronald L. and Jane (Kauffman), Goshen, Ind., first child, Heather Lynn, June 26, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Baker — Springer. — Dan Baker, Green Bay, Wis., Presbyterian Church, and Debbie Springer, Carlinville, Ill., Hopedale cong., by Ivan Kauffman and Lee Miller, Aug. 19, 1973.

Dreher — King. — Peter Dreher, Vancouver, B.C., and Suzanne King, Eaglesham cong., Eaglesham, Alta., by Ken Buller and Lloyd E. King, father of the bride, June 23, 1973.

Gautsche — Graber. — Larry Gautsche, Archbold, Ohio, Central cong., and Julia Graber, Stryker, Ohio, Lockport cong., by Charles H. Gautsche, Aug. 25, 1973.

Gingerich — Goering. — Kenneth Gingerich, Middlebury, Ind., First Mennonite cong., and Leona Goering, Newton, Kan., Faith Mennonite cong., by Samuel J. Troyer, Aug. 4, 1973.

Gugel — Marner. — Duane L. Gugel and Karen E. Marner, Kalona, Iowa, both of the Lower Deer Creek cong., by Robert K. Yoder, June 23, 1973.

Gunden — Schrock. — Tom Gunden, Milford, Ind., College cong., and Julie Schrock, Goshen, Ind., Holdeman cong., by J. Robert Detweiler, July 28, 1973.

Hammel — Roth. — Darol R. Hammel, Kitchener, Ont., and Delores Marlene Roth, New Hamburg, Ont., both of Breslau cong., by Dennis C. Cressman, Aug. 25, 1973.

Kauffman — Bontrager. — Robert Kauffman, Rome City, Ind., and Debra Bontrager, Millersburg, Ind., both of Maple Grove cong., by Joseph J. Swartz, Aug. 19, 1973.

Kinsell — Swartz. — Clinton Kinsell, La Jara, Colo., and Gloria Swartz, La Jara, Colo., Maple Grove cong., Topeka, Ind., by Joe J. Swartz, Aug. 4, 1973.

Kiser — Hatter. — Randall L. Kiser, Stuarts Draft, Va., and Sharon Faye Hatter, Lyndhurst, Va., both of the Mountain View cong., by Roy D. Kiser, father of the groom, Aug. 10, 1973.

Meyer — Smith. — Jerold Meyer, Brooklyn, Ohio, Lee Heights Community cong., and Gloria Smith, South Bend, Ind., Crumstown cong., by William R. Miller, Aug. 18, 1973.

Olmstead — Gingerich. — Brian Olmstead, Glenfield, N.Y., and Joyce Gingerich, Lowville, N.Y., both of the Naumburg cong., by Elmer Moser, Aug. 4, 1973.

Rheinheimer — Springer. — Donald D. Rheinheimer, Topeka, Ind., and Jan Lynette Springer, Hopedale, Ill., Hopedale cong., by Naftalie Torres and Lee Miller, Aug. 11, 1973.

Seiler — King. — Richard Seiler, Pettisville, Ohio, Evangelical Mennonite cong., and Joyce King, Archbold, Ohio, Central cong., by Charles H. Gautsche, Aug. 31, 1973.

Showalter — Augsburg. — Howard D. H. Showalter, Broadway, Va., Trissels cong., and Martha Jane Augsburg, Bluffton, Ohio, General Conf. cong., by Glenn Esh, Aug. 18, 1973.

Springer — Hanck. — Menno Springer, Hopedale, Ill., Hopedale cong., and Mary Hanck, Hopedale, Ill., Methodist Church, by Clifford McEvers, Aug. 25, 1973.

Stuckey — Slaubaugh. — Thomas L. Stuckey, West Unity, Ohio, Salem cong., Waldron, Mich.,

and Bonita Ann Slaubaugh, Parnell, Iowa, West Union cong., by Robert K. Yoder, Aug. 4, 1973.

Wallick — Delp. — Don Wesley Wallick, Kirksville, Mo., Church of the Nazarene, and Earlene Virginia Delp, Harrisonburg, Va., Lindale cong., by Earl Delp, Aug. 19, 1973.

Weirich — Garber. — Dean Weirich, Middlebury, Ind., First Mennonite cong., and Wanda Garber, Bristol, Ind., Pleasant View cong., by John Steiner and Samuel J. Troyer, Aug. 18, 1973.

Zook — Zook. — Richard Zook, Clarks-ville, Mich., Bowne cong., and Karen Zook, Gulliver, Mich., Maple Grove cong., by Norman P. Weaver, Aug. 25, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bergey, Howard F., son of Henry D. and Lizzie (Freed) Bergey, was born at Elroy, Pa., Feb. 23, 1894; died at Grand View Hospital, Sellersville, Pa., Aug. 19, 1973; aged 79 y. 5 m. 27 d. On Dec. 18, 1915, he was married to

Surviving are 2 sons (Lester L. and Willard L.), one daughter (Evelyn — Mrs. Russell Detweiler), 17 grandchildren, 7 great-grandchildren, and one sister (Mrs. Mary F. Nye). He was a member of the Franconia Mennonite Church, where funeral services were held on Aug. 23, in charge of Leroy Godshall, Floyd Hackman, and Curtis Bergey; interment in the adjoining cemetery.

Bergey, Jeffrey Paul, infant son of Paul M. and Jane (Kauffman) Bergey, was born at Grand View Hospital, Sellersville, Pa., Aug. 21, 1973 and died at the same place 14 hours later. Surviving are his maternal grandparents (Mr. and Mrs. Harvey J. Kauffman) and his paternal grandparents (Mr. and Mrs. Harvey G. Bergey). Graveside services were held at the Franconia Mennonite Cemetery in charge of Curtis Bergey.

Miller, Melvin B., son of Benjamin D. and Martha Miller, was born in Clark Twp., Ohio, Mar. 15, 1891; died at his home in Berlin, Ohio, July 31, 1973; aged 82 y. 4 m. 16 d. He was married to Ada Beechy, who survives. Also surviving are one son (David), 2 daughters (Mrs. Marie Mast and Mrs. Doris Schrock), 7 grandchildren, one great-granddaughter, 2 brothers (Ura and Alton), and one sister (Mrs. Laura Yoder). He was preceded in death by 4 brothers and one sister. He was a member of the Walnut Creek Mennonite Church, where funeral services were held on Aug. 3, in charge of Ervin Schlachach and Bill Detweiler; interment in the church cemetery.

Miller, Samuel E., son of Samuel P. and Katie (Raber) Miller, was born in Ponca City, Okla.; died at the Lancaster General Hospital, Lancaster, Pa., May 23, 1973. He is survived by his widow (Elizabeth Engle), 2 nephews (Mahlon and Herman Glick) who were reared in his home, one sister (Minnie Glick), and one brother (Chris Miller). He served as the pastor of the West Franklin Mennonite Church for 12 years and then moved to Manheim and was the pastor of the New Haven Mennonite Church. Funeral services were held at the New Haven Mennonite Church on May 26, in charge of Homer Bomberger and Luke Weaver and at the Millwood Mennonite Church on May 27, in charge of Homer Bomberger and Richard Danner; interment in the Millwood Cemetery.

Roth, Emma, daughter of Carl and Frieda (Armel) Reeb, was born at Shickley, Neb., Sept. 11, 1909; died of cancer at the Fillmore Co. Hospital, Geneva, Neb., Aug. 24, 1973; aged 63 y. 11 m. 13 d. She was married to

Albert Roth (on Dec. 16, 1943), who survives. Also surviving are 2 daughters (Nadine Elaine and Donna Jean). She was preceded in death by her parents, 2 brothers (George and William), and one sister (Frieda). She was a member of the Salem Mennonite Church, where funeral services were held on Aug. 27, in charge of Lee Schlegel, Peter Kennel, Fred Reeb, and Robert Bowne, interment in the Salem Mennonite Cemetery.

Schultz, Catherine, daughter of Christian and Magdelene (Schrag) Beachler, was born in East Zorra Twp., Ont., Dec. 23, 1885; died of heart failure at Stratford Hospital on Aug. 22, 1973; aged 87 y. 7 m. 30 d. On Jan. 6, 1936, she was married to Peter Schultz, who survives. Also surviving are 3 sons (Clayton, Elroy, and Wilfrid), 2 daughters (Emma — Mrs. John Poole and Erma — Mrs. John Spenler), 24 grandchildren, and 34 great-grandchildren. She was preceded in death by 3 sons, (two in infancy and Gordon on Jan. 10, 1970). Two great-grandchildren also preceded her in death. She was a member of the Poole Mennonite Church, where funeral services were held on Aug. 24, in charge of Amsey Martin and Herbert Schultz; interment in the Poole Mennonite Cemetery.

Stauffer, Rudy L., son of Jacob L. and Mary Jane (Longacre) Stauffer, was born in Montgomery Co., Oct. 4, 1893; died at his home in Wayne Co., Ohio, Aug. 8, 1973; aged 79 y. 10 m. 4 d. He was married to Sylvia Steiner, who preceded him in death. In 1947 he was married to Esther Steiner, who survives. Also surviving are 4 sons (Elmer, Milton, "Pete," and Rudy Lee), 3 daughters (Mary — Mrs. Arthur Kandel, Lois — Mrs. Larry Ramer, and Linda), 22 grandchildren, one brother (Clayton), and one sister (Mary — Mrs. Allen Guntz). One brother and 2 sisters preceded him in death. In 1927 he was ordained to the ministry and ordained to the office of bishop in 1948. He was a member of the Chestnut Ridge Mennonite Church. Funeral services were held at the Crown Hill Mennonite Church, in charge of Andrew Hartzler, Marion Berg, Murray Krabill, and Noah Hilty; interment in the adjoining cemetery.

Van Luvanee, Roy, son of Chapman and Laura (Fox) Van Luvanee, was born in Bucks Co., Pa., Dec. 15, 1898; died in the North Penn Hospital, Lansdale, Pa., Aug. 23, 1973; aged 74 y. 8 m. 8 d. On Jan. 28, 1920, he was married to Clara Sempman Johnson, who preceded him in death in 1962. Surviving are 2 daughters (Sarah — Mrs. John Keller and Emma — Mrs. John Bearhalter) and 6 sons (Clarence R., Earl, Raymond H., Robert C., Vernon, and Kenneth E.). Two daughters and one son preceded him in death. He was a member of the Doylestown Mennonite Church, where funeral services were held, in charge of Joseph L. Gross; interment in the adjoining cemetery.

Cover photo by H. Armstrong Roberts; pp. 706, 707 by Waltner; p. 708 by Luoma photos

calendar

Lancaster Mennonite Conference at Mellinger Church, Lancaster, Pa., Sept. 20.
Fourth Annual Conference Rally for Allegheny Conference at Spring Cove Junior High School, Roaring Spring, Pa., Sept. 29, 30.
Mennonite Secondary Teachers' Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Oct. 4-7.
Rocky Mountain Fall Conference, Colorado Springs, Colo., Oct. 5-7.
Franconia Conference Assembly, Franconia Meeting-house, Franconia, Pa., Oct. 6.

Architect Second-Guesses Work

A Minnesota architect who has designed many churches says he has concluded that it is better for Christians not to have places that are specifically and exclusively built to be houses of worship.

It is inconsistent with Jesus' position and that of the early churchmen to erect buildings having a special kind of ecclesiastical character, Edward A. Sovik told an international conference of worship in Minneapolis.

Mr. Sovik, president of the Interfaith Research Center for Religious Architecture in Washington, said the problem of having "houses of God" is that God's presence tends to become associated with a structure and its furnishings.

Such places, he said, also tend to stultify, fix, and stultify forms of worship.

"There is too great a temptation to let the building and its artifacts control the liturgy, and there is too small an opportunity for the imagination and thoughtfulness of those who plan and perform liturgies," he said.

Instead of traditional churches, Mr. Sovik said, congregations should build secular and multipurpose places, some called "centrums."

West Africa Crisis Deepens

If disasters occur suddenly and unexpectedly, public sympathy is strong. If a disaster happens slowly, few people seem to notice. Such has been the situation in west Africa where a five-year drought has left six million people on the point of starvation.

In Mauritania, nomads who grew tired of waiting for relief supplies walked out into the desert to die. In Upper Volta, some people have raided anthills to capture grain stored by ants. Others have killed calves and pregnant cows to eat meat and drink blood. In desperation, many farmers have broken their own sacred traditions by eating the seeds they would normally have planted.

Because of overgrazing and drought, the Sahara Desert has been moving steadily southward, some experts say at the rate of four miles a year. In Chad, the desert has been moving south at the rate of 12 miles a year. Lake Chad is drying up; fishing villages which used to be on the banks are now three to four miles from the lakeshore. In Mauritania, 80 percent of the cattle have died. In Chad, the supply of millet, the staple grain food, has diminished 40 percent.

At best, it will take five years for these

countries to recover economically. Such recovery assumes normal rains for the crops. It will take much longer to restore the herds. But, as Christians, we are mainly concerned with people—and thus we see the real horror of this disaster. Even if the lands and herds recover, thousands of children born during this drought will face life crippled physically and retarded mentally. The population movements have greatly disrupted life and it is difficult to know how many will be able to return to their previous way of life.

Southern Baptists Admonished

William Pinson told the 8,750 messengers to the 116th Convention they need to be as concerned about people who are kept out of their churches because of race and class as they are about letting persons in without Baptist immersion.

"If we share the whole Bible, we will deal with repentance and racism, faith and family, regeneration and revolution, sanctification and sex, hell and housing, heaven and honesty, and salvation and starvation."

Pinson encouraged fellow Southern Baptists to be a people of the whole Book and to avoid rummaging through the Scriptures for tests which fit their theological fancy while discarding the rest.

Danger from the Right

John Zercher in an editorial commenting on Watergate says:

First: The illegal and unethical activities of Watergate were not done for personal gain but out of a concern for the national good. Constitutional rights were abrogated, privacy invaded, truth sacrificed all in the name of the nation's welfare. To some this may sound quite justifiable, except the end of that road is still fresh in some of our minds. Tyranny comes to power, not for its own sake, but for the sake of the fatherland.

Second: An aura of piety hands over an administration in which this all took place. Many of those involved were church related. There were prayer-breakfasts and White House services all widely publicized. One must ask how these two facts—piety and corruption—could exist together.

I recall the observations made by Dr. John A. Mackay, president of the seminary I attended. It was his conviction that the real danger to our freedom as a nation was not from the "left" but from the

"right." We are alert to communism. We fear its atheism and recognize its anticapitalism. But the tyranny of the "right" is more subtle. It promises security from those without and within. It usually has the blessing of established religion. A desire for security and the apparent blessing of the religious leaders blinds people to the peril resulting in their being willing to have their wrists bound to keep their hands from shaking.

Lauds Canada Law

The Canadian government's announcement that persons who entered the country illegally before Nov. 30, will be given 60 days to apply for landed immigrant status, was hailed by an official of the U.S. Catholic Conference's Justice and Peace Division in Washington, D.C.

Father J. Bryan Hehir, the division director, said illegal aliens in Canada—including young Americans rejecting service in Vietnam—have been in "constant danger of deportation," unable to hold jobs or receive any benefits from social service agencies. He urged campaigns to inform persons who want to remain in Canada of the favorable provisions of the new law. It took effect on Aug. 1.

The priest noted that young Americans, many of whom left the U.S. because of conscientious objections to the Vietnam war, can achieve landed immigrant status in Canada without relinquishing their U.S. citizenship.

Book Sales Increased 9 Million

Religious book sales increased \$9 million from 1971 to 1972, according to annual estimates issued by the Association of American Publishers.

Total sales in two religion categories were \$126 million in 1972, compared with \$117 million the previous year, the new figures show.

Of the two categories, the larger dollar volume increase was in the sale of Bibles, Testaments, hymnals, and prayer books. The jump was from \$56 million in 1971 to \$63 million last year.

"Other religious" increased \$2 million, from \$61 million to \$63 million.

From 1970 to 1971 no increase was reported for Bibles, Testaments, hymnals, and prayer books. The dollar volume was \$56 million in both years.

As a whole, the book industry reported total sales of \$3.2 billion in 1972. The sum was 3 percent, or \$75 million, over 1971, but the percentage of increase was 2.4 lower than the year before.

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Swan Song

For more than eleven years as editor I've sensed the leading of the Lord in the work of *Gospel Herald*. I've felt also the prayers and encouragement of you the readers. I've enjoyed the regular and persistent discipline of a weekly deadline. The material which I needed to read, the close working with and awareness of all activities of the church were enriching. Learning to know the church and speaking for and to the church, as only an editor is privileged, carries great reward and responsibility.

An editor always stands in the middle of much pressure. A pulpit of 75,000 readers each week is a big charge. If, by God's help, he lets the pressure hold him up and balance him, the pressure can be good.

An editor soon learns to expect criticism. He must take criticism seriously yet not allow it to sway him from truth or wrap him in feelings of ill-will or reaction. This is not easy. Over the years the words of encouragement which far exceeded words of criticism have helped in this. I thank God and the church for allowing me to serve Him and the church in this way. And I hope the new editor will experience continued guidance and every needed grace.

One person who deserves much credit for *Gospel Herald* each week and who is seldom spoken about or heard from is the secretary to the editor. Elva Yoder has carried the minute by minute load. She has handled the unending details, paste-up, and working with other departments. She deserves many thanks and words of appreciation.

Since the next issue of *Gospel Herald* is the last I will edit and it is a Meetinghouse issue this is my swan song.

In this editorial for *Gospel Herald* I'd like to call attention to five statements of the Apostle Paul in which he makes use of the word "Finally." Paul's finallys are not so much the close, the end, or termination as they are the keynote to a spirit-filled appeal. So I share them, not so much as a closing word but as a closing appeal because they say something about the appeal *Gospel Herald* has tried to make over the years and I hope will continue to make.

First, there is a plea for the propagation of truth. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you" (2 Thess. 3:1). This speaks of a ministry of prayer and the purpose of prayer. Prayer is still the great offensive of the church. And the purpose is that God's Word be spread and known. There is the rush of time, motivated by great need. Breathe a prayer daily for the spreading of God's Word.

Second, there is a plea for the preservation of unity. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you" (2 Cor. 13:11). Here is a prescription and a promise. The prescription is Godward and manward. Godward — be perfect and of good comfort. It speaks of those whose devotion to God is not dependent on people, possessions, or prosperity. Manward, be of one mind and live in peace. While the characteristic of the world is disunity and disharmony our character is unity and peace. In Christ we have a great oneness. We must continue to place the emphasis on what unites us in Christ rather than differences which divide. Then God's love and peace will be realized in our lives.

Third, Paul puts in a plea for the pursuit of power. "Finally, my brethren, be strong in the Lord and in the power of his might" (Eph. 6:10). We cannot fight the good fight of faith alone. If we think we can live the Christian life alone our thinking so is proof we are not living it. Divine power is needed and available. Divine power makes the Christian life possible, purposeful, and powerful. The task we are called to is too great, the work too demanding to do it ourselves. Let us strengthen ourselves in the Lord and the power of His might.

Fourth, there is the plea for purity of thought. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). Six things are mentioned which form a solid base for our thinking. The fact that we are commanded what to think tells us God expects us to control our thinking. Since we are in the heavenlies in Christ, let us live in the heavenlies in our thought life "for as . . . [a man] thinketh in his heart, so is he."

Then Paul places a plea for permanence of rejoicing. "Finally, my brethren, rejoice in the Lord" (Phil. 3:1). If Christians are prevailing in prayer for the propagation of the Word, if they are enjoying the presence of God's love and peace, if Christians are growing strong in the power which God imparts, and if their minds are filled with truth and purity, they shall know the meaning of joy. "Joy is the flag which is flown from the castle of the heart when the King reigns unhindered there." May the joy of the Lord be our strength. — D.

GOSPEL HERALD

September 25, 1973



Rediscovering Biblical Nonconformity

by Conrad G. Brunk

Whenever we set out to "rediscover" or "recapture" an ideal that has been lost we face the danger of recapturing only the external form of the ideal rather than its reality. The danger we face in attempting to rediscover the biblical and Anabaptist ideal of nonconformity is that we will try to recapture the *forms* of first or sixteenth-century nonconformity without recapturing its spirit. But history is continually on the move, and the present is never a perfect replica of the past. Each new age presents new difficulties, and wickedness manifests itself in novel, often more subtle, forms. Consequently, the forms which nonconformity takes in the 1970s may be, and ought to be, vastly different from its forms in an earlier age. The important thing is for the spirit to be the same. Without the true spirit of nonconformity its external forms are meaningless.

How Nonconformed Are We?

The Mennonite Church seems to be swiftly losing its last external vestiges of nonconformity. To a large extent we have melted into the mainstream of American cultural life. It is seldom possible anymore to "spot" a Mennonite in the way it was possible to do only a few years back merely by observing his dress, his demeanor, or his speech. Most of the distinctive external symbols of nonconformity which the church has struggled to preserve are being lost.

Symbols are meaningful only when they reflect an underlying spiritual reality. When the *spirit* of nonconformity is lost among a people, then the symbols or external manifesta-

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tions of nonconformity lose their justification and become mere marks of eccentricity. Perhaps our inability to preserve even a few symbols of nonconformity reflects a deeper spiritual conformity to our age. Do we not value the things that our culture values, indulge ourselves in its indulgences, overconsume what it overproduces, share its nationalistic overexuberance, take comfort in its military prowess, and pay homage to its national deities? Are we not striving as diligently to be good citizens as we are to be good disciples of Christ, and have we not lost the suspicion that the two are rarely, if ever, totally compatible? We cannot hope to gain meaningful symbols of nonconformity until we have first regained the spirit of nonconformity itself.

The Remade Mind

This is the clear thrust of Paul's injunction to nonconformity in Romans 12:2. "Adapt yourselves no longer to the pattern of this present world, but let your minds be remade and your whole nature thus transformed. Then you will be able to discern the will of God, and to know what is good, acceptable, and perfect" (NEB). Paul's emphasis here is that the essence of Christian nonconformity is the "remade" mind which enables a man to discern the will of God for his age, in his society. A Christian's system of values and style of life are determined, not by the shallow moral sentiments of the culture in which he lives, which are thrown at him constantly by Madison Avenue, Hollywood, Wall Street, or Washington, D.C., but by a consciousness of a higher norm — the will of God.

The Ability to See Evil

A Christian finds himself nonconformed to the world because he begins to see the world with new eyes. He is able to see through all the rationalizations and pretexts which a society throws up around its most corrupt practices and institutions, and he refuses to coexist peacefully or compromise with them. Without the ability to *see* evil in its most subtle and vicious forms there is no possibility of true biblical nonconformity. It is because Christians are too easily dazzled by the values of their secular culture that they lose their ability to see radical evil in the institutions of that culture — especially the evil in its most "sacred" institutions. Until we regain our moral eyesight, until our minds are remade, so that we regain as well our sense of being "strangers and pilgrims," we shall never rediscover the biblical ideal of nonconformity; and our external symbols of nonconformity will be mere empty traditions.

Nonconformity Is Not Naive

The ability to see evil and to discern what is "good,

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acceptable, and perfect" is what the church most needs to cultivate today. We can no longer afford to be naive about the most abominable aspects of our cultural life which are often made to appear the most innocent. We live in a society that has developed the ability to make any product appear irresistible and good, no matter how useless or even harmful it may be. It is equally adept at making its most corrupt institutions and its most evil practices appear as the greatest goods. Any society that can convince its citizens that the way to be strong, healthy, and virile is to smoke Brand X of cigarettes can with equal effectiveness convince them that its policies of militarism, racism, and exploitation are really the humanitarian outpourings of a good and generous people, and that its political corruption is justified by concerns of "law and order" or "national security." If the church does not have the moral sensitivity and fortitude to expose and repudiate these kinds of pious pretenses, it can never really be the nonconformed church. The nonconformed church is not one to be taken in readily by the wrapping of evil in the white robes of national self-righteousness.

The secret of our Anabaptist forefathers' nonconformity lay in their ability to see the most subtle evils in their society and their refusal to accept easy rationalizations for those evils. They refused to take up the sword, even against the so-called "enemies of the church." They refused to bow to demands to make the church a political institution casting its blessing on all the affairs of state. They refused to dedicate their children to the state through the ritual of infant baptism. In their refusal they pricked the conscience of their society; they exposed the wickedness in the "sacred" cultural practices of their day.

They understood something about the world which the Christian church, including the Mennonite Church, has largely lost sight of: that every state or society tends to deify its own institutions and to make a traitor of anyone who dares to defy them. Consequently, they understood that a disciple of Christ can rarely, if ever, be an ideal citizen in his state or society; for no man can serve two masters.

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John M. Drescher, Editor

David E. Hostetler, News Editor

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Marks of the Conformed Church

When the church loses this sense of alienation from the secular institutions of society it soon falls into the error of believing that the church and the political institutions can work out a peaceful compromise or even a compact together. The inevitable result of such a compromise is that the church begins to identify the destiny of the state or society with the will of God itself. Rather than serve as a prophetic witness to the state or society, the church merely serves as a high priest of the state, casting its blessings on even its most depraved endeavors.

Such was the state of affairs repudiated by the Anabaptists in the sixteenth century with their insistence upon the separation of the church from the state, and such is the case in modern America, where Christianity and Americanism have become increasingly synonymous. We do not have an official state religion in America, but we have its equivalent — the “American Culture Religion.” Its high priests are the ministers who speak of serving God and country in the same breath, and who decry lawlessness in the streets while remaining mute about greater lawlessness and immorality in the high places of government. It invokes the blessing of God on all the affairs of state. It is the “conformed church.” The conformed church has lost its ability to see the society from the perspective of the will of God, for its mind has not been remade nor its nature transformed. Its members see only the wickedness that society defines as wicked and accept as good what society sets up as good.

Nonconformity Is Not “Selective”

This is why biblical nonconformity cannot be a mere “selective” nonconformity. That is to say, it does not pick out a few practices of a culture and refuse conformance to them as a kind of token nonconformity. A nonconformity that is radically Christian does not limit itself to those things that society does not really take seriously, but is ready to repudiate even those practices which society considers essential to its preservation or sacrosanct. The secular society and its laws are indifferent as to the “plainness” of your dress or the color of your car. In fact it grants a great deal of respect to those who dress simply or don’t pollute their lungs with smoke or refrain from drunkenness. As important as these things may be for the Christian life, they are not the real test of nonconformity.

The real test comes with the evil practices which the culture takes with absolute seriousness — those which it religiously reveres. The truly nonconformed Christian is willing to take the risk of refusing compromise with even these evils, even though such refusal may be illegal or detrimental to his business or his social status. But it is with respect to these evils that we are most reluctant to abandon our comfortable social and economic status and to put our nonconformity to practice. It is in these areas that we are most prone to devise rationalizations for our conformity or to contract a moral blindness. And it is to

these evils that the consciousness of the church needs most to be sensitized.

The Task of the Church

Thus, the task of the church in rediscovering biblical nonconformity is basically twofold. First, we must regain our ability to *see* the most vicious evil that pervades the society in which we live, realizing that this is the evil which society takes the greatest pains to conceal. The church must not be easily duped by the cosmetic face-lifts society gives its most corrupt policies and practices. We must expose and repudiate its hypocritical inconsistencies (for example, its willingness to censor erotic materials while permitting and even promoting the glutting of the media with pornographic violence) and the sterile double-talk by which it conceals its military horrors and its official lies (murderous bombing raids are termed “protective reaction” and White House lies are called “inoperative statements”).

Second, the church must search for new *forms* of nonconformity which are appropriate expressions of a “re-made” mind. How ought we to repudiate the crass materialism of our age, the gluttonous overconsumption which characterizes our wealthy society? How are we to be “conscientious objectors” to a military establishment which asks only for our dollars and not for our bodies? How do we combat the racial discrimination that is maintained, if no longer by laws, at least by the subtle manipulation of housing patterns by realtors and owners? What is the most meaningful response to the god of nationalism which threatens to consume our own sentiments and embroil the world in yet more senseless war? How ought we to cope with problems in an increasingly drug-dependent culture? These are questions to which the truly nonconformed church must seek answers. As Martin Luther once pointed out, the worst sin is to obey God in all those things except the one or two things where our obedience is most required at a given time. Biblical nonconformity is most concerned with just this obedience, but we ought not be surprised to find it the most costly obedience of all. ☞

Right Arm Raised

Centuries ago the Saxons, then a warring tribe of Europe, were practically compelled to become Christians. They consented on one condition. When these warriors were put under the water as a symbol that their old life was dead, they went under — all except their right arms. They held their right arms out of the water above their heads.

These were their fighting arms. They were never Christianized. The church does the same thing today whenever it baptizes one who still believes it is right to war.

— D.

Influenced, but Not Imprisoned, by Our Heritage

by Robert S. Kreider

Many of us walked taller as Mennonites upon reading Harold S. Bender's presidential address delivered in 1943 at the American Society of Church History: "The Anabaptist Vision." It began with the soaring, perhaps extravagant, affirmation of Rufus Jones:

"Judged by the reception it met at the hands of those in power . . . the Anabaptist movement was one of the most tragic in the history of Christianity; but, judged by the principles, which were put into play by this reproachful nickname, it must be pronounced one of the most momentous and significant undertakings in man's eventful religious struggle after the truth."

The Bender address symbolized for many of us a Mennonite coming of age. It spoke to our identity problem. It helped us overcome our Mennonite shame.

I suspect that every sensitive Mennonite goes through life with a backpack of ambivalent feelings about his people and heritage — a sense of embarrassment in being a peculiar Mennonite and yet a sense of pride in being heir to a great, creative Anabaptist heritage.

We have known embarrassment: a small, rural, quaint, irrelevant minority, mistaken for the Amish and the Mormons, identified with the violent and radical left, confused with the fundamentalists, lumped together with crackpots, linked with prudery and legalism. It is no fun to be a member of a queer, "backward" group in this modern, enlightened, emancipated world.

We have known pride. One speaks with officials in Atlanta and one hears hymns of praise for Mennonite House. A minister of education in Kenya, a desk officer in Washington, a program director in Ottawa — all speak glowingly of Mennonite programs and performance.

The halo begins to fit uncomfortably when one remembers the words: "Beware when all men speak well of you."

Again and again I have been renewed in my apprecia-

tion for my Mennonite identity and heritage by stepping outside and looking at the Mennonites from a slight distance: going away to the university and looking back, working with other agencies and comparing, traveling abroad and reflecting. Distance, and the perspective it gives, often makes the heart grow fonder. This is the biblical formula for renewal through withdrawal and return.

Sometimes one's heritage comes alive through the written and the spoken word. When I was a boy I was intrigued in reading P. C. Hiebert and Orie Miller's book, *Feeding the Hungry* — the story of the MCC relief effort in South Russia. As a child I remember the coming to our community of the Epps, the Klassens, the Schmidts, and the Warkentines, all Mennonite refugee families from Russia. Hearing their stories we sensed what it means to be a suffering church.

Recently I have read two provocative books on the heritage question by a Slovak-American, Catholic author, Michael Novak: *Ascent of the Mountain, Flight of the Dove* and *The Rise of the Unmeltable Ethnics*. He pleads persuasively for a new appreciation for the ethnic dimension of life: "Dignity comes not simply from money or occupation, but also from belonging to a culture. . . . Ethnic consciousness can, like modern science, lead to evil as well as good." People who are secure in their identity seem to act with greater freedom and openness to others. Mr. Novak states it another way: "We believe that people who are secure in their past and joyful in their present cannot but be hopeful in their future." This he calls the "new ethnicity."

Some of the best writing anywhere on the heritage and ethnic self-understanding question is to be found in a collection of essays written in honor of J. J. Thiessen and published by Canadian Mennonite Bible College: *Call to Faithfulness*. Among the chapters which speak to the issues before us are ones such as these: "The Present in Dialogue with the Past," "Mennonite Families: Foundations and Launching Pads," "The Struggle for Recognition," "Adaptation and Identity," and many others. This book deserves wide reading.

Robert S. Kreider, former president of Bluffton College, is now engaged in directing MCC's self-study. He also has part-time assignments with the General Conference's Commission on Education in the field of higher education and with Bethel College. Kreider continues to reside in Bluffton.

Others are speaking to these issues. A young woman, Sharon Curtin, writes with sensitivity and insight these words in her recent book, *Nobody Ever Died of Old Age*: "My grandparents were an integral and important part of the family and of the community. I sometimes have a dreadful fear that mine will be the last generation to know old people as friends, to have a sense of what growing old means, to respect and understand man's morality and his courage in the face of death. Mine may be the last generation to have a sense of living history, of stories passed from generation to generation, of identity established by family history."

The best educational treatise I have read this year is *The Foxfire Book*, a book of experiences of a teacher and his students in a mountain community, Rabun Gap, Georgia. The students, with the teacher's help, gathered stories from their mountain neighbors on hog dressing, homecrafts and foods, planting by the signs, home remedies, log cabin building, and other affairs of plain living. Listen to these words from the author's introduction:

"Daily our grandparents are moving out of our lives. . . . These grandparents were primarily an oral civilization, information being passed through the generations by word of mouth and demonstration. . . . When they're gone . . . the eloquent and haunting stories of suffering and sharing and building and healing and planting and harvesting — all these go with them, and what a loss. If this information is to be saved . . . it must be saved now; and the logical researchers are the grandchildren, not university researchers from the outside."

The author states that to reconstruct one's heritage does something for the gatherer of the information:

"In the process, these grandchildren (and we) gain an invaluable, unique knowledge about their own roots, heritage, and culture. Suddenly they discover their families — previously people to be ignored and in the face of the seventies — as pre-television, pre-automobile, pre-flight individuals who endured and survived the incredible task of total self-sufficiency, and came out of it all with a perspective on ourselves as a country . . . something to tell us about self-reliance, human interdependence, and the human spirit that we would do well to listen to."

To be a Mennonite is to be a member of an ethnic group. We may insist that Mennonites are a religious group and stand above ethnicity. What is an ethnic group? Michael Novak says that it is "a group with historical memory, real or imaginary."

In part you are born into an ethnic group; in part you choose it. "Given a grandparent or two, one chooses to shape one's consciousness by one history rather than another. Ethnic memory is not a set of events remembered, but rather of instincts, feelings, intimacies, expectations, patterns of emotion and behavior; a sense of reality; a set of stories for individuals — and for the people as a whole — to live out."

These heritage convictions and instincts are often below

the level of consciousness and part of a chain of transmission not easy to root out. Ethnic memory may be conveyed in food, language, patterns of speech, ways of having fun, jokes, tastes. Heritage memory may be carried by these and by other means — family reactions to volunteering to need, openness or restraint in the family to discussing faith issues, patterns of giving.

Mennonites are a cluster of sub-ethnic groups. Among (Old) Mennonites are lingering evidences of differences between communities of Amish background and those of Mennonite background. The glory and the burden of the General Conference are its multiplicity of sub-ethnic groups: Hutterite, Swiss, Volhynian Swiss, Pennsylvania Dutch (Swiss via Alsace or the Palatinate), Dutch from West Prussia, Dutch from Poland, Dutch from South Russia (those of the 1870s, others of the 1920s, others post-World War II), Bavarians. Each has its differences of food, speech, customs, family names, and patterns of church life.

This year I have been going about Canada and the United States asking people about their heritage. One cannot talk about heritage without finding it in autobiographical form.

Recently we asked Tom Gish, editor of the *Mountain Eagle* of Whitesburg, Kentucky, what gives him hope for eastern Kentucky where are located four of the poorest counties in the United States. He answered: "The strength of the people. They know who they are. A person knows where he comes from, who his father is, who his grandfather is."

Another man, born and bred in the hills, added: "There's not three persons I meet in a day whom I don't know." This public official continued: "Something goes wrong for you around here and there are all kinds of people you can call on."

A few months ago a middle-aged Mennonite university professor commented to me: "I am working on the spiritual capital of my parents. They gave me a powerful heritage — a memory of suffering in Russia, exodus, tragedy, and deliverance and then an ethnic thing (German language and all) to rebel against; what spiritual capital am I building into my kids? . . . We can't live for long on the heritage of the early 1920s."

A Mennonite Brethren teacher and ex-MCC worker, reflecting to me on the MCC said: "MCC is half in and half out of an ethnic culture. It provides a place for innovation — a testing ground for those things which work and those which don't." My friend went on to say that our ethnic-bound ways can be a resource for the church: "An ethnic group accommodates itself to dissent. A fundamentalist church of true believers will throw or freeze out the offbeat youth in its ranks. An ethnic Mennonite Brethren Church is most reluctant to throw out your cousin's oldest son. It hangs in there with him and keeps on caring."

Martin Marty, writer, historian, Missouri Synod pastor, said to a small group: "As a Missouri Synod Lutheran three groups are most helpful to me in understanding my-

self: Jewish novelists, post-Vatican II Catholics, Mennonites.” He explained that all have a strong ethnic consciousness, take their past seriously, take their faith seriously, and yet are trying to move into the modern world, translating their heritage into new forms to respond to contemporary needs. He finds it refreshing to meet people in touch with their past even if they have transcended and reinterpreted it.

Ladonna Harris, a Comanche Indian and the wife of former Senator Harris of Oklahoma, told some of us in a recent meeting in Washington that a minority ethnic group like the Mennonites might have a gift, a mission in understanding other ethnic groups. If you savor the uniqueness of your heritage, you can be more sensitive to the subtle ways in which others differ. She put me on the trail of an Italian Catholic priest, Monsignor Geno Baroni, whom I then went to see.

The priest told me he had had an inner-city parish where he became deeply involved in the civic rights movement—the black struggle for ethnic recovery. He found that his Italian parishioners were not following him in his activism. He discovered that his people were not supporting the blacks because they themselves had so little sense of ethnic self-worth. He changed course and began to concentrate on helping his people to restore their threatened sense of self-identity. He feels that as his Italian people come to appreciate their peoplehood they can be helped to understand the peoplehood of blacks, Jews, and perhaps even Irish Catholics.

Michael Novak and others are telling us that the American people have been badly served by the myth of the American melting pot. It has been an Anglo-Saxon, English-speaking, largely Protestant ethnic group's effort to homogenize us all into a bland All-American type. James Farrell calls the melting pot an “Anglo-Saxon effort to rub out the past of others.” The Canadian tradition, fortified by a powerful French-speaking bloc, offers a better alternative—the idea of a cultural mosaic. Each ethnic group is to be respected and cherished, each contributing in richness of color its part to the total picture.

I am intrigued how the biblical writers cast their message in familial (ethnic) terms. Stephen standing before his accusers and stating his case for Christ and conscience declares himself not to be ashamed of his ethnic past and spiritual heritage. He begins his statement with the story of Abraham and conducts his hearers step by step through the pilgrimage of the Hebrew people.

Scholars seem to have found new meaning in the Hebrew consciousness of peoplehood—“the people of God.”

I am of the conviction that Christ speaks to the sickness of our society by translating the gospel into familial (ethnic) terms—on being a good neighbor . . . on being a brother . . . as a father cares for his children . . . “Woman, behold thy son” and “Behold thy mother” . . . of celebrating a wedding feast together . . . on eating together . . . of not coming to destroy a heritage, but to cherish it.

I am of the conviction that our Mennonite heritage speaks to the sickness of our society. Here are people who take seriously the biblical record and their dramatic Anabaptist-Mennonite heritage. This heritage expressed in the language of family, smallness, neighborliness might offer answers to the ills of our society with its vacuum of the soul, its value-free chatter, its rootlessness, its restless movement, its mindless conformity, its buy-use-and-throw-away approach to things and people, its dreary sameness, its temporariness, its bondage to public opinion, its pressures “to be with it,” its manipulation of images.

If the Mennonite heritage is to speak to the needs of people today, it cannot be a slavish imitation of Mennonite traditions. It calls for fresh translations of our heritage into the language of our day. Our need is not for a copying of surface characteristics, but rather for a living out in fresh ways of ideas and themes within the tradition.

This is only a start. We, of course, have not faced up here to some of the hard questions. How does one reconcile the biblical affirmation of family and peoplehood with the scriptural calls to spring loose from the ethnic: Jesus' question, “Who is my mother? and who are my brethren?” . . . Paul's words, “There is neither Greek nor Jew. . . .” Is not a reaffirmation of Mennonite peoplehood a throwback to the *Volkskirsche* which our Anabaptist forefathers rejected? . . . Does not an Anabaptist believers' church call for a melting and fusing together of cultures? . . . Is it fair to call Mennonites an ethnic group? Are they not rather a religious people above ethnicity? . . . Can you have pure peoplehood of God without cultural expressions of it?

A dozen concrete suggestions come to my mind on how we might be “influenced, but not imprisoned, by our heritage.” Here are several ideas, perhaps with only one or two of these usable.

— Let each congregation establish a heritage committee with representation of children, parents, and grandparents charged with responsibility to help the congregation inform itself on its heritage and then translate it into modern language and actions.

— Encourage the young people of the congregation to devote a year to preparing their own local *Foxfire Book* on the wit, wisdom, and folklore of the old people of the congregation with assurance of some sort of publication.

— Write and act out in drama, music, and slides the story of your congregation.

— Raise money and send your pastor and a half dozen laymen from your congregation on a pilgrimage to the Netherlands, Switzerland, and the Holy Land with responsibility to report back.

— Arrange for a series of meetings together with nearby ethnic-rooted church groups to share your respective heritages—for example, Swedish Covenant, Catholic, Missouri Synod Lutheran, and so on.

We need not be ashamed of the gospel of Christ, nor of our Mennonite heritage.



My Pilgrimage as an Anabaptist Mennonite

by Helen Janzen

When I look back it seems that I see a misty rainbow encircling the dim corridors of my childhood and adolescence, encompassing relationships with parents, grandparents, good teachers, and other models. John W. Gardiner, in his book *Self-Renewal*, states that young people need not so much engraved words on monuments as living models. There were many models who touched my life with infinite grace. I can never repay them for what they gave me or what they meant to me.

Mother personified sincerity, humility, and love, while father seemed to typify integrity, a blunt honesty, a feeling for the underdog, respect for each human being, the dignity of all labor, and the courage to stand up and be counted for what he believed. Besides, he had an infectious sense of humor and a warm compassion for those in need.

My parents shared home and board, sometimes for weeks on end, with those who were homeless. Themselves children of pioneers, they knew hardships and what it meant to be penniless, yet they never seemed to feel poor. Nor did we. We felt secure in their care.

I remember one summer day when Mother had punished me. Both offense and punishment are long forgotten, but not the fact that Mother asked me to the summer kitchen, where she drew up two chairs and asked me to kneel with her while she humbly prayed for wisdom and guidance to raise her children so they might walk in His ways. Then I think I said one of my little prayers and when she had kissed me we left the summer kitchen. I had an inkling then of how much Mother loved us all and how much she desired our best.

A few years later, Saturday morning became discussion time. Father shared his outlook on life and we joined in. He rarely used the word "sin" or "unchristian." Some things were very *wrong*, such as holding oneself better than others, or withholding respect from people who were disadvantaged or had menial occupations. Other things were *foolish*, not using one's head. He was ashamed when his daughters didn't use their brains.

Father had no rigid concept of male-female division of labor. He often helped inside, knew how to prepare meals, loved playing with children, and helped to nurse us when we were ill. While not given to much pious

talk, he enjoyed singing hymns with us. Because his own education had been meager, he was determined that we should fare better. As a school trustee he insisted on qualified teachers, a broad curriculum, and himself became a voracious reader of serious writing and newspapers, with particular emphasis on Mennonite Church history. Later he became a staunch supporter of the Mennonite Collegiate and its principal, Mr. Henry Ewert.

I had the great fortune to attend the Mennonite Collegiate when Mr. Ewert was the principal. He was the greatest model of a teacher and of dedication and self-sacrifice I have ever known. This scholarly, much-maligned and misunderstood man stood his post because God had called him to it. He was progressive far beyond his time and he touched every facet of educational and church life in our community.

One of his favorite dictums was: "Live fish swim upstream, only dead fish swim with the stream." He swam upstream all his years. He conducted our baptismal class, which I remember thankfully. When I confessed my imperfection, he comforted me, saying it was not *my* perfection that counted, but my *direction*. Having turned to Christ was like walking toward the light. This has been my consolation to this day. In my heart there is a monument to Mr. Henry Ewert.

Coming to Winnipeg and moving in university circles increased my understanding of the social dimensions of the gospels and the great prophets. Some of the finest peace sermons I heard in non-Mennonite churches. In the Department of Education too, I met fine professional colleagues, devout Christians, active in their own churches, Catholic and Protestant, and through them I developed great respect for other denominations.

But I have continued to study our best writers in the Anabaptist-Mennonite tradition and am thankful that we now have the Canadian Mennonite Bible College to help recover this vision of Christian discipleship. I have always stubbornly and with conviction spoken of myself as a Mennonite. My heritage is precious to me and I can explain myself in no other way. The concept of the sanctity of human life, integrity, courage to swim upstream, sharing and caring as exemplified by my models appeals to and affirms my highest spiritual, emotional, and intellectual insights. I want to continue in this fellowship and to help preserve this Christian heritage.



Helen Janzen, a resident of Winnipeg, was until a year ago director of the provincial education department's home economics division. She is retired now. She serves on the MCC (Canada) Executive Committee and on the Manitoba Mennonite Centennial Committee's publicity task force.

One Potato Two Potato Three Potato...



For the people of Noakhali District of Bangladesh, potatoes are not fun and games.

Potatoes mean life in a year when famine is spreading across Asia and Africa. North American Mennonite and Brethren in Christ churches have assured that thousands of these returned Bangladesh refugees will not go hungry this season.

Perhaps you have helped make this ministry possible as an expression of your concern and compassion in the name of Christ.

Because of you, seed has fallen on good ground and is bearing fruit.



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Dan Hertzler Becomes *Gospel Herald* Editor



Daniel Hertzler

Gospel Herald with the Oct. 2 issue.

Dan brings 21 years of editing and church-related experience to the *Gospel Herald* assignment. He has served as editor of *Christian Living* magazine since 1960 and has edited Uniform Sunday school lessons and *Builder* magazine. Since 1969 he has been the director of periodical publishing for the Mennonite Publishing House. He will continue to carry this responsibility for overall control of program and personnel related to Publishing House periodicals along with the *Gospel Herald* editorship.

Dan grew up in Elverson, Pa., and was a member of the Rock congregation before moving to Scottdale in 1952. He and his wife, Mary, with their four sons are presently members of the Kingview Mennonite Church where Dan serves as director of outreach. He is also acting president of the Mennonite Board of Education.

Dan earned a ThB degree at Eastern Mennonite College and a Bachelor of Divinity degree from Goshen College Biblical Seminary. He holds a Doctor of Philosophy degree in Religious Education from the University of Pittsburgh. He was ordained a minister in 1960.

Daniel Hertzler, R. 1, Scottdale, Pa., will assume editorial responsibility for

Fourth Churchman's Seminar to Focus on Watergate

"Watergate: A Moral Inquiry" will be the focus of the fourth Churchman's Seminar, planned by the MCC Peace Section Washington Office for Oct. 22-24 in Washington, D.C.

Beyond exploring some of the threats which the clandestine activities associated with Watergate have posed to the U.S. system of government, the seminar will examine the moral values and ethical principles posed by Watergate both for the church and for society. It is assumed the church is involved.

The seminar is planned on the assumption that the church has a special responsibility to raise the deepest ethical questions in society. These concerns will be considered by governmental and church-related resource persons. Included will be sessions on subjects such as the following:

The Ethical Questions for Religious Faith: Jewish and Christian religious leaders will examine the application of biblical morality to the public realm.

Undermining of Civil Law: A staff member of the Attorney General's office of the

Justice Department will assess the credibility of the Judicial Branch in light of Watergate.

Senate Watergate Committee Inquiry: A staff member of the committee, Jed Johnson, member of the Church of the Saviour, Washington, D.C., will evaluate the committee's work.

Role of a Free Press: Washington bureau reporters representing a Midwest newspaper and an Eastern daily will evaluate the performance of the press.

"Enemies List": The director of a highly respected peace organization included on the White House's "enemies list" will reflect on the implications of working for international peace.

Participation is limited to 40 persons. The deadline for registrations is Oct. 17.

Registration for the seminar is open to all members of Mennonite and Brethren in Christ churches. Persons interested in receiving more information should write the MCC Peace Section Washington Office, 100 Maryland Avenue, N.E., Washington, D.C. 20002.

Indian Conference Tackles Problems

The Indian Christian Conference met on Aug. 16-19 at the Navajo Brethren in Christ Mission, Bloomfield, N.M., to share experiences and deal with major concerns now facing Indian communities and Indian churches.

About 15 Mennonite and Brethren in Christ missionaries and 15 Indians explored the problems of alcoholism, youth disinterest in church activities, the low self-image that many Indians suffer from, and the lack of understanding on the part of many white Christians.

Marion Heisey, superintendent of the Navajo Brethren in Christ Mission, said in his welcoming statement, "We are a group of God's people working together for the kingdom."

Sam Hart, chairman of the conference and a Cheyenne from Oklahoma, explained that he did not plan for a structured program. He felt that it would be more Indian to let things happen spontaneously.

Some Indian participants said that in their homes and congregations they did not experience the warmth and helpful relationships that they wished for. "We are afraid of each other," one woman said. Another person expressed concern over the severe divisions among fellow Indians within his home community. The group spent time in prayer together.

Seminar participants also noted the problem of clarifying what is culture and what is gospel. Related to this was the concern that Sunday school materials often portray a white, not an Indian, life-style. Exploring the possibility that there be bridges to Christ through the traditional Indian religions, the conference studied Acts 17.



Participants at the Indian Christian Conference, Bloomfield, N.M., Aug. 16-19.

One of several possible actions discussed at the seminar was that a moratorium be declared on missions. Instead of continuing at the giving end, it was suggested, missions should place themselves on the receiving and learning end for one year.

The conference took action to call another meeting in 1974. Ted Standing

Elk of Porcupine Mennonite Church, S.D., was asked to lay the plans for the 1974 meeting to be held possibly in the northern Cheyenne region in Montana.

In other action, the conference agreed to adopt the name Mennonite and Brethren in Christ Indian Fellowship.

G C Representatives Go to Africa Meeting

Two Mennonite couples from Markham, Ill., and Oklahoma City, Okla., will be among the delegates to the African Afro-Americas Inter-Mennonite Unity Conference (AFRAM), Nov. 4-11 in Limuru, Kenya.

The General Conference Mennonite Church, through the Commission on Home Ministries, has named as its representatives to the conference John and Ponce Cook, members of the Markham (Ill.) Community Mennonite Church, and Gene and Pam King, members of the Trinity Mennonite-Presbyterian Church in Oklahoma City.

Before the conference the Cooks will visit Mennonite congregations in Zaire and Zambia. The Kings will visit Mennonites in Zaire before the conference and in Tanzania following the conference.

Praising God in Trinidad

"Our *Way to Life* outreach has been prospering, and we praise God," report Paul and Evelyn Kratz, Virginia Mennonite Board missionaries in Trinidad.

The highest mail response to the broadcast occurred in May when the office in Trinidad processed 1,912 Bible lessons, 129 letters, and enrolled 102 new students and re-enrolled 81 students in new courses.

Three full-time national Christians, Diane King, Reginald Frank, and Lucita Bajnath, assist in the follow-up ministry of the *Way to Life* in Trinidad.

In other developments, the Kratzes are helping in the Chinese Christian Fellowship at St. James, west of Port-of-Spain.

This work, which is not limited to Chinese, was begun by a retired couple who had a special concern for the Chinese.

It was begun in the mid-sixties by Alfred and Helen Gould, who after starting fellowships in Detroit, Ill., and later in Peru, settled in Trinidad. Helen, a Canadian, was a former missionary to China, and her husband, a Britisher, was a former member of parliament who quit to enter full-time Christian service.

Since Helen is now permanently bedfast and the Kratzes have not received permission to start their own fellowship, they have given assistance to the Goulds.

Aug. 3-6 the Kratzes helped at the Gould's campground on the eastern coast of the island.

"The Bible studies sparked lively dis-

cussion with four campers accepting Christ," the Kratzes noted.

"Sunday evening the youth invited local village folks to the service. Twenty-five came forward after the service that night."

MBA, A New Organization Is Launched



Mark O. Hatfield

Early last month in Laurelville, Mennonite Business Associates organized "to further the witness and work of the church." MBA represents Christian people in the business and professional world in areas of management, self-employed owners and operators, dealers, contractors, agents and sales, and service businesses.

The major outside speaker was Senator Mark O. Hatfield, a Baptist, former governor of Oregon, author, and outspoken voice for peace in Washington. After a rather lengthy and traditional restatement of his understanding of the gospel, which at many points corresponded with the best in Anabaptist thinking, he gave some other capsules of wisdom.

"The church, instead of being a place where we unmask and share our real selves, is the place where we are often the most dishonest. We do not reveal our inner selves but rather try to appear pious or religious," he said.

"The church should revolutionize our relationships," he continued. We should accept responsibility for corporate sin, as well as personal. We should care for the poor.

Commenting on his work as a politician, Hatfield felt there is a place for men of conviction. To put value on other than conviction is to erode integrity. Loyalty to party or president, playing the game,

and compromise are a few of the other values.

In a private interview, Hatfield, asked if he has associates in peace, replied, "Yes, there is a growing group among my constituents and colleagues."

Other speakers for the meeting were Richard E. Martin, of Harrisonburg, Va., and Charles Hoeflich, Souderton, Pa., who gave the closing address, "The Christian Businessman Dedicates His Resources."

Officers of the newly formed organization are: John Bontrager, president; H. Ralph Hernley, vice-president; Mervin Miller, secretary, and Charles Hoeflich, treasurer.

Wounded Knee Homes Repaired

The Mennonite Disaster Service Executive Committee has approved funds and plans for home repairs and reconstruction of damaged residences at Wounded Knee, S.D.

Meeting Aug. 28, MDS approved a three-month program which began Labor Day, Sept. 3 and will continue through Thanksgiving, Nov. 22.

Myron Schultz of Bloomfield, Mont., assistant director for Region III, will coordinate volunteers. Johnnie Hofer, Freeman, S.D., who served as assistant project director of this summer's flood recovery program at Rapid City, S.D., is transferring to Wounded Knee as project foreman.

"In addition to repairing extensively damaged and vandalized houses, MDSers will make some general improvements and winterize homes for Indian poverty families in the Wounded Knee community," said Nelson Hostetter, executive coordinator. Headquarters for the program are at the Porcupine District Oglala Sioux Community Center.

"We are trying to deal in neutrality with those who support and with those who do not support the American Indian Movement (AIM)," said Hostetter. "Our objective is to meet the needs of the Indian families here who have suffered losses or damages to their homes. We are working with our resources and with help from the local ministerium, the Pine Ridge Reservation ministerium, and from the Tribal and District Councils."

Mennonite leaders, Ted Standing Elk, Oglala Sioux pastor of the Porcupine Ridge Mennonite congregation, and Earl Hedlund, pastor of the Pine Ridge Mennonite Brethren congregation, have invited MDS to work at Wounded Knee and in Pine Ridge Reservation.

At the recommendation of Lawrence Hart, MCC Executive Committee member and Cheyenne Mennonite pastor, the program is being introduced as a joint MCC and MDS recovery program. When the three-month MDS reconstruction program



A shattered sign now lies on the ground in front of the destroyed Frontier Trading Post at Wounded Knee. U.S. federal troops massacred 243 Oglala Sioux Indians at Wounded Knee Dec. 27, 1890.

is finished, MCC will be sensitive to expressions of need for longer-term community development work.

Hostetter has made three visits to Wounded Knee since the 70-day siege there this spring. The first visit was with Virgil Claassen at the request of Church World Service to provide material aid for refugees from Wounded Knee. Hostetter returned in June to contact local leaders including Standing Elk, Hedlund, President Richard Wilson of the Tribal Council, and Chairman Paul Iron Cloud of the Porcupine District Council. In mid-August, he returned for one week to renew contacts, to meet with the ministers of Wounded Knee area churches, and to visit in the homes of local Sioux Indians and community leaders.

The MDS leadership staff at Wounded Knee will include, a couple as project director and matron, two employed local Oglala Sioux persons as builder and helper, and Maxine Haag Schantz, an Indian-American from Hydro, Okla., as assistant hostess and community service worker. One carload of volunteers will come in each week from state and provincial units. MDS has appropriated \$7,300 for the project.

"Barn-Raising" Still Lives

Approximately 25 neighbors and fellow members of the Bethel Mennonite Church used their Labor Day holiday to help Russell Strite, 42, construct a large prefabricated building to replace an old frame barn which was destroyed by a fire at his Mummasburg property past March.

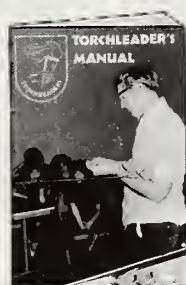
A trucker, Strite termed the neighborly gesture as "a good old-fashioned Mennonite way of doing things." His helpers labored from shortly after 7:00 a.m. until dusk to place the siding and roof on the 72 x 40 ft. building. Lunch and supper were provided at the Strite home by several women from the church.

Strite has had his share of problems this year beginning when the fire, which started in gasoline-soaked rags, not only destroyed his combination barn and repair shop but also a 1965 Mack truck tractor which he used in his hauling business for Coldway Food Express of Sidney, Ohio. With very little insurance coverage to help, Strite financed a 1971 Mack truck tractor to replace the destroyed vehicle.

Strite is currently operating another truck tractor and semitrailer on loan from the Coldway Co., while his employee is driving the 1971 Mack truck acquired to replace the one lost in the fire.

The building will be used to house the vehicles and provide a place to repair his truck, a job which he has been forced to do outside since the fire.

Revised Torchbearer Club Materials Released



In 1971 action was taken to revise the Torchbearer materials, a junior club program, developed in 1958 by Evan Oswald. Over 15,000 boys have participated in this program through the years. Levi Miller, editor of the revised material, received counsel from users of the materials through a special questionnaire and a task force consisting of Harold D. Lehman, Nyle Martin, J. J. Hostetler, Merle Sears, Dorothy Shank, Grace Knechtel, and Paul M. Lederach. Levi's own experience as a club leader in Puerto Rico contributed significantly to this revision.

The revised Torchbearer materials retain the achievement type approach which helps boys to develop in four areas: personal achievement and positive relationships to home, community, and church. The activities and projects, thoroughly updated, are organized into age level ranks — Flintman (9-10), Keeper of the Fire (10-11), Torch Explorer (11-12), and Guide (12-13). The 36 special achievement projects, many of them new, and the merit and honors award are designed to challenge boys to grow in taking initiative and responsibility. All of the former accessories such as the Torchbearer emblem, banners, T-shirts, and record materials continue to be a part of the program.

The leader's manual was extensively

revised and redesigned. This revision was based on the 1963 edition of Torchleader's Manual compiled by Larry H. Kehler, Milton J. Harder, and Irvin E. Richert of the General Conference Mennonite Church. It provides help in thinking about the purpose for a club, how to start and administer a club, a variety of activities, and resource materials to build program.

The artwork, redone by Jan Gleysteen, and new design give a new look to the materials.

The purpose of Torchbearers as stated in the Torchleader's Manual is "to provide a program of wholesome activities geared to the interests of boys that will develop personal responsibility and initiative, develop cooperative attitudes and behavior toward others, give young boys a positive relationship to the church, provide a Christian adult model to interact with boys in life situations, and to help boys follow Christ in everyday experiences."

For more information write to David Cressman, Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. 15683.

Mexico Quake Relief Begun

An earthquake relief program is being put together by Mennonites in Mexico for villagers outside the urban centers where the major Mexican government emergency assistance is being given. Following a month of nationwide floods, the quake was the worst in modern Mexican history. Officials estimated 500 killed.

Franconia Conference Mennonite mission worker Paul Godshall reported by telephone on Sept. 1 that all 20 Franconia personnel and four Mennonite Central Committee persons in southern Mexico were safe following the earthquake of Aug. 29. Franconia Conference and MCC are the only North American Mennonite agencies working in southern Mexico.

Godshall, who had just returned from a visit to Puebla, reported that the Mexican government is responding with food, blankets, and medical and other disaster aid to quake victims in the larger urban centers from Puebla to Veracruz.

Godshall also reported that the organization of Mexican Mennonite churches known as International Cultural Services (SCI), met Sept. 1 in Mexico City and decided to assist quake victims in San Antonio Port Ezuelos, a village of 1,400 people which was 80 percent destroyed. San Antonio Port Ezuelos is one of many rural centers outside the area of major government disaster response. The Mexican Mennonites through SCI, Godshall reported, plan to begin a rebuilding program with a strong Christian emphasis. SCI is

not requesting personnel from North America.

Long-Term VS Units at Corning and Elmira

Two new long-term Voluntary Service units were established on Sept. 1 at Corning and Elmira, N.Y., according to LaVern Yutzy, assistant VS director of Eastern Mennonite Board of Missions, Salunga, Pa. The units will be administered by Eastern Board, and will be financed at least initially by Mennonite Disaster Service.

The establishment of the units grew out of MDS and Summer VS rehabilitation work done there after the devastating floods of Hurricane Agnes in June 1972.

At least four persons have been placed in September at each unit, with two persons being VS personnel, and two being MDS personnel. It is planned that the MDS persons will serve as houseparents to the VSers, in addition to carrying out their other responsibilities.

In Elmira both fellows and girls will work in construction and rehabilitation of housing. The fellows in Corning will also be involved in housing rehabilitation, and the girls will tackle a variety of jobs, including minor repair work, cooking, and visiting and listening to elderly persons and families affected by the flood.

There are Christian fellowships emerging in each location as a result of MDS contacts, and VSers plan to relate to these, as well as become involved in other ministries, including jail work.

"We are interested in sending more people," said Yutzy, who will administer the units. "We eventually hope to place up to five VSers at each location." Persons interested in an assignment at Corning or Elmira should contact Personnel Office, Eastern Mennonite Board of Missions and Charities, Salunga, Pa. 17538.

Project Teach Plans for Second Year

Project Teach, a joint undertaking of two colleges and two publishers, is being planned again for 1974.

The project is a five-day workshop, designed to give Sunday school teachers a better understanding of the Bible and Anabaptist history, a better understanding of the children they teach, and some new ideas in the use of drama, art, and audio-visuals.

Sponsors of the workshop are the Commission on Education (General Conference Mennonite Church), Mennonite Board of Congregational Ministries and Mennonite Publishing House (Mennonite Church),

Bethel College, and Hesston College.

The 1974 workshop will be held Mar. 25-29 at Hesston College, Hesston, Kan. The workshop is open to teachers of classes from kindergarten through at least junior high school. Directors are Alvin Beachy of Bethel College and John Lederach of Hesston College.

Laurence Martin, director of the Christian Literature division of Mennonite Publishing House, Scottsdale, Pa., said, "We encourage more Mennonite Church teachers to take advantage of this excellent opportunity to improve teaching skills and gain

theological insights."

Cornelia Lehn, coordinator of the workshop, said last year's workshop at Bethel College received enthusiastic response from teachers who enjoyed the fellowship and learning from each other.

The structure of the workshop will be similar to last year's, but some program changes will be made, and teachers who came last year will want to come again, Lehn said.

The sponsors of the workshop are again urging congregations to budget money to send at least one teacher.

mennoscope



Willard Roth

Willard Roth has joined the home office staff of Mennonite Board of Missions, Elkhart, Ind., as a writer - editor. He carries responsibility for news and publicity coverage of the Overseas Missions and Student Services divisions. A native of Wayland, Iowa, he and his family have served two terms, 1968-73, with the Mission Board in Ghana. In his new assignment Roth is interested in helping to bridge cultural differences in communicating what overseas ministry involves today. "Some of us who are overseas are so deeply immersed in what we are doing that we don't share it, or we don't know how to communicate what we're doing," he said. The Roths are living at 2637 Monger Ave., Elkhart, Ind.

Christopher Dock Mennonite High School, Lansdale, Pa., began the new school year with 265 students in attendance.

The 28th meeting of the General Church Council of the Meserete Kristos Church was held at the Bible Academy in Nazareth, Ethiopia, on July 23. Among the actions of the business sessions was a decision to phase out involvement in the Globe Publishing House over a three-year period. It was decided that beginning Sept. 1 MKC would cut its contribution to Globe by \$5,000 (Ethiopia) and would budget this amount for specific literature projects needed by MKC congregations. One project will be to publish a monthly church paper.

Choice books, an inspirational paperback book ministry coordinated by Mennonite Broadcasts, Harrisonburg, Va., realized a 14 percent increase in book distribution for the first half of 1973. During the six-month period ending June 30,

173,872 books were sold, which compares to 152,360 for the first half of 1972. The increased book volume was made on 878 racks. This compares to 725 racks at the beginning of 1973, or a 21 percent increase in the number of racks installed between Dec. 31, 1972, and June 30, 1973. A complete breakdown of the number of new racks placed by each of the 24 Mennonite conferences is available from Choice Books, Box 472, Harrisonburg, Va. 22801.

A person is needed by Mennonite Publishing House to help with building maintenance. He should be skilled in most of the following: carpentry, plumbing, electrical work, painting, and paper hanging. If you would like to be a part of the church at work and qualify write to: Personnel Director, Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa. 15683.

An extremely urgent need for food following extended drought conditions in Bihar, India, has moved Mennonite Central Committee to make available up to \$200,000 to purchase food over the next several months for immediate shipment to that area. This is the largest special appropriation for relief work in one country in the recent history of MCC. The Sept. 26-27, 1972, meeting of the MCC Executive Committee will further consider the India needs as well as the food needs in other areas in Africa and Latin America. The generous response this year to world need makes it possible for MCC to do more than anticipated.

Next April Mennonite Mental Health Services will give four \$500 scholarships to undergraduate and graduate students in mental health-related fields. An applicant must be a college junior, senior, or graduate student with a declared major and a vocational interest in mental health. Financial need, Voluntary Service experience, attendance at a church-related college, and membership in Mennonite,

Brethren in Christ, or Church of the Brethren congregation will be taken into consideration in awarding the scholarships. The scholarship program is administered jointly by MCC Voluntary Service and MMHS. Applications are available from the director of Mennonite Mental Health Services, 1105 North Wishon, Fresno, Calif. 93728.

WE-MOVE, a service of the MCC VS unit in Atlanta, needs two men immediately to develop and operate a furniture moving service for low-income people who cannot afford the commercial moving rate. If you have an interest in developing a program of service and are able to work hard and meet people, we urge you to consider this opening. Applicants must be of average size and good health. For more information, write to: MCC, 21 South 12th St., Akron, Pa. 17501.

Paul and Bertha Swarr have returned with their daughters Evelyn and Carolyn to 13 Shaanan St., Ramat Gan, Israel. The Swarrs serve in a tourist and Bible teaching ministry with Mennonite Board of Missions, Elkhart, Ind.

The Charles Shenks, Mennonite Board of Missions workers in Japan since 1957, traveled back to Japan with the Hiroshi Kaneko family in early September after a two-year furlough. Their address is Kita 14 jo, Higashi 5 chome, 95 banchi, Higashi Ku, Sapporo, Hokkaido 065.

Delbert Erb reports from Buenos Aires, Argentina, that the outreach center in Loma de Mirado throbs with new life. "We rented a larger hall at the beginning of August but already it is too small for the Sunday attendance of 100. For me, the most important new thing is that it is waking up some members of the congregation and could spell a new chapter for the life of the church."

Carl Kreider, professor of economics at Goshen (Ind.) College, is working one-half time in overseas administration with Mennonite Board of Missions. He formerly was chairman of the MBM Overseas Committee. He and his wife, Evelyn, have recently returned from a year in Japan where he was visiting professor of economics at International Christian University in Tokyo. From 1952 to 1956 he served ICU as dean of the college. Kreider was a Fullbright lecturer at Hailie Selassi University, Addis Ababa, Ethiopia, in 1963-64. "Japan's Economic Miracle," the second of three articles by Kreider, appears in the September *Christian Living* magazine. He is the author of *Helping Developing Countries*, a Herald Press paperback. He continues one-half time at Goshen College where he has been on the staff since 1940.

The Bole Chapel at Addis Ababa, Ethiopia, is undergoing changes to help handle the overflow crowds of every

Sunday morning. The wall behind the pulpit has been torn out to enlarge the auditorium. Plans are to add three more rooms to the present classroom building. With the additional benches and chairs 400 persons can now be seated.

Twenty-five seniors graduated from the Good Shepherd School, Addis Ababa, Ethiopia, on June 13. Mennonite graduates were Brenda Bergy, Jane Jacobs, Lois Lehman, and Paul Yoder, Jr. Don Jacobs brought the commencement address, and Karen Sikkema gave the valedictory address.

Roy and Alice Newswanger were scheduled to leave Sept. 11 for Miami, Fla., where they have a six-months assignment as pastor couple at the First Mennonite Church of Miami. Roy is on leave from the Chester Mennonite Church, Chester, Pa., where he has served as pastor for fourteen years. John Hochstetler was installed as assistant pastor at Chester on Sept. 9.

George and Clemmie Richards, pastor couple at Peabody Street, Washington, D.C., wrote recently, "There has been a breakthrough of Bible interest among adults within and without the church community. We are praying and looking for a spiritual couple who love to teach and are able to explain the Scriptures to others, and help us in our evangelism efforts."

A four-story building in New York City was purchased to be used as a church center for the Mennonite congregations there. A former Jewish synagogue and school, the building has facilities for classrooms and living quarters as well as for a worship center. The New York City churches hope to hold regular conjoint meetings there as well as provide various kinds of Christian education and community service. The building will also be used as a worship center for the Fox Street congregation because it seems wise to vacate the present Fox Street building.

John David Landis was ordained to the Christian ministry on Aug. 28 to continue as pastor of the Mobile Mennonite Church where he was serving with a ministerial permit. Members of the congregation, Paul Hollinger, Paul Dagen, and the Kling family had part in the service. The Landis family lives at 1104 Bartram Curve, Mobile, Ala. 33605. The church meets at 1216 Cottrell Street.

Special meetings: **Sanford Shetler**, Hollsopple, Pa., at Mt. Lena, Boonesboro, Md., Sept. 26 to Oct. 2. **Erie Renno**, Belleville, Pa., at Greenwood, Del., Nov. 4-11. **Herb Schultz**, Hespeler, Ont., at Floradale, Ont., Oct. 26-28. **Eldon King**, West Liberty, Ohio, at Bay Shore, Sarasota, Fla., Sept. 30 to Oct. 5. **William R. Miller**, North Liberty, Ind., at South Lawrence, Glen Flora, Wis., Sept. 27 to Oct. 3.

New members by baptism: one at First Mennonite, Nampa, Idaho; two at Lake Region, Detroit Lakes, Minn.; one at Mountain View, Lyndhurst, Va.

New phone number: The phone number of **Reuben G. Stoltzfus** has been changed to (215) 857-2333.

readers say

Submissions to Readers Say column should comment on printed articles.

The latest issue of the *Gospel Herald* (Aug. 28) was directed to my attention because of my recent experience related to the Basic Youth Conflicts Convention sponsored by Bill Gothard. I was very much disappointed and disturbed by Paul Miller's biting criticism of the greatest thing that has happened to my life.

The Philadelphia Seminar offered so much to me. God has never been closer to me than He has been since my attendance there. Scripture has become alive and workable for the first time in my life. Values of my parents have finally become meaningful to me and I appreciate their viewpoints so much more. For the first time in my life I have been able to accept myself as a design of God made for a special purpose that only I can fulfill here on earth. I can now feel relaxed in my relations with others because of this inner satisfaction I am experiencing. God has truly given me a hope to go on, knowing that He is allowing all things to happen to me for a purpose and that He will mold me into the person He wants me to be if I allow Him to work in me.

I have truly found the meaning of Christianity and know that many, many others have been blessed by God working through Bill Gothard. I was very much disappointed that more encouragement was not given in this article to all those persons who need to know that God's purpose for man is the only way to true happiness. — Dolores Long, Telford, Pa.

Thank you for your excellent editorials on a wide variety of topics and issues. They have been balanced, perceptive, and very helpful. We appreciate your priorities and emphases, and we'll miss your weekly columns.

Paul Miller's appraisal of the Institute in Basic Youth Conflicts (Aug. 28 issue) reminds us how varied responses to the same experience can be. Three of our family have attended the seminar twice, and a son went once and plans to attend again. We first heard of the Institute from missionary friends whose spiritual lives had been profoundly affected by the seminar. We saw the effect of revitalized devotion to God's Word in them and desired a similar renewal. Herb also wanted to see in action a teacher who can hold the attention of thousands for three hours each night, plus all day Friday and Saturday. We were not disappointed in our expectations; the Institute has been a singular blessing in our personal lives, and we hope many of our friends will have a similar experience. We think God has given Bill Gothard a special gift of teaching His Word. His presentations gave us the impression we were hearing the result of a great deal of experience in practical theology. Something like reading a well-written book. In fact, the Institute is based on 15 years of working with young people, learning their typical problems, and discovering what "works" and what doesn't. Numerous personal illustrations add a practical dimension to what otherwise might be an abstract, principles-oriented curriculum. Most of those who attend apparently have basically positive reactions; all advertising is by word of mouth, and the lips of alumni are multiplying. In 1970

the total enrollment was about 8,000, in 1971 it was about 54,000, and last year's enrollment was 125,000. This latter figure was reached by June this year. We think this spectacular growth is due to the benefits participants receive from the Bible-based lectures.

Bill's deep respect for the Scriptures and their relevance today is contagious. His call to desire God's best for our lives struck responsive chords in us. His positive approach, based on biblical wisdom and perspectives, stimulates hearers to search the Scriptures for guidance in dealing with personal problems. His personal illustrations, from his own life and from others, convince one that God hears and answers specific prayer requests today. Young people of all ages respond warmly to such a presentation. Numerous practical suggestions are given on many things that trouble young and old; for example, how to develop a clear conscience, deal with irritations, turn sensual desires into spiritual power, and trace surface problems to their root causes. Bill's personal life exemplifies what he teaches, which eliminates a cynical response even when one disagrees with his ideas. His conviction that higher education be designed to develop inner character in students may produce an alternative to the outmoded system increasingly rejected by today's youth. We think all Christians, especially "Bereans," will benefit from this presentation. — Herbert and Shirley Minnich, Goshen, Ind.

Thank God for your courageous editorial, "Observations — So Called." But I question giving almost three pages to a definitely minority report: "Basic Youth Conflict Seminar — An Evaluation." If about five people would have each written a column the possibility of balance would have been increased.

My wife and I and two children attended the seminar in Atlanta in July. About 25 of us stayed at the same place. Five were chess players. But none of us felt like Bro. Miller that "Skill as a chess player would seem to be an asset in the mastery of abstractions at such a high speed." In fact I observed that "common people" heard and understood. And the writer's concluding reflections seem to also agree with this.

The article recognizes that "many people are ready to hear an assured voice like Bill's which asserts the authority of God, the authority of Scriptures, and headship in the home." But repeatedly the writer lets us know "there is abroad also in the land a biblical theology which asserts that God's purposes for His people are nonhierarchical. . . . It seems inevitable that a movement will arise from evangelical Protestantism which will refuse much of Bill's chain of command insight."

I would rather expect that evangelical Protestantism will move even more toward simple obedience as the key to reality. They may even add another link (the church) into God's chain of command. I am sorry Gothard does not see that yet.

The writer raises questions. "How long can Advanced Seminars be limited to men only?" I personally hope it is just as long as the New Testament eldership is limited to men only. Now I have revealed my home base. That is why it is so distressing after hearing the lectures constantly call us back to scriptural authority to have one of our own esteemed brethren reword all the goals without one reference to the New Testament. Instead the goals are related to "Puritan ethics," "Greek notions," "Hebrew notions," and contrary to the disciplines of anthropology, psychology, and biblical theology.

But before we outdate Gothard too far we must remember that there are other men who are playing the same tune. They are married and raising children of their own and are older than

Gothard. They are also seeking to salvage spiritual failures by using plain Bible directives in their counseling. I will just name three: Clyde Narramore, David Wilkerson, and Larry Christenson. — Raymond Byler, Jackson, Miss.

I have only recently "discovered" the *Gospel Herald*, but since I have been getting it I read almost everything in each issue. (I don't spend much time on the obituaries.) I was especially impressed by the Aug. 28 issue. The article, "Worthy of His Hire?" when read with "Perfect Preacher Is Found" was right on. I only wish Menno would write under his own name. His thoughts are never ones of which to be ashamed, so why not acknowledge them and allow others to respond to the ideas of a real person?

In the same issue the editorial, "Observations — So Called," touched some important ideas. My initial reaction was that I know a lot of people who needed that, but after rereading it several times I realized that it said a lot of things to me as well. Thanks for jogging my thoughts. Keep it up. We are being blessed as we respond to the challenges you have thrown us. — Dan Nighswander, Fergus, Ont.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Birky — Albrecht. — Kent Birky, Kouts, Ind., Hopewell cong., and Betty Albrecht, Pigeon, Mich., Pigeon River cong., by Luke Yoder, Aug. 25, 1973.

Campbell — Graber. — Cleveland Chester Campbell, Lyndhurst, Va., Mt. View cong., and Fern Graber, Goshen, Ind., Huntington cong., Newport News, Va., by Lloyd Weaver, Jr., Sept. 1, 1973.

Clemens — Wyse. — Thomas L. Clemens, Lansdale, Pa., Plains cong., and Priscilla Ann Wyse, Bloomfield, Iowa, by Willard D. Conrad, Aug. 25, 1973.

Deal — Showalter. — Thomas Deal, Ft. Wayne, Ind., Methodist Church, and Esther Showalter, Elkhart, Ind., Belmont cong., by Ray Bair, Sept. 1, 1973.

Duncan — Horst. — Paul Duncan and Evelyn Horst, both from Phoenix, Ariz., Trinity cong., by Donald E. Yoder, Aug. 25, 1973.

Gierschick — Martin. — Paul Timothy Gierschick, Oley, Pa., Ark Bible Chapel, and Susan Louise Martin, Oley, Pa., Alsace Manor cong., by Warren W. Martin, father of the bride, Aug. 25, 1973.

Helmuth — Alderfer. — Larry Helmuth and Linda Alderfer, both from Sarasota, Fla., Bay Shore cong., by Paul R. Yoder, Sr., July 27, 1973.

Hess — Bare. — Gerald L. Hess, Leola, Pa., Neffville cong., and Carol M. Bare, Lancaster, Pa., Stumptown cong., by Lloyd M. Eby and Clyde Fulmer, Aug. 17, 1973.

Hochstetler — Erb. — Jonathan Hochstetler, Lakeview cong., Wolford, N.D., and Verla Erb, Lake Region cong., Detroit Lakes, Minn., by Glen I. Birky, Aug. 4, 1973.

Hostetler — Yoder. — S. Jay Hostetler, College cong., Goshen, Ind., and Leona Yoder, Oak Grove cong., West Liberty, Ohio, by Eldon King, Sept. 2, 1973.

Kanagy — Smucker. — John Timothy Kanagy, Belleville, Pa., Allensville cong., and Barbara Ann Smucker, Bird In Hand, Pa., Sandy Hill cong., by Marcus Smucker and John Smucker, July 28, 1973.

Kauffman — Hughes. — Loyal D. Kauffman,

Kalispell, Mont., Mountain View cong., and Sharon Hughes, Miles City, Mont., Church of God, by Robert Frazier and Norman D. Kauffman, June 16, 1973.

Lambert — Wideman. — David Lambert, Elmira, Ont., United Church, and Arlene Wideman, Elora, Ont., Bethel cong., by Simeon Hurst, July 14, 1973.

Miller — Frye. — Gerald Miller and Dannette Frye, both of First Mennonite cong., Middlebury, Ind., by Wilbur Yoder, Sept. 1, 1973.

Musselman — Brubacher. — Douglas E. Musselman, Ariss, Ont., and Pauline Brubacher, Elora, Ont., Bethel cong., by Simeon Hurst, July 7, 1973.

Nations — Martin. — Stephen Nations, Ukiah, Calif., Pentecostal Church, and Twila Martin, Stevens, Pa., Ephrata cong., by J. Elvin Martin, Aug. 30, 1973.

Nussbaum — Thut. — Ray Nussbaum, Fisher, Ill., East Bend cong., and Kay Thut, Smithville, Ohio, Oak Grove cong., by Peter Wiebe and Irvin Nussbaum, father of the groom, Sept. 1, 1973.

Snider — Eby. — Mark Snider, Kitchener, Ont., Betheny Missionary Church, and Darlene Eby, Alma Ont., Floradale cong., by Gerald Good, Sept. 1, 1973.

Wenger — Kenney. — Alan Wenger, Columbiana, Ohio, and Marilyn Kenney, Salem, Ohio, both of Midway cong., by Ernest D. Martin, Aug. 6, 1973.

Wirth — Wagler. — Michael Paul Wirth and Karen Mae Wagler, both from Tavistock, Ont., East Zorra cong., by Newton L. Gingrich, Sept. 1, 1973.

Wyse — Smith. — Randall Wyse, Midland cong., Midland, Mich., and Janet Smith, Methodist Church, Midland, Mich., by Robert Moore, uncle of the bride, July 21, 1973.

Yancey — Loggins. — David Yancey, Myakka City, Fla., and Anita Loggins, Bradenton, Fla., both from Bay Shore cong., by Paul R. Yoder, Sr., Aug. 4, 1973.

Yoder — Lambert. — Daniel Yoder, Hollsopple, Pa., Kaufman cong., and Marcia Lambert, Hollsopple, Pa., Church of the Brethren, by Gerald Deffenbaugh and David Alwine, Aug. 11, 1973.

Yoder — Miller. — Joseph D. Yoder, Archbold, Ohio, Tedrow cong., and Miriam J. Miller, New Holland, Pa., Boyertown cong., by George T. Miller, father of the bride, May 27, 1973.

Yutzy — Peachey. — Timothy Yutzy, Jones, Mich., First Mennonite cong., and Lucille Peachey, Petersburg, Pa., Allensville cong., by Paul M. Zehr, Sept. 2, 1973.

Zehr — Muncy. — Steve Zehr, Foosland, Ill., East Bend cong., and Cindy Muncy, Fisher, Ill., United Methodist Church, by Wendel Arms, Aug. 24, 1973.

Zook — Yoder. — Benjamin Zook, Locust Grove cong., and Darlene Yoder, Allensville cong., Belleville, Pa., by Raymond R. Peachey and Jesse Byler, Aug. 11, 1973.

Cover photo by Heinz Fussle

calendar

Fourth Annual Conference Rally for Allegheny Conference at Spring Cove Junior High School, Roaring Spring, Pa., Sept. 29, 30.

Mennonite Secondary Teachers' Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Oct. 4-7.

Rocky Mountain Fall Conference, Colorado Springs, Colo., Oct. 5-7.

Franconia Conference Assembly, Franconia Meeting-house, Franconia, Pa., Oct. 6.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Brenneman, Douglas E. and Linda (Schmidt), Iowa City, Iowa, first child, Michelle Louise, June 11, 1973.

Brunk, Donald and Myra (Biehn), Brunner, Ont., second daughter, Tracy Ann, Sept. 5, 1973.

Brunk, Gerald and Janet (High), Harrisonburg, Va., fourth son, Benjamin George, Mar. 7, 1973.

Gerber, David and Leora (Hostetler), Dalton, Ohio, third child, first son, Nolan Ryan, Aug. 3, 1973.

Gingerich, Donald L. and Cheryl Ann (Swartzentruber), Montgomery, Ind., first child, Angela Dawn, Aug. 5, 1973.

Hochstedler, Nelson and Lavina (Miller), Albert Lea, Minn., second child, first daughter, Heidi Rose, Aug. 6, 1973.

Martin, Glenn and Mildred (Ebersole), Mount Joy, Pa., first child, Sonya Luray, Aug. 29, 1973.

Mellinger, A. Clair and Mamie (Miller), Harrisonburg, Va., first child, Abram Ryan, June 11, 1973.

Myers, Vern and Becky (Hofstetter), Harrisonburg, Va., first child, Carmen Joy, Aug. 29, 1973.

Neuenschwander, Kenneth and Connie (Rice), Kidron, Ohio, Alexis Dawn, born Apr. 8, 1973; received for adoption, July 9, 1973.

Nussbaum, Chester and Doris (Mishler), Dalton, Ohio, second child, first daughter, Kimberly Ann, Aug. 4, 1973.

Oaks, Vernon and Betsy (Stoltzfus), Fairview, Mich., sixth child, second daughter, Gretchen Wynelle, Aug. 13, 1973.

Schlabach, Duane and Chris (Mills), Parnell, Iowa, third child, second son, Eric Leighton, Aug. 9, 1973.

Smucker, Lynn and Dot (Springer), Elkhart, Ind., third child, first daughter, Xinia Marisa, born Nov. 2, 1971; received for adoption, June 11, 1973.

Steiner, Roger and Nedra (Sommers), Dalton, Ohio, second daughter, Trina Collette, Aug. 11, 1973.

Stutzman, Cloy and Linda (Nitzsche), Milford, Neb., first child, Londa Lee, Aug. 1, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Berkshire, Mabel Johnson, was born in Masontown, Pa., Sept. 7, 1899; died in the Uniontown (Pa.) Hospital of injuries resulting from an automobile accident on July 27, 1973; aged 73 y. 10 m. 20 d. She is survived by her husband, Kenneth L. Berkshire, one son (James O.), and 4 granddaughters. She was a member of the Masontown Evangelical Mennonite Church. Funeral services were held in the Grant R. Townsend Funeral Home on July 30, in charge of J. W. Townsend; interment in the Greendale Cemetery, Masontown.

Berkshire, Raymond L., son of John and Emma (Bosley) Berkshire, was born near Masontown, Pa., Sept. 25, 1891; died in the Connellsville State Hospital, Connellsville, Pa., Aug. 18, 1973; aged 81 y. 10 m. 24 d. He was married to Stella Richey, who preceded him in death in 1967. Surviving are 5 sons (Warren, Norman, David, Clarence, and Carl), one daughter (Ruth — Mrs. William King, Jr.), 19 grandchildren, 9 great-grandchildren, 5 brothers (Harry, Lloyd, Ralph, Kenneth, and Dewey), and one sister (Edith Laughead). He was a member of the Masontown Evangelical Mennonite Church. Funeral services were held in the Masontown Mennonite Church on Aug. 22, in charge of J. W. Townsend; inter-

ment in the Masontown Mennonite Cemetery.

Dicob, Mildred, daughter of Eli and Mary (Herzig) Zehr, was born in Croghan, N.Y., Feb. 12, 1925; died of cancer at her home in Lowville, N.Y., Sept. 4, 1973; aged 48 y. 6 m. 23 d. On June 12, 1947, she was married to Paul Dicob, who survives. Also surviving are one child (Rodney Wilbur), her mother, 6 brothers (Ralph, Norman, Elmer, Carl, Gerald, and Robert), and 4 sisters (Velma, Marge, Judy, and Nancy). She was a member of the Lowville Mennonite Church, where funeral services were held on Sept. 6, in charge of Milton Zehr and Richard Zehr; interment in the Croghan Mennonite Cemetery.

Frederick, N. Clayton O., son of George and Catharine (Oberholtzer) Frederick, was born in Montgomery Co., Pa., July 19, 1892; died at Philadelphia, Pa., May 29, 1973; aged 80 y. 10 m. 10 d. On Mar. 4, 1914, he was married to Martha Metz, who survives. Also surviving are 7 sons (J. Russell, J. Mark, George A., Jacob W., Isaac L., Paul N., and David L.), 2 daughters (Anna M. — Mrs. Ivins Steinhauer and Rebecca F.), 49 grandchildren, and 27 great-grandchildren. He was preceded in death by one son (N. Clayton) and one daughter (Martha C.). He was a member of the Norris Square Mennonite Church, where funeral services were held on June 1, in charge of James Leaman; and at Franconia on June 2, in charge of Floyd Hackman and Stanley Beidler; interment in the adjoining cemetery.

Gascho, Christian, son of John and Veronica (Steckle) Gascho, was born in Hay Twp., —, Nov. 19, 1873; died at Blue Water Rest Home, Zurich, Ont., Aug. 19, 1973; aged 99 y. 9 m. On Mar. 27, 1895, he was married to Mary Schwartzentruber, who preceded him in death on July 23, 1964. In 1911 he was ordained to the office of deacon and served the Zurich congregation. Surviving are 2 sons (Amos and Clarence) and 2 daughters (Rachel — Mrs. Seth Amanns and Laura). He was a member of the Zurich Mennonite Church, where funeral services were held on Aug. 22, in charge of Ephraim Gingerich and Clayton Kuepfer; interment in the Mennonite Cemetery Goshen Line.

Good, Martin Risser, son of Christian and Elizabeth (Risser) Good, was born in Bainbridge, Pa., Jan. 5, 1883; died at Bainbridge, Pa., Aug. 29, 1973; aged 90 y. 7 m. 24 d. On Nov. 16, 1905, he was married to Anna Martin, who preceded him in death on Aug. 11, 1973. Surviving are 4 daughters (Minerva, Dorothy M. — Mrs. Harold Risser, Esther E. — Mrs. Samuel Keener, and Edith M. — Mrs. Paul Rohrer), one son (Ira M.), 22 grandchildren, 16 great-grandchildren, and one sister (Mrs. Elizabeth Naylor). He was a member of Good Mennonite Church, where funeral services were held on Sept. 1, in charge of Jay Bechtold and Russell Baer; interment in Good Mennonite Cemetery.

Hecker, John, son of Christian and Susan (Hostetler) Hecker, was born in Holmes Co., Ohio, Mar. 21, 1878; died at Union Hospital, Dover, Ohio, Sept. 3, 1973; aged 95 y. 5 m. 13 d. His wife (Ida) preceded him in death in 1955. Surviving are one son (John, Jr.), 3 daughters (Mildred — Mrs. Doyal Warnes, Irene — Mrs. Stanley Nussbaum, and Glendora — Mrs. William Taylor), 10 grandchildren, 3 great-grandchildren, and 2 brothers (Daniel and Melvin). He was preceded in death by 3 brothers and 5 sisters. He was a member of the Walnut Creek Mennonite Church. Funeral services were held at the Butler Funeral Home on Sept. 6, in charge of Ervin Schlabach; interment in the Eastlawn Cemetery, Sugar Creek, Ohio.

Martin, Earl Ernest, son of Mr. and Mrs. Benjamin Martin, was born in Garden City, Mo., Sept. 6, 1902; died at Minot, N.D., Aug. —, 1973; aged 70 y. On Jan. 1, 1925, he was married to Edna Yoder, who preceded him in death on July 20, 1928. On October 8, 1933,

he was married to Sylvia Yoder, who survives. Also surviving are one daughter (Gladene McElmurry), 4 sons (Roy, Larry, Kermit, and Delvin), 15 grandchildren, 2 great-grandchildren, 3 sisters (Mary — Mrs. Ed Hartzler, Ruby — Mrs. Ira Zook, and Erma — Mrs. Lyle Yost), and one brother (Glenn Martin). He was a member of the Fairview Mennonite Church. Memorial services were held in the Church of the Brethren, in charge of Duane Oesch and Floyd Kauffman; interment in the Mennonite Cemetery, southeast of Surrey, N.D.

Morningstar, Fannie, daughter of John and Martha (Zook) Kauffman, was born at West Liberty, Ohio, June 9, 1878; died at the Greencroft Nursing Home, Goshen, Ind., Aug. 8, 1973; aged 95 y. 1 m. 30 d. On Mar. 14, 1899, she was married to Lewis Morningstar, who preceded her in death on May 20, 1956. Surviving are 5 daughters and 4 sons (Mrs. Martha F. Hartzler, Flossie — Mrs. Elmer King, Mabel — Mrs. George Sharick, Lela — Mrs. Harold Miller, Esther — Mrs. Raymond Oswald, William R., Titus, Ora, and Clayton), 31 grandchildren, 57 great-grandchildren, and 3 great-great-grandchildren. She was preceded in death by 4 sons (Melvin, Floyd, Jesse, and David). She was a member of the North Goshen Mennonite Church, where funeral services were held, in charge of J. C. Wenger, Russell Krabill, and Tim Brenneman; interment in the Miller Cemetery, Shipshewana, Ind.

Nunemaker, Samuel E., son of Samuel and Frances (Ebersole) Nunemaker, was born in Whiteside Co., Ill., Nov. 29, 1891; died in his sleep at his home in Maple Rapids, Mich., July 26, 1973; aged 81 y. 7 m. 27 d. On Dec. 25, 1914, he was married to Mabel McCulloh, who survives. Also surviving are one daughter (Lois Nunemaker), 2 sons (Milford and Marvin), one foster son (William D. Nash), 5 grandchildren, 6 great-grandchildren, one sister (Katie Hess), and one brother (Charles). He was preceded in death by one sister (Mary Good) and 3 brothers (Enos, John, and Harvey). He was a member of the Bethel Mennonite Church, where funeral services were held on July 29, in charge of Calvin Kaufman; interment at Collier Cemetery.

Reil, Stella Marie, foster daughter of J. E. and Mary (Yordy) Zimmerman, was born in Milford, Neb., Nov. 24, 1912; died in her sleep on Aug. 28, 1973; aged 61 y. 9 m. 4 d. On Nov. 15, 1936, she was married to Herman Reil, who survives. Also surviving are 2 sons (Ervin and Robert), one daughter (Mary — Mrs. Warren Meyer), 7 grandchildren, her stepmother (Phoebe Zimmerman), one brother (Milo Zimmerman), and one sister (Myrtle Bender). Two grandchildren preceded her in death. She was a member of the East Fairview Mennonite Church, where funeral services were held on Aug. 31, in charge of Oliver Roth, Sterling Stauffer, and Norman Becker; interment in the church cemetery.

Rush, Mary Kehr, was born on Oct. 15, 1897; died at Greencroft Villa, Goshen, Ind., May 2, 1973; aged 75 y. 6 m. 17 d. On June 29, 1932, she was married to Ralph Rush, who preceded her in death. She was a member of the Prairie Street Mennonite Church. Funeral services were held at the Yoder-Culp Funeral Home, Goshen, Ind., in charge of Russell Krabill; interment in the Rice Cemetery, Elkhart, Ind.

Shetler, Joseph O., was born in Johnstown, Iowa, July 22, 1904; died suddenly at Pigeon, Mich., July 17, 1973; aged 68 y. 11 m. 25 d. On June 25, 1923, he was married to Emma Albrecht, who survives. Also surviving are one daughter (Genevieve — Mrs. William McIlhargie), one son (Dale), and 6 grandchildren. He was a member of the Michigan Avenue Mennonite Church. Funeral services were held at the Shetler-Bussema Funeral Home on July 21, in charge of Don Reber and Charles Haarer.

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Looking at Our Roots

The way in which we view and use our religious and cultural heritage affects our lives much more than we usually suppose. Three events and experiences during the past several weeks once again demonstrated to me how important the identity question is for all of us.

Event 1. A friend who has lived in Winnipeg for six years told me how good it had been for his children, who are between the ages of ten and fourteen, to get to know their uncles, aunts, and cousins back in Ontario this summer after several years of limited contacts. The experience of talking, playing, eating, and worshiping with their relatives gave them a reassuring sense of their roots again.

Event 2. A Catholic priest living in northern Canada felt compelled to write a letter to the editor of a sister Mennonite magazine to correct a statement made in a letter in an earlier issue that there was at present "no Christian work" in a certain northern village. The priest reminded the magazine's readers that both the Catholic and Anglican churches are holding regular services in the community and that their priests are visiting the residents. The point that this exchange of letters can make for us is that we fall so easily into the trap of seeing our own religious point of view as being the only correct and acceptable one.

Event 3. Stan Bohn, a pastor from Bluffton, Ohio, spoke to the General Conference's general board—a committee of which he is a member—on "A Rootless

Kind of Society and a Sense of Peoplehood." After describing the ways in which the people of our day are showing a craving for peoplehood, Mr. Bohn reflected on the contribution that Mennonites can make.

Mennonites should recognize that "peoplehood is a gift and not something we make ourselves," he said. "Our task is not to whip up loyalty, hero stories, and group pride, but to . . . receive the counterculture or peoplehood God bestowed on us."

"We are not searching to be ideal people," he said, "but a people which participates in God's gift of a new reality, Jesus Christ, who made us one. We are not meant to be exclusive, or imperialistic, or to try to gather in a geographical Zion as did some of our modern people."

"In the face of the kind of rootless North American society that pressures us into civil religion and in the face of the urban scattering of Mennonite youth that has escalated in the last fifty years, it seems good to be good stewards of the exceptional peoplehood gift God has given us. . . . We want to give thanks for it and share it in a world where Christians lose roots, identity, direction, and a consciousness of being part of something different that is shaping the world."

It is with these types of thoughts and events in mind that *Gospel Herald* and *The Mennonite* are bringing you this special issue of *Meetinghouse* on the Mennonite identity question. — *Larry Kehler*

Power of Negative Thinking

Much is said today about positive thinking. This is good. Yet there is a desperate need for negative thinking also. We must learn to say "no." To be a follower of Christ means it is essential to say "no."

Conformism is the greatest threat to Christianity today. Social, religious, and worldly conformism run counter to the New Testament which says, "Be not conformed to this world: but be ye transformed." One of the lessons of history is that only those civilizations and causes survive and endure which have leaders who are nonconformist, who face the wind and accept the challenge of the storm.

This does not mean that simply being different has merit. It does mean that the words of Peter and John must be ours, "We must obey God rather than men." We are called to this kind of commitment to God which will not count

the cost in criticism, ridicule, ostracism, or even death.

Shadrach, Meshach, and Abednego had the power of negative thinking when they said "no" to Nebuchadnezzar. Jesus demonstrated the power of negative thinking when He said "no" to appetite and pleasure, to power and reputation, to property and kingdom.

One of the central themes of our society is that conformity is the best policy. The mass man and the mass mind, along with the idea that if "everybody is doing it, a thing is okay," is not the New Testament truth or standard.

We must also remember that the power of negative thinking (the ability to say "no") will not remain long unless there is a continual renewal of the mind in proving what is that good, acceptable, and perfect will of God. — D.

Gospel Herald



October 2, 1973



Saving the Seventies

by John E. Lapp

One hundred years from now historians will tell our descendants that the expose of Watergate was the means of saving the seventies for American democracy. What will future historians say saved the seventies for the Mennonite Church?

Certain ideas are immediately thrust forth and seize one's imagination. If these ideas can catch fire and fan into a burning flame, they can be helpful to the Mennonite brotherhood for the saving of the seventies. We must, however, begin immediately "redeeming the time, because the days are evil" (Eph. 5:16).

By maintaining the faith. The beginning of this century saw the emergence of a new group of Mennonite leaders. They found a rallying point in history by establishing new organizational patterns for the church. Mission boards were begun for the total church and for each of our district conferences. A Board of Education and a Board of Publication and the newly founded Mennonite General Conference were new forms adopted for the twentieth century.

There were struggles over threats to the faith of our fathers as it was practiced in those days. The inroads of liberal theology were felt as the educational level of church leaders was rising. The denominations were drawing battle lines between liberals who threatened the traditional beliefs and the so-called Fundamentalists who determined to maintain them. Where should the Mennonite Church fit into this scheme of Christendom? Should we cast our lot with the more progressive thinkers of the liberal theological camp? Or should we with our strong traditional background find our place with those of the Fundamentalist persuasion? Those were most serious moments in our history!

In the liberal theology there were questionings if not open denial by some of important bases of faith for salvation by grace. On the other hand, those holding to the Fundamentalist position held the neo-Calvinist viewpoint with its emphasis on eternal security and the dispensational eschatology which runs counter to the historic faith of the Mennonite Church. In this latter group there was

little room for nonresistance as a way of life for the believer because they said the Sermon on the Mount was not intended for this age, but for a future time after Christ's return. These were all very real threats to the church in the early decades of this century.

The coming of World War I found the church ill prepared in the art of speaking to government. But the church was convinced that nonresistance is the way of life for the child of God, so the position and the practice were very clear. Not all followed the way of the Sermon on the Mount, but the church did come through with some new triumphs of faith and with deeper Christian experience.

The leaders of the church in those earlier years of the twentieth century, with Daniel Kauffman as the leading spokesman, set some new patterns to meet the need of that hour. They were determined first of all to maintain their faith in the Bible as the Word of God. Second, they wanted to recapture the vision of the founders of our church, and third, they tried to maintain the unity of the brotherhood. The first was accomplished largely by the *Gospel Herald*, with Daniel Kauffman as editor. He himself was a prolific writer and produced volumes of helpful literature for the church.

The second was undertaken by the careful research historian and writer, John Horsch. The third was attempted by the writing of a *Statement of Christian Fundamentals*, which was adopted by the Mennonite General Conference in 1921. One can readily note in this statement that church leaders were not in agreement on the matter of millennial faith, but they did write a statement intended to keep the church together. This was a most commendable approach to a difficult problem.

In a later period of history, during the testings of World War II, another, Mennonite leader emerged in the person of Harold S. Bender. He gave new impetus to the life of the church when in 1943 he wrote *The Anabaptist Vision*. This recaptured vision of our founding fathers continues to impress the church even now three decades later. While the *Statement of Christian Fundamentals* may no longer inspire the youth of the church, this recapture of *The Anabaptist Vision* continues to do so.

How does the church react to the pressures of the seventies? Since the old forms of culture have disintegrated with the passing of the rural community, the loss of the German language, and the traditional habits of life, the patterns have also collapsed. How do we establish new patterns of thought and a new expression of faith in the urbanized world that has come to us? When we speak the same language as the people of the community, how do we find the new patterns for distinctiveness of lifestyle? With the pressures from the world of commerce and its powerful advertising media, the pressures coming from the political world together with the social pressures of our local com-

munities, how do we express the New Testament way of life? When other denominations, especially the so-called evangelicals, adopt the patterns of a civil religion, how do we maintain the Christian view of the state and the way of nonresistance as followers of Jesus? These are questions we will need to answer if we are to save the seventies for our faith.

By the practice of Christian brotherhood. The farmers of the past generation who have suddenly become the newly rich Mennonites find themselves overwhelmed in the attempt to understand the meaning of New Testament brotherhood. The strains of relationships which come with the extremes of wealth and poverty add to the difficulty. The independent spirit of the Western world tends to rob us of our fellow feelings for each other. The real tests of the life of faith will be experienced by the way the wealth is used.

Private enterprise has become the god of many Americans. For many years much emphasis was put upon the slogan "Work hard, save your money, and get ahead in life." People have done this, they have succeeded, and now we are confronted with the problems and the opportunities that come with accumulated wealth. The acculturation of the American Mennonites came much later than that of our European brothers. This acculturation brings Christians into the community of the world six times as often (six days a week) as they are brought together in the society of the redeemed.

On those six days, there may be some who worship private enterprise; there may be many who trust in the increased wealth. There is also much talk about the inflated economy. Christians become more dependent on the resources of the government and they trust more in the world patterns of security. There is dependence on the police force to preserve law and order and more use of the world system such as the courts of law. Wealth is invested just as the tycoons of the world invest theirs. One could go on and on, but what we must note is that all of this increases the problems of knowing just how to save the seventies!

When wealth increases, the Christian's responsibility becomes the greater. The wealthy Mennonites, if they believe in the practice of brotherhood, need the enlarged heart of compassion to see the need and to share with the poor in our society. They need to work for justice to be shown to the members of minority groups who have been

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Daniel Hertzler, Editor

David E. Hostetler, News Editor

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oppressed. This sharing could be done personally to the people whom we know are in need. Otherwise, it should be done through the program of the church, the local congregation primarily. Jesus did say, "The poor always ye have with you," but this is no reason to try to keep persons poor. It should rather stimulate the desire for equality. The opportunity for attaining better standards of living for those in poverty should be sought out by those who are entrusted with the power of wealth.

The church cannot meet every need of the whole world, but the Christians can speak to their governments and through this influence help the political powers to see their responsibility to give the poor of other nations bread instead of bombs, to provide schools instead of military equipment, to work for respect and equality of all races, rather than to foster the pride of racial superiority.

Our sharing of wealth if carried on through the programs offered by the church can be used for good. The local congregation, the Mennonite Mutual Aid and Mennonite Foundation, the mission boards and the Mennonite Central Committee have lower operating overhead than many other organizations of their types. So for the seventies we should use these facilities more and more and other organizations less and less in our practice of brotherhood.

The expressions of our faith are found in the use of our wealth more than in any other area of our life. Do we share our resources or do we hoard them selfishly? Will we at the end of the way hear, "Well done, thou good and faithful servant . . . enter thou into the joy of thy lord"? Or will it be, "Depart from me. . . ." What we hear in that day will depend upon the use or misuse of our wealth.

By fulfilling the mission of the church. The Mennonite Church was born with deep conviction for the urgency of preaching the gospel, evangelizing the world, and building the church. But many times through her history, the church has lost her feeling for mission. The terrible persecutions of the sixteenth century blew out the flame of evangelism. The "go," the "make disciples of all nations," the joys of adding members to the church by the thousands, the joys of suffering for Christ were soon lost. Then our ancestors became known as "the quiet in the land." Early in the present century the flame of evangelism began to burn again. This flame was fanned to become the bright

shining light in the darkness of these years.

New impetus was given to this mission during and following World War II. When the Civilian Public Service program was closed out, the Voluntary Service program began with real enthusiasm. New fields were opened for mission and the light was shining more brightly. New congregations begin to rise in unexpected places. Larger congregations take on new life and develop their resources through Key 73 for witness in their local communities. There is a remarkable trend to return to house churches.

New vistas are brought to our attention every day and as these ideas are implemented, the church takes on new life. Mature, even elderly people are finding satisfaction in Voluntary Service. Families are inviting international students into their homes. Travel increases and the sharing of faith finds new opportunities and applications every day. If the church will save herself, she must seek new ways to fulfill her mission.

If the Mennonite Church will preserve and revitalize her faith, she can save the seventies. Could a new rallying point be found? Might this new rallying point be a cause or a new document calling and challenging the church to a freshness of experience with Christ such as *The Anabaptist Vision* was in its day?

If the church can recapture the true spirit of brotherhood she can save the seventies. She will come through as a more positive and vital force in the closing years of the 20th century. Can we do this in a way that does not condemn the newly wealthy person, but rather challenges him to express the love of Christ, the cause of justice to humanity, and the good works of the life of faith.

If the church can rediscover the genius of the 16th-century Anabaptists and begin the establishing of house churches in every city and hamlet throughout the world, she might be able to come through the seventies with a new vitality and life that can speak to the whole of Christendom.

To save the seventies will cost us some energy by way of personal self-denial. It can cost some pain and suffering to those of the brotherhood who will not become caught up in the cause. But it will certainly be a joyful event in the life of the total church as brothers and sisters together experience the newness of the attempts to save the seventies.





Mennonite Church

Giving - 1972

by Ivan Kauffmann

In 1972 Mennonite Church members invested \$17,647,031 in the total church program, including the local congregation, the district conference, and the churchwide Boards and agencies. This figure is based on reports by the treasurers in local congregations. Reports were received representing 83.1 percent of the 89,507 church membership, whose actual contributions amounted to \$14,664,683. This figure, when projected from 83.1 percent to 100 percent amounts to \$17,647,031.

The average per member giving for 1972 is \$197.15, which is an increase of 13 percent over the 1971 average giving of \$174.49. According to *USA Statistics in Brief - 1972*, the median income per U.S. household was \$10,285. Assuming an average of three church members per household the average tithe per member would be \$342.83. If this is correct, then Mennonites invested 5.75 percent of the tithe in the total church program. See Table I "Per-Member Giving."

Table I, Per-Member Giving

Year	Percent Reporting	Per-Member Giving	Percent Increase	Projected Average Tithe	Percent of Income Giving
1964		\$110.09			
1965	69.45%	118.74	7.8%		
1966	74.46	129.70	9.2	\$254.30	5.10%
1967	73.19	135.93	4.8	269.70	5.04
1968	74.40	145.49	7.0	280.90	5.18
1969	76.52	151.78	4.3	390.60	5.47
1970	80.33	166.35	9.5	307.80	5.40
1971	82.00	174.49	4.9	321.65	5.42
1972	83.10	197.15	13.0	342.83	5.75

Although the 1972 giving by Mennonite Church members appears to be a large investment, yet it is below what a tithe of Mennonite income would be. If every member gave a tithe, or \$6.59 each week, the total investment in church programs would be \$30,685,684.

There are many members who cannot give \$6.59 each week.

However, there are many others who can and should give in larger amounts. Many are receiving from ten to twenty thousand or more dollars income per year. Mennonites have abundant resources from which to give if the will to give motivates them.

Mennonites need to be challenged to invest more of their resources in the work of the church. Mennonite agencies attempt to use contributed dollars efficiently and for the cause specified. As little as possible is used for overhead expenses. Mennonite agencies often spend fewer dollars for promotional materials and fund-raising efforts than non-Mennonite agencies. The total program of the Mennonite Church is worthy of wholehearted support, and Mennonites are invited to invest an increased amount of their tithe in it.

Three conferences rank high in per-member giving for 1972. They are Southwest, Franconia, and Rocky Mountain. They were the top three for 1971 also. The teaching of Christian stewardship and effective promotion of all of the church programs should stimulate all of the conferences toward a higher per-member giving. See Table II, "Per-Member Giving."

Table II, Per-Member Giving

	1972 % Members Reporting	1972 Per-Member Giving	1971 % Members Reporting	1971 Per-Member Giving
Southwest	89.2%	\$317.56+	100%	\$290.00
Rocky Mountain	82.2	275.14+	70.7	226.40
Franconia	100	270.39+	95.4	245.92
Indiana-Michigan	80.7	207.11+	83.5	178.25
Lancaster	70.6	202.93+	63.2	176.53
Virginia	82.3	200.11+	87.0	166.46
Ontario	96.5	195.36+	92.8	159.41
South Central	84.4	191.68+	93.0	167.21
Ohio & Eastern	77.3	189.83+	92.8	178.42
Illinois	95.2	186.49+	96.0	171.73
Allegheny	100	180.02+	100	156.43
Iowa-Nebraska	93.8	177.55+	95.7	152.52
Conservative	86.0	173.74+	69.1	144.47
Washington-Franklin (N)	43.1	172.24+	65.0	144.57
Pacific Coast	60.0	170.74-	64.8	186.36

Ivan Kauffmann is associate general secretary, Mennonite General Board, Rosemont, Ill.

	1972 % Members Reporting	1972 Per-member Giving	1971 % Members Reporting	1971 Per-member Giving
North Central	100	143.18+	95.0	127.71
Northwest	93.8	135.64-	72.0	148.13
Western Ontario	94.0	126.25+	74.0	105.99
Unaffiliated*		347.08		249.34
Average All Conferences	83.1	197.15	82.0	174.49

*Reports from these groups were very limited.
16 conferences increased in per-member giving.
2 conferences decreased in per-member giving.

The conferences in Table II are listed according to their rank in 1972 per-member giving. Three conferences had a 100 percent membership report; five had 90 percent or more; six had 80 percent or more; four were below 80 percent. Sixteen conferences increased their per-member giving, while two showed decreased amounts.

It is interesting to study the way in which funds were disbursed and for what specific causes in the Mennonite Church. See Table III, "Distribution of Funds."

Table III, Distribution of Funds

Agency	Amount Disbursed	% of Total Giving	Amount Per Member Per Year
Missions (Home and Overseas)	\$4,547,093.00	24.5%	\$50.80
Church Schools (Elementary-Secondary-Graduate)	1,145,856.00	6.2	12.80
Conference Work (District & Churchwide)	976,790.00	5.2	10.91
Church Welfare (Care & Institutional)	192,909.00	1.0	2.16
Church Camps	134,460.00	0.7	1.50
Other Mennonite Causes	501,108.00	2.7	5.60
Non-Mennonite Causes	372,918.00	2.0	4.17
Total for General Missions	\$7,871,134.00	42.3%	\$87.94
Local Congregation	\$8,330,443.00	44.8	93.07
Capital Costs	2,409,002.00	12.9	26.91
Total for Home Congregation	\$10,739,445.00	57.7%	\$119.98
Total for All Causes	\$18,610,579.00	100%	\$207.92

Table III helps us to see how the contributed dollar was invested in 1972. Nearly one fourth (24.5%) was invested in missions, at home and overseas. Other conference and churchwide programs, plus missions, totaled 42.3 percent of the investment. The "General Missions" total in the table includes all funds disbursed and expended outside the congregational community, and administered by a church agency.

Over one half (57.7%) of the giving was invested in the mission of the local congregation. Forty-four and eight tenths percent was for operation of program and 12.9 percent was for capital costs. The present organization of the Mennonite Church places the emphasis upon the local congregation and its mission. It is, therefore, proper that a siz-

able amount of Mennonite giving be invested in the local congregation. A strong, healthy congregation involved in its mission at home will also result in a growing investment of resources in the "General Mission" of the church.

Table III-A, "Distribution of Funds," by graph, is designed to give a pictorial presentation of how funds of the Mennonite Church were invested in 1972.

Table III-A, Distribution of Funds

Missions	+++++	24.5%
Church Schools	+++++	6.2%
Conference Work	+++++	5.2%
Church Welfare	+	1.0%
Church Camps	+	0.7%
Other Mennonite Causes	+++	2.7%
Non-Mennonite Causes	++	2.0%
Local Congregation	+++++	44.8%
	+++++	12.9%
Capital Costs	+++++	100%

Table IV, Five-Year Change Comparison

Table IV, "Five-Year Change Comparison," tells what has happened over a five-year period in the church from 1967 to 1972. Contributions increased for all causes except capital building costs (down 12.1%) and miscellaneous Mennonite causes (down 9.6%).

In the "General Mission" category sizable increases went to missions (25.4%), church schools (49.2%), conference work (210%), church welfare (90.4%), and non-Mennonite causes (92.7%).

In the "Home Ministries" category there was a sizable increase (74.3%) for the program of the local congregation, but a decrease (12.1%) for capital costs.

The total for all causes is an increase (41.1%) from over 13 million to over 18 million in a five-year period. The increase for Home Ministries (42.8%) was higher than the increase (38.8%) for the General Mission.

Disbursements	1972	1967	Approx. Change	Change in %
Missions (Home and Overseas)	\$4,547,093	\$3,623,819	+923,274	up 25.4
Church Schools (Elementary through graduate)	1,145,856	767,848	+378,008	up 49.2
Conference Work (District and Churchwide)	976,790	315,023	+661,767	up 210.0
Church Welfare (Care & Institutional)	192,909	101,326	+91,583	up 90.4
Church Camps	134,460	113,547	+20,913	up 18.4
Other Mennonite Causes	501,108	554,329	-53,221	down 9.6
Non-Mennonite Causes	372,918	193,491	+179,427	up 92.7
Total for General Mission	\$7,871,134	\$5,669,383	+2,201,751	up 38.8
Local Congregation	8,330,443	4,778,392	+3,552,051	up 74.3
Capital Costs	2,409,002	2,739,393	-330,391	down 12.1
Total Home Ministries	\$10,739,445	\$7,517,785	+3,221,660	up 42.8
Total for All Causes	\$18,610,579	\$13,187,168	+5,423,411	up 41.1

See Table V, "Mennonite Church Giving Comparison of 1971 and 1972."

Table V, Mennonite Church Giving
Comparison 1971 and 1972

	1971	1972	+ increase - decrease
No. of Members Reporting	73,462	74,382	+920
Percent of Members Reporting	82	83.1	+1.1
Total Offerings (reported)	\$12,814,070.00	\$14,664,683.00	+1,850,613.00
Total Offerings (projected)	15,626,926.00	17,647,031.00	+2,020,105.00
Per-Member Giving	174.49	197.15	+22.66
Missions (projected)	4,168,581.00	4,547,093.00	+378,512.00
Church Schools	955,490.00	1,145,856.00	+190,366.00
Conference	666,339.00	976,790.00	+310,451.00
Welfare	194,965.00	192,909.00	-2,056.00
Camps	119,261.00	134,460.00	+15,199.00
Other Mennonite Causes	441,383.00	501,108.00	+59,725.00
Non-Mennonite Causes	292,494.00	372,918.00	+80,424.00
Total Extension	6,838,513.00	7,871,134.00	+1,032,621.00
Capital Funds	2,295,404.00	2,409,002.00	+113,598.00
Home Ministries	7,008,207.00	8,330,443.00	+1,322,236.00
Total Home	9,303,611.00	10,739,445.00	+1,435,834.00
Total Disbursements	\$16,142,124.00	\$18,610,579.00	+2,468,455.00

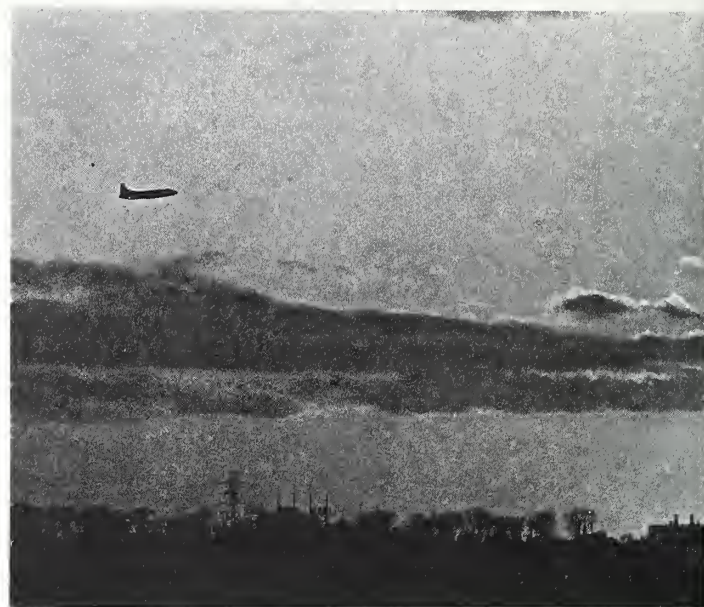
This table shows an increase in 1972 over 1971. This increase is more than the inflationary increase. Mennonites really have invested more in 1972 in the total mission of the Mennonite Church.

In conclusion, I wish to acknowledge the work of J. J. Hostetler of Scottdale, Pennsylvania, who has faithfully gathered these statistics in previous years, and whose example and counsel I used in this year's work. In the new church organization I am presently gathering the financial statistics. The Mennonite Board of Congregational Ministries is assuming responsibility for Christian stewardship education. Staff persons Howard J. Zehr and David Helmuth, along with the Commission on Congregational Planning and Resources, will be at work on this assignment of teaching and encouraging faithfulness in Christian stewardship. ☺

Recognition

When God created Earth and said, "That's good,"
I think it was the autumn of the year
He flung His artist's pallet in the wood
And splattered leaf on leafy branch with cheer.
This view — I'd not describe it if I could —
Enough to say, "I see that God was here."

— Elaine Rosenberger



It may be the influence of Keith Miller's book, *Taste of New Wine*, or the writings of Rosalind Rinker, Eugenia Price, Catherine Marshall, and others. Perhaps people are "fed up" with wearing a mask — tired of pretending they experience no doubts, defeats, or deep problems. Whatever the cause, a new openness emerges which I see as a real breakthrough among Christians.

I became aware of this refreshing difference in my home church at a Thanksgiving service. Testimonies spoke of temptations, failures, and victories. These contrasted the "I'm so glad I was saved ten years ago" type.

This attitude also prevails in the small rural church where I teach adult women. What a thrill to see a face light up with relief as we share and find that others are plagued by temptations similar to our own. Then we can find solutions together, not fearing that we are alone. We no longer feel that our problem is shameful, or even unique. With this openness we can make practical the Scripture, "... that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Cor. 1:4).

Another privilege I enjoy is sharing in conversation and prayer with a group of others in the same occupation. Ours offers no exception, I am sure, as we discuss the frustrations, hangups, joys, and rewards in our particular work. What can so effectively lift us out of the deep valley onto the mountaintop as to recall the sharing and prayers of those who care? A real source of strength lies in being part of such a group.

Recently Key 73 ushered in another exciting experience in sharing — home Bible studies. Our first series was the combined effort of all five churches in our town. We used the Luke study material provided for Key 73 between Thanksgiving and Christmas. The next series of interdenominational studies preceded Easter. Again the Luke booklets served as a basis for study. Between these two

Breakthrough in Sharing

by A. Martha Denlinger

series our own congregation had a six-week study in Acts. Six homes served as hosts including one home especially for youth. In our home the age range reached from 17 to 86. The group included six Mennonites, four Presbyterians, one Methodist, one Mennonite recently of Lutheran background, and one young girl — Mennonite of her own choice without the support of her parents. We anticipated each session eager to see what turn the discussion would take. Young Christians asked questions, shared experiences, and learned from listening to more mature Christians while the latter were challenged by the openness and sincerity of the newer Christians.

As with all good innovations the devil tries to throw in his wiles. We do well to consider several cautions in the matter of sharing.

First, the Word of God is basic. We had a Bible study going for a while among the staff where I work. We studied Proverbs, then the Gospel of John. Later the idea came out that more people would feel free to come if we did not call it a Bible study. We tried having each leader in turn choose a topic or material as a basis for discussion. Soon the whole thing fizzled out. My opinion holds that departing from a Bible basis resulted in the death of this group. An exchange of ignorance can be a waste of time. A sharing which promotes Christian growth must rely on the foundation of God's Word.

A second caution considers the fact that no two people's experiences are exactly alike. If I share a personal incident with a friend she may identify with me in part, but certainly not in every detail. Each one of us has a different emotional makeup and brings to the situation a specific set of life circumstances which are exactly parallel to no other person's.

This consideration should prevent our being discouraged if we react differently from someone else in a given situation. In light of this, listening and sympathetic support prove more helpful than telling a long story of how you or

a friend solved a similar problem. While you go on with your story your friend probably waits to finish his.


A further caution has to do with gossip. A close line runs between sharing and gossip. We need the Spirit's guidance in searching our motives. We discuss concerns and request prayer for others. But let's not be like the Athenians who "... spent their time in nothing else, but either to tell, or to hear some new thing" (Acts 17:21).

A fourth pitfall to be avoided involves a forced sharing. We must consider individual differences and realize that some people find sharing much more difficult than others. Harm may result from praying "around the circle" or calling on individuals who find sharing a new and frightening experience.

A group needs to enjoy a relaxed atmosphere and know that no one need speak at all or pray audibly unless he volunteers. People have stayed away from prayer meetings because they feared praying aloud. This pitfall can be avoided if we remember a few courtesies.

A newcomer should be invited to participate, but not called on in the group until he has volunteered and you feel sure he will not be embarrassed. If you know your group and some never volunteer, be careful not to give the impression that everyone must speak out. Let them relax and listen. Hopefully, they will eventually participate voluntarily.

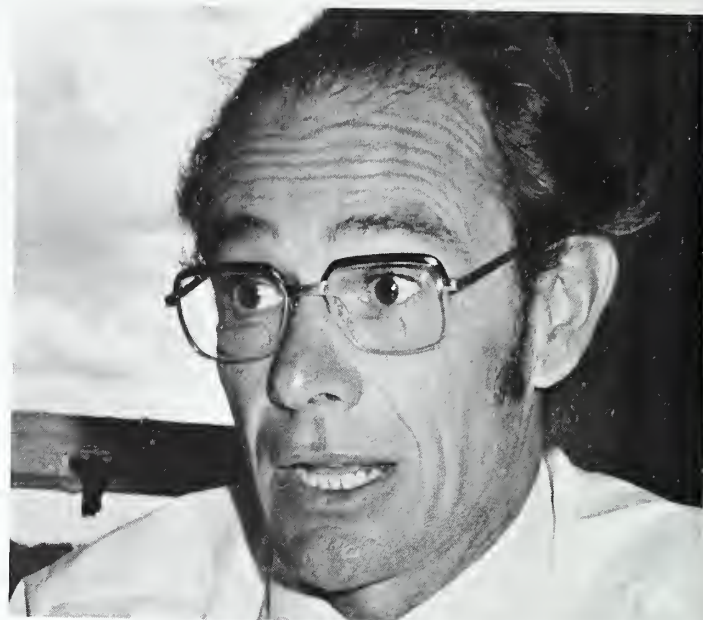
A final caution — don't let the group get too large. Even a Sunday school class, which provides an excellent setting for sharing, may become too large. Don't stop inviting people, but divide the class into small groups for personal exchange. You thus actively involve more people. The same holds true for prayer meetings and other sharing groups in either formal or informal settings.

This breakthrough in sharing can keep breaking through into other areas toward the goal that "... we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man" (Eph. 4:13). 

"I Found My Space"

An Interview with Don R. Jacobs

by Ruth and Blair Seitz



Author's Note: Don R. Jacobs recently began work with Mennonite Christian Leadership Foundation, whose emphasis is the leadership training of Christians from various nations. His office is in Salunga, Pennsylvania, and he is a part-time adviser to Eastern Mennonite Board of Missions and Charities, as well.

Don first went to East Africa as headmaster of Bumangi Boarding School in Tanzania in 1954. In 1960-61 he was instructor in Sociology of Religion at New York University. He was founder and principal of Mennonite Theological College, Musoma, Tanzania, beginning in 1961. Since 1970, besides being general director of the Mennonite Board in Eastern Africa, he has lectured in African Philosophy and Religion at the University of Nairobi. He was appointed bishop in the Tanganyika Mennonite Church (now Mennonite Church in Tanzania) in 1964.

It strikes us that you left East Africa at a time when you were yet most welcome. Why did you choose this time?

We left Kenya for several reasons. One is that I was asked to take up another job which is quite attractive. At the end of twenty years of experimental living in the Third World, one begins to feel a certain urgency to return to the place of his roots. Second, I am an ecclesiastical figure in the African church, so what I did at this point in relation to this continent stands as a matter of record. I am one of the last of a species, like the homing pigeon. The days of expatriates in Africa are numbered.

Last, my work has been mainly administrative. I've enjoyed it, but it's good to get into a more creative exercise. The Mennonite Christian Leadership Foundation offers me a chance to fire some ideas in an international environment that had never progressed beyond the clay stage.

Ruth and Blair Seitz are a writer-photographer team living in Nairobi, Kenya.

What sort of attitude equipped you for twenty years in Africa?

The psychological space we Westerners are given to occupy in the Third World is limited. Discovering my space was for me the basis of freedom.

Said in another way, there are some things you can change and some things you can't. It's futile to try to change the unchangeable. I had to carefully choose the battles I wanted to fight. I tried to occupy the space given to me. It was big enough.

How has your life changed since going to Africa?

One of the high points came for me two years after I had been there when I almost had a reconversion. It was as though I met Christ new and it reformed me. I was a frustrated missionary, and there were African people who understood and cared and moved in next to me, and led me into a new experience.

I came to Africa as a cold intellectual and wasn't there long until I knew that this wouldn't go. The problems were much more complex. I was like David with five smooth stones that would slay any giants without realizing that I could be slain. I've found out these years that idealism comes in handy, but it's better to let it be my servant, not my master.

Have you had other difficult times?

Yes, one came when I discovered that I was an American. This happened during the Congo uprising when American aircraft landed in Stanleyville to evacuate people even though the Congolese government refused permission. This direct invasion of national sovereignty was loudly condemned by Tanzania's President Nyerere. And I began to see at that point the terror of power — that power is really what seems to make things right.

For the first time in my life I wished very deeply that I had had an international passport. The Tanzanian

government ordered anti-American demonstrations, and some of my American teachers at the secondary school needed to decide whether they were going to speak against America or not. This struggle freed me from my American bondage.

The Christians in Nairobi and elsewhere in the world have been impressed by your positiveness. How do you cope with problems?

I try to refuse to carry negative feelings. One needs to accept a problem, try to understand it in its context, make a decision, and then wash out the feelings that that problem generated. I try not to let the dye of one problem rub off on the next. I deliberately pray for this kind of liberation.

Anxiety is like an internal hemorrhage; it saps your strength before you know what's happening. If I stop and take a look at my anxieties, I usually find myself at the center rather than Jesus or others.

It is well known that membership grew rapidly during your leadership of the Tanzania Mennonite Church. What was your vision during those years?

During this time it was expected that churches in Tanzania would grow 12 percent annually. The Mennonite Church grew by 30 percent.

When an African comes to faith and into the church, he leaves meaningful supports — dancing, traditional medicine, and perhaps family ties. A new believer needs to feel that he's into something richer than before. The church needs to provide replacements.

It was my vision and concern to fill the vacuum left by severed social ties. During these years we expanded our mission — for example, through the theological college and additional medical facilities — to meet these needs.

For your Conrad Grebel Lectures, *Religion in Africa*, you did research on the Independent Church movement. What is this movement?

Administratively, the Independent Church movement in Africa is the development of churches outside any mission church tradition. The churches either break away from mission churches or simply start on their own, clustering around a certain person or issue.

What they are theoretically is what really matters. This rises out of the fact that Christianity has been introduced to Africa by Western people, and as one would expect, in Western forms and categories. The Independent Church movement is recasting the Christian faith in local symbols which are immediately recognized by the people.

Theologically speaking, it is a movement toward indigeneity. The theology which has been presented in the African setting is that which answers Western man's spiritual questions. The independent churches are trying to listen to African questions and get answers from the Scriptures — that's why they're so significant in church life in Africa.

It is experimental and will certainly contribute much to the total Christian community in the world.

You have particularly studied the African Church of the Holy Spirit in Kenya. What in their theology interests you?

It occurred to me in teaching theology to African students that the way the world is structured is significantly different for Africans from, let's say, the Hellenistic world-view which we have inherited in the West.

The African world-view is closer to the Hebraic than the Greek, and it is interesting that at the African Church of the Holy Spirit, there is a deliberate attempt to relate the gospel to the world that they can understand. This has specifically to do with the several categories of spirits in the world.

Will you give an example?

In a mission church if a child cries at night for the assumed cause that an ancestral spirit is bothering the child, the mission church would say that it's not an ancestral spirit at all. The African Church of the Holy Spirit would say, yes, it is an ancestral spirit and then pray that the power of the Holy Spirit, the power of Jesus, would overcome this spirit and reign supreme in the heart of the child.

The thing that impresses me about the Church of the Holy Spirit is the *authenticity* of their approach. They assume the validity of the African philosophy.

Will the new churches endure?

The independent churches tend to be isolated. By looking at their own merry-go-round, little aberrations grow into big ones, so that they are in danger of heretical tendencies. By cutting themselves off from the international Christian community, they are in danger.

The most important contribution that anyone can make now in Africa is to bridge a communication between the churches.

Are Mennonites involved in this?

In Ghana and Nigeria we've assigned a full-time person to interpret the missions to the independent churches and vice versa.

We've provided instructors for an independent church Bible college. We will now give similar help in Swaziland.

In Kenya is there a change in mission attitude toward these churches?

In Kenya there are over 200 denominations, and they are almost despised by the mission churches. Only five are members of the Christian Council. I've been talking to the leaders here to impress upon them that somehow alliances must be formed.

You were excited about the South African Congress on Missions and Evangelism. What was your role in it?

That was an experience I'll never forget! It was like

looking at a historical event from the inside. Like being in George Washington's boat when it was crossing the Delaware.

The Congress was organized by the South African Council of Churches and Africa Enterprise team, an integrated group I've belonged to for a number of years. South Africa wanted to have at least one significant voice from black Africa in their conference. They invited two black Kenyan leaders and myself to be this multiracial voice. This was our mandate.

God has been working in East Africa in an amazing way to break down racial barriers in the church so that now the atmosphere is extremely relaxed. This was unexpected news to South Africa. Their press is full of accounts of racial strife in black Africa. So they assumed the church was full of conflicts.

Wasn't a multiracial meeting illegal in South Africa?

Last year, resulting from the sports events, the South African government shifted its policy somewhat to allow blacks and whites to participate together in international events. This model was taken up by the church. We lived together in a hotel. The local newspaper said after four days, "It's amazing that the sky hasn't fallen yet."

Simultaneously, 50,000 blacks and whites mixed with no assigned seats in the huge stadium at Durban for the Billy Graham crusade. I don't think South Africa will ever recover from the damage that this did to their system!

What changes will this bring?

Quite a few of the members went away from the Congress committed to no longer meet as church leaders in a segregated way. We hear that there are real experiments in this back at their synods and dioceses, and the government hasn't stepped in yet.

Many people whisper about problems of MKS (missionary kids). You have four of them. What priorities have you placed in your family life abroad?

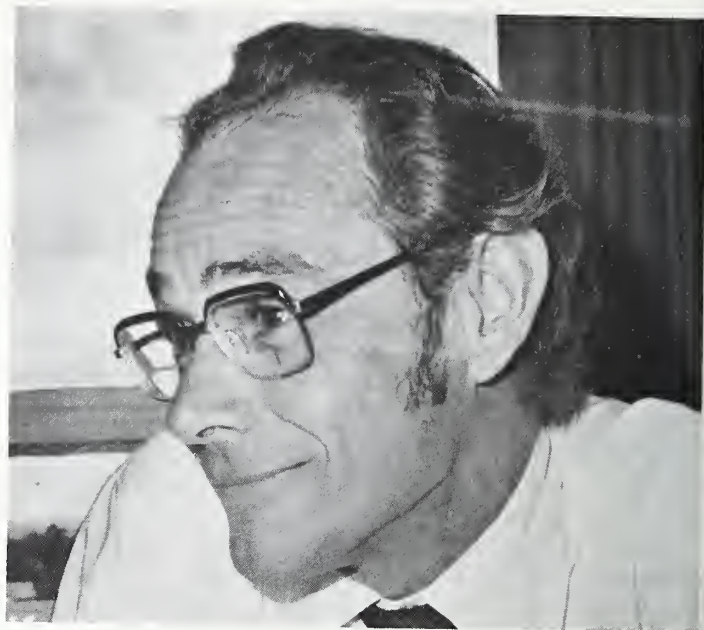
Well, Anna Ruth (Don's wife) and I care for one another a lot. If I didn't have this, I couldn't have stayed in Africa for twenty years. Also, we both have had a similar spiritual thing together as well, so that we are doubly welded.

The children are an extension of this love so that the family is kind of number two priority. Then the team of people I'm close to in the gospel, comes in third. Fourth, trying to be a human being to anybody seems to be needed, and fifth is my job. I have a desk to run; I have to make a living. In order of interest, that's it.

And your children?

I guess being a missionary's child is no worse than being a missionary. Together, we'll demand our minority rights!

We've been spared one thing. I hear some persons say when they have to do something they don't like, "Well, it's God's will." Well, for example, never once did we say it was God's will that we come to America. Our son may feel,




"What kind of God is this that makes us go to America so that I can't stay in East Africa and watch animals and draw them?" But it's a matter of a job. If I don't do that, we can't eat. We live normally.

Did you absorb African culture in your family life?

Perhaps we went a bit the other way in being more concerned that we introduce our children to Pennsylvania German cultural traditions. What has come into our experience from Africa is a strong awareness of our Germanic origins. We're really of the American tribe!

You've had many good experiences. At the moment what strikes you as most rewarding from Africa?

It was great to see the African church come up with its own head and take over leadership of its church life. It was my job for several years to see that this happened, and when it did, it was most gratifying.

Many persons I've invested in are just becoming great people! I can see myself rewarded one hundredfold. I feel like one of God's special people. 

Tribute

*The air is bright still
From the shining among us:
Esther Eby Glass.*

— Elaine Rich

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Watchman, What of the Night?

by James E. Metzler

A sense of doomsday is sweeping America. Obituaries for our planet seem quite in order. Horoscopes and spirit worship are in. People appear to be grasping for certainty and power beyond themselves. Even Christians are fascinated with evidences of the "last days." Why all the sudden interest?

It's quite a contrast from ten years ago when the Kennedy spirit was stirring us all to do our part in solving the world's ills. The Peace Corps was our blend of goodwill, technology, and hard work that would enable the world to catch up. The Green Berets and the CIA would insure the opportunity for our capital and know-how to do the job. And Vietnam was our made-to-order setting to prove that all the world needs is a good dose of applied Americanism.

That was an era ago—before Selma, Dallas, My-Lai, Watts, Hue, Svay Rieng, Kent State, Watergate. . . . Traumatic events and baffling issues have flashed by like a TV newscast. Vietnam turned into a monument of colossal waste and destruction, and solved nothing. It became our Waterloo, but to save face we repeated the holocaust in Laos and now in Cambodia. It caused our military to be recognized as the world's No. 1 fear, while the CIA is called its "invisible government."

Meanwhile the hippies, demonstrations, and riots at home were equally frustrating. The burning of our cities and flags by our own citizens was hard to take. That good Americans would flee their country to seek asylum was unthinkable a decade ago. That we could put men on the moon but couldn't solve basic problems of our society simply smothered that crusading spirit. In our ghettos the world suddenly saw the clay feet of its savior.

Scattered in the debris of this decade from the assassination of one president to the threatened impeachment of another are some of our most cherished myths:

Our Protection. The Pentagon Papers changed our generous support for "freedom-loving friends" into the callous calculations of national interests in terms of our military-industrial complex. We protect the aristocrats and generals who play our game. Who can explain our daily carpet bombing across Cambodia? With money, mercenaries, and electronic warfare the ITT, CIA, or president can throw elections, overturn governments, and destroy peoples without advice or consent. Reading Klare's *War Without End: American Planning for the Next Vietnams* is like your worst dream coming true.

Our Aid. We view ourselves as the great helpers of the underdeveloped nations (some say "underdeveloping" because the gap is worse each year). And Department of Commerce figures show that during 1950-1965 we invested \$9 billion, mostly in these nations. But in the same period \$25.6 billion flowed back. Some help! Nearly all U.S. aid is tied to our own goods. So "the poor get poorer" may be a worn-out saw, but it breeds worldwide revolution. With dear old Uncle Sam as the favorite target—the revolutionary who turned traitor when he reached the top!

Our Success. We love to feel that we deserve all we have. But do we really think that each person of the earth's billions can have as much as we? Even maintaining our present consumption demands that we grab a good portion that the other 94 percent needs, as the fuel crisis shows. We fight inflation by importing more food to stuff our stomachs at lower costs (and what Third World landlord won't jump to increase his profits even if his own people starve?). Of more than half the raw materials on the Pentagon's strategic list, most must be secured abroad. At the same time our high living standard has priced our goods out of world competition. And so the "almighty dollar" is losing face daily. Our prosperity has come from milking our empire.

Our Democracy. Martin Luther King, the grape pickers, and Wounded Knee have ruined our proud fallacy of being the world's melting pot. The world is wondering if "the great experiment" works only for the white ex-Europeans. The

James E. Metzler is a Mennonite missionary in the Philippines involved in Bible correspondence, teaching, preaching, emergency aid, and development.

blacks, browns, and reds don't seem to be real Americans. The specter of our giant cities with ghetto cores collapsing like old volcanoes is no fantasy. Middle America appears unable to adjust to the new complexities of technocratic society and automated industry.

Our Morality. We murdered our civil rights leaders, maced our dissenting children, and multiplied every atrocity practiced by our enemies. But we could excuse it all until Watergate. The chickens came home to roost when Washington tried at home the kind of operations used abroad. The deception needed to engage in the Indochina War had to be escalated to force its continuance. America is now confronted with utter bankruptcy as she stares at the greed and haughtiness that has gripped her sacred symbols and her superstars of law-and-order. The world marvels at the shock we show as we are being demythologized.

Just yesterday our local paper had an article on America's image abroad, giving this typical response: "[We had] a sort of 'big brother' image of Americans. They seemed incapable of making the mistakes we made . . . we felt they were something close to God. . . . Then came Vietnam and the dollar crises. Now we see that the Americans are people like you and me." The article says that many are looking at America more critically, having been disillusioned by Vietnam, our domestic turmoil, and the monetary crises.

So our apocalyptic visions must be seen in this setting of shattered ideals, unbelievable failures, and revolting self-revelations. Even Mother Nature seems to have turned against us with record-breaking floods, hurricanes, and tornadoes. Things can't get much worse, we reason. The Lord just has to intervene and save us from this humiliating mess!

Why This Yearning for the Rapture? I am not attempting to prove that the Lord is not yet coming. Since none of us knows His timing, we are to be prepared at all times. But what motivation lies behind such yearning for the rapture? Did ten years make that much difference on God's clock? Just *why* do Americans think the end must be so near?

Might our reaction today be like that of the Jews in Micah's (3:11) or Jeremiah's (7:4) day? They thought the Lord couldn't get along without a temple, that the end of Jerusalem must be the end period. They had such an exalted appreciation of themselves and their role in God's program that they couldn't separate God from Judah. Therefore the Jews thought that God would not let it happen. Whereas we want it to happen — assuming that it will be the end for everyone else, too.


We have so confused America's good with the world that it doesn't seem possible for us to rise and fall as all other

empires have done. Is it cultural pride or racial bigotry, a refusal to admit wrong, or simply a sour-grapes attitude that makes the end of history look so appropriate? Maybe we want the Lord to come so we can escape reaping the harvest we've sown!

Have you thought how it sounds to others when we — having had our good life — urge God to step in before things get too upset (or we get too corrupted by our hoarding)? Why shouldn't China have a chance to rule the world and "contain" the USA? or Japan become the affluent industrialists that make the Americans envious? or the church in Africa become God's powerhouse and send missionaries to heathen America?

Of course, it sounds more prophetic to identify nature's tumult with signs-of-the-times rather than warnings of ripe judgment for our national sins. It's more comfortable to see revolutions and long hair as end-time rebellion and disregard for authority instead of the fruit of our exploitation and phoniness. But which view would a prophet like Micah take? How would Jeremiah's temple sermon sound today?

Key 73 rightly began with a call to repentance. Perhaps this is our last opportunity to meet the conditions of 2 Chronicles 7:14 and to accept our place in God's age-long, worldwide program. But we need true prophets to help us smash our idols, burst our illusions, admit our guilt, receive forgiveness and hope, and then reorient ourselves in true faith. We must accept ourselves as sinful, needy people and allow God to be God.

"In the year that [Washington, D.C.] . . . died I saw the Lord sitting on his throne. . . ." 



1973 Youth Convention Focuses on Freedom



A Discussion-Interaction group (DIG) concludes a session with prayer for each member. Groups met for an hour each morning during convention week.

Held from Aug. 19 to 24 on the campus of Calvin College, Grand Rapids, Mich., the Mennonite Youth Convention 1973 attracted about 1,560 people from the United States, Canada, Puerto Rico, France, Africa, and New Zealand.

Of the approximately 1,300 youth at the convention, more than 200 were from American Indian, Spanish-speaking, and black ethnic groups.

Theme for the convention was "Free to Be Bound to Be Free" taken from Galatians 5:1. The Book of Galatians, with its built-in treatment of freedom versus legalism, provided the biblical basis for the convention. What it means to be "free in Christ" was the central thrust of the week.

What were the highlights of the week? It depended on whom you talked to.

Some said the mass sessions, morning and evening, were most meaningful. Others felt the DIG (Discussion-Interaction Group) experiences best met their needs. Still others cited as significant the informal encounters, between and after sessions, where people met on equal grounds and rapped about what they were facing personally.

Statements from young people demonstrated the gamut of responses to the time together:

"This week has changed my life."

"We're entering a new era of avoiding hurtful social issues and just singing hallelujahs to ourselves."

"They're getting something across . . .

but it hasn't really touched me."

"At first I didn't feel part of it, but during the last two days I've seen kids reaching out to each other. I praise the Lord for this."

Many people commented favorably on the facilities at Calvin College. Located on the outskirts of Grand Rapids, the campus featured newly constructed buildings; gracefully curving walkways; abundant greenery; and a peaceful, willow-draped lagoon. The weather during the week was unbeatable, too, with much sunshine, and temperatures averaging in the low seventies.

Treasurer for the convention, Ray Horst, Elkhart, Ind., stated that the physical accommodations at Calvin, including the plentiful and varied meals, were the "best yet for any such convention."

Apparently feelings were mutual. A maintenance man on campus was overheard to say: "I've seen a lot of groups, but these kids are great. Somebody must be doing something right."

A regular day's schedule for Mennonite Youth Convention 1973 included the following: Morning watch (prayer and praise at 7:00 a.m. — quite optional), breakfast, morning mass session with Galatians input, DIG groups, lunch, afternoon activities (beach visits, workshops, recreation, seminars), supper, more seminars, evening mass session, after-ten activities (ethnic coffeehouses, film festivals, drama, music groups, informal interaction), and a recom-

mended 12:30 curfew.

The curfew was observed by some, disregarded by others. Though many in-depth dialogues developed after midnight, some communication was done in higher decibels — much to the consternation of those trying to get some sleep!

A notably successful ecology effort called "Operation Big Sweep" transpired Tuesday afternoon when a couple busloads of conventioners descended on a lavishly littered city park in Grand Rapids and "stooped to conquer." Television and newspaper coverage was, predictably, quite complimentary of the Mennonite volunteerism.

In the mass sessions, both morning and evening, informality was the order of the day. Convention moderator Don Yoder, Kidron, Ohio, kept things moving in a format which was usually flexible enough to maintain audience interest and involvement.

In the morning sessions (Monday through Thursday) Hubert Brown, Elkhart, Ind., and Paul Gingrich, Goshen, Ind., talked about Galatians and its relevance for today. Interspersing their input with bromides and banter, Brown and Gingrich helped to prepare the youth for the DIG groups which followed immediately.

The evening sessions featured group singing, skits, drama, musical groups, and speakers.

Sunday night I. Merle Good, Lancaster, Pa., presented a multi-media convention kickoff. Monday evening Lawrence Hart, Clinton, Okla., spoke on some of the hurts experienced by his people, the American Indians. He stated that faith working through love (1) brings healing, (2) affirms man's culture, and (3) avoids insensitive labeling of persons.

At Tuesday evening's session John and Naomi Lederach, Hesston, Kan., dealt frankly and openly with male-female relationships. Following their presentation, the Lederachs received a sustained standing ovation.

Ladon Sheats, Americus, Ga., spoke Wednesday evening on the implications of freedom. He noted that being independent is not being free, since independence is often a slavish adherence to one's self-interests. Sheats challenged the audience to a life-style which reflects the sacrificial character of Christ.

Thursday evening called for "celebration, drama, choir" — all of which took place. But beyond that, a number of persons gave testimonies and reactions to the week, several expressing racial and ethnic hurts. A number of people responded to these hurts — asking for forgiveness, embracing one another, and calling for unity. For several hours there was much confession and reconciliation.

Friday morning the young people gathered on a hillside overlooking the lagoon for final DIG meetings and a communion service. Mutual affirmation characterized the communion celebrations which took place in the individual DIG groups. The service closed with a rousing open-air rendition of number 606 in the *Mennonite Hymnal*, "Praise God from Whom All Blessings Flow."

A number of musical groups participated at the convention, including mass session backup performers Dogwood, from Goshen, Ind., and the Hallam Street Band, from Aspen, Colo. Other groups who sang and played were the Agape Singers, Hesston, Kan.; the Alvarado family, Chicago, Ill.; Cross-Reference, a VS group serving in Boise, Idaho; the Lawndale Choir, Maywood, Ill.; The New Dawn, Harrisonburg, Va.; and the Convention Choir, directed by Eugene Norris, Columbus, Ohio. Coordinator of the convention's music program was Richard Kauffman, Souderton, Pa.

Over \$4,500 in offerings was raised during the week for High-Aim, the scholarship program for minority students in Mennonite high schools.

Mennonite Youth Convention 1973 was sponsored by the Youth Office of Mennonite Board of Congregational Ministries, Goshen, Ind. Art Smoker served as convention coordinator, Ted Chapa as assistant coordinator. In addition, youth secretaries in the different Mennonite district conferences did a great deal of local legwork prior to the convention.

The churchwide Youth Council met Sept. 24-26 at Camp Friedenswald, Cassopolis, Mich., for discussion and reflection on Convention 73. They will make a recommendation concerning any future convention plans. — Dan Shenk

GB Follow-up on Assembly 73

Rosemont, Ill., five minutes from Chicago's O'Hare International Airport, has become the denomination's geographic name symbol for its headquarters.

When the General Board met there for its quarterly meeting on Sept. 11 and 12 to assess the results of Assembly 73 and the Board's own continuing role as executor of the Assembly's policies and programs, it could rightfully feel maturing in the responsibility that had taken place.

Unanswered questions, however, had to be examined. Does the Assembly Arrangements Committee — which includes General Assembly officers, the General Board, the General Secretary's office — speak for the church or will there be a number of voices? How are issues and priorities determined and distributed?

Since several program boards in the Elkhart, Ind., area have need for more space, should consideration be given to combining facilities while building in adequate autonomy? If so, should the General Secretary's office be moved to such a location, while continuing to use motel facilities in Rosemont for meetings? A specially appointed facilities committee has been appointed to work at this.

Before biting into these questions, the Board spent considerable time sharing members' experiences and concerns. This brought cohesion and prepared the way for productive work.

There was intensive discussion on the call to place a major board in Canada. It is unclear what can be worked out, but there is no doubt that the church wants to function as a North American brotherhood, which means sharing centers of decision and function.

For the future, "the Board will be as much interested in substantive issues as in administrative detail. These issues will need to grow out of the Board's reflection on faith," said Paul N. Kraybill, general secretary. He asked, "How can the church be helped to identify the deeper concerns for spiritual vitality and direction rather than getting bogged down with the more tangible programs?" But we must hear the program boards, he said.

This was the first session of the Board under the chairmanship of Carl Kreider, who replaced Paul Mininger. New members participating were Floyd Kauffman, of Minot, N.D., and C. J. Ramer, of Duchess, Alta. Paul Landis was reelected vice-chairman; Paul Zehr, recording secretary; and Dan Kauffman, treasurer in the Board's reorganization.

New Pastor at First Deaf, Lancaster

Raymond Rohrer, Ronks, Pa., was installed as pastor of the deaf at First Deaf Mennonite Church, Lancaster, Pa., on Sept. 9. Deaf since infancy, Raymond will serve the thirty deaf members of the First Deaf Church through sign language.

At the same time a team ministry of eight persons was installed to act as leaders of the hearing members of the First Deaf Church.

Raymond and the team ministry take up the duties of Elvin Stoltzfus, former pastor at First Deaf, who terminated on Sept. 1 to attend Goshen Biblical Seminary, Elkhart, Ind.

"Raymond has really been a leader among the deaf for most of his life," said Paul G. Landis, bishop of the First Deaf Church. Raymond acted as a Sunday school teacher for deaf members before becoming pastor. He will be serving full time as pastor.



Raymond Rohrer

Raymond and his wife, Elizabeth King Rohrer, who is also deaf, are the parents of three hearing daughters. Raymond's father, Israel Rohrer, also pastored the First Deaf Church. Israel had hearing ability, although his parents (Raymond's grandparents) were also deaf.

The eight team members, each self-supporting, are as follows: Paul Zehr, minister of the Word; Mrs. J. Lester Brubaker, minister of pastoral care; Galen Weaver, minister of stewardship; John Landis, minister of education; Wayne Longenecker, minister of fellowship and service; Mrs. Charles Gehman, minister of relations between deaf and hearing; Wilbur Bauman, church chairman; and Mrs. Ernest Mast, church secretary.

Urban Sioux Face Many Problems

Approximately 10,000 Indians live in Pennington County of S.D. Four to seven thousand Sioux reside in or around Rapid City, the largest town in Pennington County. Most of them come from the surrounding reservations. Many of them come hoping to find jobs.

Unfortunately, things usually do not go according to hopes for many of the people. Urban life is hardly more promising than reservation life.

One of the first difficulties Indians face when they arrive in the city is housing. Either they cannot find any, or when they do it is usually substandard.

Cathy O'Brien, a worker for the United Renters' Council said, "There is just nothing for them to rent." Since last year's flood, rent has skyrocketed in the city. In some cases a two-bedroom suite has gone up from \$80 to \$180. Those who were not flood victims and cannot receive any special funding are hit the hardest. They simply cannot afford apartments.

Sometimes blatant racism is involved in

housing, even in low-income housing. Some landlords immediately raise their rent when they know Indians are inquiring. Getting an apartment guarantees nothing for the Indians. A common tactic by a few landlords is to scare Indians out without any written notices, and sometimes for reasons unknown. This forces overcrowding among friends and relatives.

When Indians come to the city they are usually unskilled. This factor combined with discrimination on the part of many white employers makes it hard for Indians to find jobs. Consequently, 60 percent of the urban Indian population is employed. "However," explains Mrs. Jeanne White, "the jobs are the kind nobody else wants or they are low-paying and provide no advancement." Mrs. White is president of a recently formed South Dakota Indian Businessmen's Association with the purpose of "helping to promote and assist the growth and development of Indian business concerns."

As high as 60 percent of the 1,200 Indian students drop out of the Rapid City public schools. Children stay away because they have inadequate clothing, no bus service (many live beyond the 2 1/2-mile limit that a state school bus will go), and the school curriculum is meaningless.

An Indian mother explained, "They refuse to go on because of the school system. The Federal guidelines set and computerize the system. There is not a thing the administrators can do. They do not know the type of lives we live."

The more obvious problem facing Indians in Rapid City as elsewhere is alcoholism and its consequences. South Dakota has a law against public intoxication which puts a lot of Indians in jail. Rapid City Attorney Ray Woodsend said that 75 to 80 percent of all crime committed by Indians is alcohol related. He surmised that if alcoholism would be treated as a disease rather than a crime in Indians the city court's work would be lessened by half.

The attorney asked, "Why send a man to jail for his disease?" City Judge Tice agrees and is working on "trying to direct some to treatment."

But chances for a comprehensive treatment are slim because the city has not found it economically feasible to build a center for alcoholic problems. There is an Alcoholics Anonymous but Judge Tice feels part of the problem is "with middle-class institutions and a middle-class AA program. We don't understand the Indian culture."

Mary Wright, a Sioux woman originally from Pine Ridge Reservation, directs a referral and counseling program for families whose members suffer from alcohol difficulties. Mrs. Wright feels that the only way one can overcome drinking problems is with the help and encouragement

of one's family. However, lack of funds and trained counselors is a handicap to Mrs. Wright's program. The biggest problem she says is that Indians cannot afford to go for help elsewhere even when they are referred. — *Emma LaRoque*

Volunteer Uncovers Needs of Atlanta's Elderly

This month a Mennonite volunteer who has been working to develop trust and friendship with the elderly in five Atlanta neighborhoods will turn over responsibility for the program to an Atlanta resident. A local community school plans to support continuation of the work through Lucy Whelchel on a part-time basis. Jean Wyse, a Mennonite Central Committee volunteer from Archbold, Ohio, pioneered the work.



Mrs. Conley, an Atlanta resident, visits with Mennonite Central Committee volunteer Jean Wyse from Archbold, Ohio. "I'm going to stay in this house as long as I can crawl," insists Mrs. Conley, who designed her home herself. Jean will turn over her work with the elderly in Atlanta to a local resident in October.

Constant draining of the elderly's monetary and emotional resources in the city of Atlanta has forced many older people to withdraw into their homes, afraid to trust anyone. Focusing her efforts on building relationships with senior citizens, Jean Wyse began to keep a map of where people she met were located and to file their names, addresses, and special needs. Five weeks after she began the project Jean had learned to know 30 senior citizens.

"I was on my bicycle every day and would find people on their porches," Jean said. "Some people I'd meet at bus stops or at the grocery store. Usually all it takes is 'Good morning. How are you today?' So many older people are lonely and no one takes time to sit down and talk with them."

This summer Lucy Whelchel, a local resident interested in working with the elderly, spent several days a week accompanying Jean on visits.

"We've uncovered a lot of problems that older people have," Jean said.

Board Adds New Category for Overseas Workers

Overseas workers related to non-church agencies may now be appointed as Mennonite Overseas Mission Associates. Previously the OMA designation was limited to persons serving directly with Mennonite Board of Missions or a compatible agency, seconded to another agency, or on self-support.

This new OMA category would cover persons working in organizations such as the United Nations, particular governments, university extension programs, and private foundations.

Such OMA appointment, according to policy directives approved by the Overseas Missions Committee, "means that recognition is given to the gifts and commitment of the persons being appointed without giving Board sanction to the organization and/or organizational principles for whom the appointees are working."

Persons so serving are assumed to be "in accord with the evangelistic and other mission interests and activities of the church and are willing to support its program, subject to the limits of their formal appointment."

As a part of such fraternal appointment, workers will prepare usual documents including personnel record form, doctrinal statement, and spiritual autobiography. They are entitled to services such as the annual Missions Seminar provided by the overseas office to personnel in service overseas.

Peace Assembly to Discuss Male, Female Roles

The interdependence of men and women will be the focus of the fifth annual Peace Assembly sponsored by the Mennonite Central Committee Peace Section. The Assembly will be held on Nov. 9 and 10 at Camp Friedenswald, Cassopolis, Mich. — just 20 minutes across the Michigan border from Elkhart, Ind.

The purpose of the Assembly is to help men and women understand more fully their interdependence. If successful, the Assembly will sensitize its participants to how discriminatory language, distorted values, and sexual stereotypes prevent men and women from fully using their gifts in church and society.

The Assembly will convene at 2:00 p.m. on Nov. 9 with a look at the significance of the issue in light of the roles of men and women in history. Other sessions will focus on the socialization process by which men and women are channeled into different societal roles, women and religion, and the implications of changed male/female relationships for practices and values

in North American society. Interspersed between panel discussions, lectures, small-group discussions, and open-mike sessions will be several films and a short drama produced by a group of women.

The Peace Section Task Force on Women in Church and Society is helping plan the program. Members of the task force are Dorothy Nyce, Lora Oyer, Lois Keeney, Luann Habegger, Ruth Stoltzfus, and Ted Koontz.

The facilities at Camp Friedenswald will handle 250 persons. The winterized cabins and dormitories will accommodate 150 to 200 persons. Meals will be provided by the camp. Total costs for two nights of lodging, registration fee, linens, and all meals will be between \$17 and \$20.

Some additional winterized space at a lower rate will be available for those who bring sleeping bags. Separate cooking facilities will be open only to those who bring sleeping bags and who wish to prepare their own meals.

People planning to attend the Assembly are strongly encouraged to register in advance so the camp management will be able to provide necessary facilities. For registration and travel instructions write: Mennonite Central Committee, Peace Section, 21 S. 12th St., Akron, PA 17501.

Kansas City Children in Rural Homes

A fresh-air program for inner-city children became a churchwide project this summer at the Grace Hill (General Conference) Mennonite Church, rural White-water, Kan. The experience was so successful, the congregation wants to do it again next year.

Mary Ann Harms, a member of the committee which set up the program, said two families in the church had previously had children from Mississippi in their homes, but the church had never made a concerted effort to conduct a fresh-air program.

Part of the inspiration for the program came from Chuck Klaassen, who had spent the summer of 1972 working with Cross-lines, an interdenominational program in Kansas City, Kan. More encouragement came from a December survey in which forty church members said they would like to have a city child stay in their home.

"Eliminating duplicate answers from husbands and wives, we figured we would get twelve families," Harms said.

The estimate was fairly accurate.

July 20-27, ten children, eight-to-twelve-year-olds, came to stay with nine Whitewater area families.

The committee planned group activities almost every day — a church picnic, a visit to a dairy farm, an overnight camping

trip, a bicycle hike, and arts and crafts.

Seven of the families also got a chance to meet the families of their young guests when they traveled to Kansas City to pick up or take back the children.

A full evaluation of the program will come this month, but "we're planning to do it again," Harms said.

VS for Youth Only?

"These service programs we talk about grew out of what we'd been doing all along," said Vernon Miller, who along with others from Prairie Street Mennonite Church in Elkhart, Ind., participated in a pear canning project in the Voluntary Service center at Mennonite Board of Missions.

The Prairie Street volunteers were joined by VSers in Elkhart for orientation. Together the crew of volunteers tackled three bushels of pears donated to the VS center by Maynard Good, also of Prairie

Street.

To Dora Gehman, a church elder, who for years has headed up canning projects at Prairie Street, this type of service is a way of life. "She's into everything," said Clara Coffman, herself a faithful canning volunteer and cancer pad maker for WMSC.

The pear canning experience was an interesting and hopefully not unique interchange between these experienced volunteers and the novices preparing to move into VS units across the country within the next few weeks. While they worked, Vernon Miller and his wife, Rosa, shared their experiences working in construction and serving as "grandma and grandpa" to a unit of young people during a summer term of VS with Mennonite Central Committee at Buffalo Creek, W. Va. "Helping your brother is part of church life," said Rosa. "If someone is sick, we take food in. When homes are destroyed we help build them up again."

Eastern states Volunteers Meet in Tennessee

Mennonite Central Committee Voluntary Service units from Appalachia, Atlanta, Cincinnati, and Flatwoods Job Corps Center met in the mountains of east Tennessee to study the Sermon on the Mount and to get acquainted and relax over the Labor Day weekend. The annual retreat took place in the Big Ridge State Park near Knoxville.

John Eby, professor of sociology at Eastern Mennonite College, served as resource person. In the sessions focusing on the Sermon on the Mount, the group tried to understand the passage more completely and to apply it to the situations encountered in Voluntary Service. In the final session each unit summarized its work in a question-and-answer period.

The Appalachian unit which is scattered through four adjacent counties in eastern Kentucky reported on their work in providing agricultural, medical, and social services. Volunteers in Cincinnati have been working in adult education programs and in the elementary schools. The Atlanta unit works in various ways to develop self-reliant communities in several Atlanta neighborhoods. The members of the Flatwoods unit serve as instructors in the Job Corps.

Most people spent the hot afternoons swimming. On Sunday afternoon the retreaters relinquished the lake to a group who wished to hold a baptismal service there. They invited the volunteers to participate in the singing and prayer.



VSers wash feet together at the Eastern VS retreat, Labor Day weekend, Big Ridge State Park, Tenn.

Renewal in Milford

Riverside Park, one mile north of Milford, Neb., where the 1958 Mennonite Mission Board meeting convened, was the scene of a crusade from Aug. 15 to 29 with George R. Brunk, evangelist, and Harold Grant Stoltzfus, pastor of the Stoner Heights Mennonite Church, Louisville, Ohio, music director.

Brunk, dean of Eastern Mennonite Seminary, had been here for a tent revival in the fall of 1954. The meetings ran for 14 days. The first evening found the 1,000-seat tabernacle nearly filled; by Sunday evening there were 400 on the outside of the screened-in tabernacle.

Brunk's message on the doctrine of the Holy Spirit evoked special interest. This was followed by a message on "Impediment to Revival" two nights later. Many more came for counseling and help. The last week consisted of an "afterglow" which took place following dismissal after nine o'clock for those who wanted to remain. This consisted of a testimony and praise service. There were two healing services with laying on of hands when men and women were healed. The last Sunday consisted of prayer and fasting.

Most exciting was the part the youth played with their joyful testimonies and who lived what they preached by witnessing to others and by bringing their friends.

High-Aim Moves Ahead in 1973-74 School Year

Settling into the routine of school life in six Mennonite high schools are 27 persons enrolled in High-Aim, a scholarship program for minority high school students.

Sponsored by the Relief and Service Division of Mennonite Board of Missions, Elkhart, Ind., High-Aim allows economically disadvantaged students with good academic potential to attend cooperating Mennonite high schools at low cost.

Although a student's eligibility for High-Aim is determined by his economic rather than his racial status, the program has, during the past few years, brought Mennonite and minority communities together in a unique way. "We assume that the educational process is a two-way thing," says Lupe Garcia, director of High-Aim.

In spite of the fact that 20 High-Aim applicants had to be turned away due to lack of funding, Lupe Garcia believes that Mennonite community support for the program is there if people are properly informed. He hopes to see school initiative strengthened with a curriculum geared to include minority students. Greater promotion of this curriculum to both minority and school communities would benefit all



High-Aimers meet with program director Lupe Garcia during orientation held at Youth Convention in Grand Rapids, Mich.

parties involved. "I'd like to see a High-Aim orientation which would include the student, his host family, and his parents," said Lupe Garcia, reflecting his concern for a give-and-take program.

High-Aim began in the fall of 1968 when it enrolled three students in two Mennonite high schools. To date, eight High-Aimers have graduated. All eight have gone on to Mennonite colleges.

It costs about \$1,250 for a High-Aim student to attend a Mennonite high school for nine months. The major portion of this is picked up by the school with the

student paying \$250 himself and High-Aim picking up about three eighths of the total cost.

Of the 27 students enrolled in High-Aim for the 1973-74 school year, 16 are returning to the program from last year; 11 are new to the program. Students are attending different Mennonite high schools, as follows: Bethany Christian, Goshen, Ind. — 10; Iowa Mennonite, Kalona, Iowa — 6; Christopher Dock, Lansdale, Pa. — 3; Eastern Mennonite, Harrisonburg, Va. — 4; Lancaster Mennonite, Lancaster, Pa. — 3; Central Christian, Kidron, O. — 1.

Open Door in Spain

Under certain conditions, Protestant missionaries are welcome in Spain today, John H. Koppenhaver reports after visiting the predominantly Roman Catholic nation.

He has urged the Mennonite Board of Missions (Elkhart, Ind.) Overseas Committee, of which he is chairman, to consider present opportunities for Christian witness with existing Spanish religious organizations rather than starting something new.

Missionaries for Spain, he cautions, must be experienced; they must speak Spanish and feel at home in the culture. "Churches grow slowly," he said.

Seventeen of Spain's 50 provinces have three or less Protestant congregations. Throughout the country Protestant congregations average fewer than 50 members. In a country of 34 million people, Protestants total 35,000.

In viewing the religious climate in Spain, Koppenhaver observed a dominating materialistic philosophy amid religious indifference. The Catholic Church changes slowly although some priests are refusing to accept government salaries, preferring to support themselves by manual labor.

Yet, Koppenhaver underscores, Protestants definitely do have more freedom for outreach than a decade ago. Church buildings can be obvious and authorized

public meetings held. Literature may be distributed as well as radio and TV programs aired.

"Protestants do not appear to be discouraged. They believe better days are ahead for their congregations," he said.

EMC's L-M Series

Eastern Mennonite College's 13th annual Lecture-Music Series will bring eight major attractions to the campus and community during the 1973-74 school year.

Opening the series on Oct. 12 will be "A Musical Journey Down the Nile" by David Fanshawe. Traveling six times to remote areas of Africa, he recorded tribal music and then fused it with his own compositions. Fanshawe's lecture-recital, which incorporates keyboard work, vocals, tapes, and slides, is "rhythmically exhilarating entertainment," according to critics.

On Nov. 2, Virginia's first fully professional symphonic ensemble, the 24-piece Richmond Sinfonia, will perform.

The L-M Series will continue on Nov. 9 with an appearance by Wyn Calvin — comedian, television panelist, actor, broadcaster, writer, and pantomime star.

Soprano Linda Anderson will perform at EMC on Dec. 7. Currently an assistant professor of voice at Indiana University School of Music, she has received acclaim for her roles in I.U. opera productions.

"Learning to Read Other Cultures" is the title of a lecture to be given on Jan. 18, 1974, by James C. Bostain, a scientific linguist with the U.S. State Department.

On Feb. 21, the Tucson Boys Choir will present a program of classics, folk songs, and westerns. Coyote calls and rope twirling will accompany the group's own arrangements of songs of the Southwest.

Nicholas Lindsay, son of poet Vachel Lindsay, will give interpretive readings of his father's works along with his own on

Mar. 22. A part-time member of the English faculty at Goshen (Ind.) College, Lindsay also works as a carpenter, a trade which greatly influences his writings.

Concluding the series on Apr. 25 is a "one-woman theater" by Muriel Bach, an author, actress, costume designer, and producer. She will present "Because of Her," a series of characterizations of four great mothers of the past: the mothers of Thomas Edison, Florence Nightingale, Sarah Bernhardt, and Arthur Compton.

mennoscope

The Mennonite Children's Home, Millersville, Pa., became Millersville Youth Village on June 9 at the Home's 64th annual meeting. Since the services offered are aimed primarily at young persons between the ages of 11 and 18, a name change was felt necessary. Officers of the organization are: Ira B. Landis, president; John Henry Harnish, vice-president; Marvin L. Weaver, secretary; and Raymond Hurst, treasurer.

Available to congregations: The *Mennonite Church General Board Report* as long as the supply lasts. This book reports on how Mennonite Church agencies have been working at their tasks during the past biennium. Send for copies to Mennonite Church General Board, Room 104, 10600 West Higgins Road, Rosemont, Ill. 60018.

John M. Drescher, Scottdale, Pa., was installed as pastor of the Scottdale Mennonite Church, Sept. 16. The service was in charge of David Cressman, with Daniel Hertzler leading the devotional, Edwin Alderfer bringing the message, and J. J. Hostetler giving the charge.

Mark Yoder was ordained to the ministry on Sept. 9 to serve the Laws congregation. The service was in charge of John F. Mishler assisted by Ivan J. Miller and Alvin Mast. Brother Yoder's address is R. 2, Greenwood, Del. 19950. Tel.: (302) 349-4903.

The Mennonite Mission in Hong Kong is planning to rearrange the former Mennonite Central Committee office premises for use as a youth center. MCC phased out of Hong Kong on June 30, although the MCC reading-bookroom continues as before, adjacent to the office area in a resettlement estate in Kowloon. "Development of the youth center will take a lot of planning," wrote Everett and Margaret Metzler, Eastern Board missionaries in Hong Kong, "and we ask you to pray particularly for it."

Helen Rufenacht, secretary in the East Africa Area office, left Nairobi, Kenya, on

Sept. 9. She arrived in the U.S. on Sept. 24.

Heart to Heart, an inspirational radio program for homemakers produced by Mennonite Broadcasts, began using a new theme on Oct. 1. The new melody, composed and produced by Anthony Mawer and his orchestra, is a light instrumental piece. It replaces "Love at Home" which has been used on the broadcast since the beginning of *Heart to Heart* in 1950. "It is hoped the new theme music will make *Heart to Heart* more acceptable for public service (free) release," commented Ella May Miller, speaker on the broadcast since 1958. Mrs. Miller noted that the religious sound of "Love at Home" was objectionable to some stations.

Maynard W. Shetler, director of the Book Publishing at Herald Press, Scottdale, Pa., announced the appointment of David B. Amstutz as marketing manager. Amstutz replaced Richard H. Crockett who transferred to the Provident Bookstore division to serve as manager of Provident Bookstore, Bloomington, Ill. Amstutz will be responsible for developing and administering the marketing programs for Herald Press books, Herald Summer Bible School materials, and Herald Press tracts. Amstutz comes from Wayne County, Ohio. He is a graduate in business administration from Eastern Mennonite College. He also studied one year at Eastern Mennonite Seminary.

Mrs. Jake Flisher reports continuing drought and famine in Bihar, India: "Our area has had scarcity of rain again this year. The village people are eating grass at some places. What more will there be to eat if there is no crop? With prices sky high, one wonders what will happen."

Overseas Missionary Directory (Septem-

ber 73 edition) is now available without charge from Esther Graber, Box 370, Elkhart, Ind. 46514. The directory includes names and addresses of all persons serving overseas with Mennonite Board of Missions.

Esther Miller, Sarasota, Fla., and Marcia Yoder, Kalona, Iowa, have begun teaching assignments in Brazil as Overseas Mission Associates. Their address is C.P. 7004, Curitiba, Parana, Brazil.

Elaine Kauffman is getting acquainted as an Overseas Mission Associate teacher in Brasilia, Brazil. "After a week I think I'm beginning to hear Portuguese words, but it's a confusing and frustrating thing not to know what anyone says and not to be able to respond. Perhaps when school gets going and I feel comfortable with my schedule I can get in some Portuguese lessons."

Miriam Krantz, dietician at Shanta Bhawa hospital in Katmandu, Nepal, has been involved in village nutrition education. She reports that in one August seminar she had an audience of about 125 teachers who kept her going for more than 1 1/2 hours; she had assumed perhaps a dozen would attend. "The questions and discussion were encouraging indeed," Miriam added.

Anna Marie Kurtz was scheduled to return to West Africa in mid-September for her fifth term as a nurse and worker with the Ghana Mennonite Church. Her address: c/o The Clinic, Amasaman, Ghana.

Because of considerable interest in last year's project, the Mennonite Historical Associates will sponsor the second annual art contest from Nov. 24 to Dec. 7 on the theme, "The Flood of Years." A spokesman for the planning committee emphasized that "we chose this relatively abstract theme because it lends itself to considerable freedom of interpretation. The past contributes much to the present as well as to the future. We are interested in promoting an appreciation for the contemporary relevance and value of history." Cash prizes are being offered with a \$25 first prize in most of the categories. Media include oils and acrylics, watercolor-charcoal-ink, and photography. Open to any interested amateurs and professionals, the entries will be evaluated by a team of professional artists and photographers. Entry forms and rules are available at MHA headquarters, 2215 Mill Stream Road, Lancaster, Pa. 17602.

After projecting a slight decrease in the enrollment of students at Lancaster Mennonite High School for the 1973-74 school year, school officials expressed elation over the opening enrollment of 520 students on Sept. 4. J. Lester Brubaker, principal, said, "Our budget was figured on 480 students, so the additional students



David B. Amstutz

are a pleasant increase to the school's program." The official enrollment for last year was 495. The increased enrollment followed the trend of most other Mennonite high schools according to Brubaker.

Mark and Susan McElwain Weidner of Allentown, Pa., have begun work in Cincinnati, Ohio, to find people with common interests and build house fellowships. This portion of their work is sponsored by the Central District Conference (General Conference Mennonite Church) and Ohio and Eastern Conference (Mennonite Church). Mark is also serving half time as director of the Mennonite Central Committee Voluntary Service unit in Cincinnati. The Weidners will live near the VS unit and the University of Cincinnati and serve as facilitators in building house fellowships which might eventually become a church.

"**Something Besides Rice**" is a 28-minute color documentary designed to answer the question, "Why Christian mission today?" The film emphasizes the fact that mission is not only a one-way action, but that really it is a two-way relationship. The implication that Christians should be receivers as well as senders of mission merits the attention given to it by this informative and interesting film. Rental is \$7.50. Reserve it by writing or calling Mennonite Audiovisual Services, 1110 North Main Street, Second Floor, Goshen, Ind. 46526, (219) 533-0551.

"**Care-fronting** is an exciting approach to conflict resolution," said David Augsburg in explaining the title of his new book, *The Love-Fight* (Herald Press, Scottdale, Pa., and Gospel Light Publications, Glendale, Calif.). "Communicating with both truth and love is the creative way through conflicts; it is to live *The Love-Fight*." Augsburg, a leading thinker, writer, and radio speaker, said "If I truly love you, I must tell you the truth. Love me enough to tell me the truth." Writing out of his own experience as a husband-parent - pastor - counselor, Augsburg says, "Conflict is neither good nor bad, right nor wrong. Conflict simply is. How we view, approach, and work through our conflicts does to a large extent determine our whole pattern of life."

With 260 new students and 193 returning from last year, Hesston College with a total of 453 students has the highest full-time enrollment in the school's 64-year history. Last year on the same date there were 428 full-time students at Hesston. This year's gain of 25 students is heartening in light of national downtrending in college attendance.

Donald R. Jacobs, anthropologist and longtime missions leader in East Africa, led Eastern Mennonite College's fall spiritual life emphasis week, Oct. 1-5. A part-time visiting professor of missiology and anthropology at EMC this year, Jacobs

attempted to "break the molds that make our faith so Western" and sought to increase students' global consciousness during nine sessions in the chapel auditorium.

Ottis Yoder, of Ogema, Minn., was ordained to the office of bishop on Sept. 2. Officiating bishop Elmer Hershberger gave the charge. Leroy Schrock had the sermon and Harry Gascho led the devotional. Floyd Kauffman responded for the conference and congregation.

Women from Mennonite churches will meet in Hillsboro, Kan., Oct. 4, for a day of challenge, inspiration, and praise according to a report by Mrs. Charles Shaum, Hesston. "Meeting Human Needs at Home" will be the theme for the 25th Anniversary session at the Mennonite Brethren Church, 104 S. Washington, Hillsboro. Paul Leatherman, Akron, Pa., who has had years of experience serving with MCC in various areas abroad, and is presently serving as MCC Director of Voluntary Service, is the featured speaker, presenting "MCC Challenges at Home" including work among the Indians and the inner city. Two aspects of "MCC Service Outside the Homeland" will be described by Ruth Yoder, RN, who has served with MCC in South America, and more recently in Vietnam, and is not on the nursing school faculty at Hesston College.

Learning from a yellow speckled mushroom under a dripping canopy of red pine trees, being told to your face, "I hate you," or observing that a native herbal remedy is often more effective than a doctor's prescription is a sensory, experiential education that turns the plastered classroom pale. Thirty-one Eastern Mennonite College students and 14 students from other colleges exposed themselves to a bombardment of natural and cultural realities on EMC's four summer seminars—Appalachia, New York, Objibwa, and Atlanta.

A five-year grant totaling \$70,000 to set up the Excel Nursing Education Center on the Goshen College campus was announced jointly by D. L. Rutter, chairman of the board of Excel Foundation, Elkhart, and J. Lawrence Burkholder, president of Goshen College. The gift enables Goshen College to renovate the second floor of its Arts building to carry out its newly designed course of studies to prepare professional nurses. The course of studies, an innovative curriculum under development as a result of a special grant from the National Institutes of Health, was launched in June.

A Mennonite Central Committee service team is scheduled to tour ten states, early October to mid-December, to share service experiences and inform other young people of the expanding range of

world needs and service opportunities through various Mennonite and Brethren in Christ organizations. The team includes five volunteers returning from service in four continents and representing several Mennonite groups.

Goshen College has begun the 1973-74 school year with a tentative enrollment of 1,238 full- and part-time students, announced Goshen College president J. Lawrence Burkholder this week. This represents 19 full- and part-time students less than last year or a decrease of approximately 2.5 percent.

Mennonite Disaster Service, Region I, will hold its 11th annual meeting on Oct. 13 at the Christian and Missionary Alliance Church in Gang Mills, N.Y. Besides many important reports, participants will hear Kenneth Zehr on "Social Work in MDS," Paul Hartzell on "Federal Programs and Challenge to MDS," Willie Hurst on "Youth in MDS," and John L. Ruth on "Why Are We Here?" Officers of Region I are Landis Hershey, director; Robert Kratz, assistant director; and Alton Miller, secretary-treasurer.

Services to the poor have been curtailed at Nazareth Hospital in Ethiopia due to a curtailment of funds, according to Peg Groff, a nurse at the hospital. Two barrels of sheets, pillowcases, towels, and washcloths recently arrived, thus making it possible to care better for incoming patients.

For anyone interested in attending the 75th anniversary of Locust Grove Mennonite Church, Oct. 13 and 14, at Belleville, Pa., write or call Ivan J. Click, R. 1, Belleville, Pa.; Phone: (717) 667-3218. A complete program is available.

Mennonite Publishing House needs a maintenance man. Carpentry, plumbing, electrical work, painting, and paperhanging should be among his skills. For further information write to Personnel Director, Mennonite Publishing House, 616 Walnut Ave., Scottdale, Pa. 15683.

A **Women's Retreat** will be held at Camp Hebron, Halifax, Pa., Oct. 10-12. Mrs. Melvin Lauver, Akron, Pa., will speak on the theme, "Yes, Lord." Reservations or information may be obtained from Mrs. M. Rohrer Hershey, 109 Brusen Drive, Lititz, Pa. 17543, or phone (717) 626-5549.

A **reunion of Mennonite Central Committee alumni** from Zaire (formerly Congo) brought together 120 people at Camp Amigo, Sturgis, Mich., Sept. 1-3. Seventy-nine returned workers including Paxmen, TAPers, doctors, and directors and their families found it a good time to learn what's happening with MCC in Zaire today and to renew memories. MCCers returning from Zaire this summer brought the others up to date on Zaire's progress—the 20-story buildings, the new loyalty to Zaire's Presi-

dent Mobutu, the people's disdain for Western dress and customs, and the effect these and other changes may have on MCC's role there.

Special meetings: William R. Miller, North Liberty, Ind., at Exeland, Wis., Oct. 4-10.

New members by baptism: four at Rocky Ridge, Quakertown, Pa.

Change of address: Paul M. Clemmer from Waynesboro, Pa., to Box 237, Marion, Pa. 17235.

readers say

Submissions to Readers Say column should comment on printed articles.

These few lines are simply to express appreciation for your long and dedicated years as editor of the *Gospel Herald*. I surely feel that you have done a good job and feel that you are deserving of our sincere commendation.

I am especially appreciative of the sentiments you expressed in your last editorial on the back page of the Aug. 28 issue of *Gospel Herald*. We surely need men like you with such convictions to continue leadership in our church today. — Paul E. Hooley, West Liberty, Ohio

I was glad to read the article which describes some of the involvement of the members of the church who often get little appreciation for their contribution. Bro. Tilman R. Smith has done a beautiful job in bringing to our attention the involvement of "The Aging and Key 73" in the Aug. 21 issue. God blesses not only the aging but all ages of His people who are deeply involved in many ways of making Christ known. I thank the Lord for the "gifts" He has given to the church. — Paul Dagen, Atmore, Ala.

Author Paul M. Miller of the Aug. 28 article entitled "Basic Youth Conflicts — An Evaluation" managed to produce an article over 2,500 words in length which never carried out its implied purpose — that of providing an evaluation. The reader of Mr. Miller's text would conclude that the objectives of the Basic Youth Conflicts seminars were naive at best and ridiculous at worst.

We learn from Mr. Miller that we are witnessing through Bill Gothard's ministry a resurgence of the Puritan ethic of 40 or 50 years ago. The inference in this being that there is something very wrong with that — if it is true.

In several instances Mr. Miller is either grossly inaccurate or guilty of a poor sense of journalistic fair play. As an example consider the following statement taken from the article: "Bill's transparent sincerity and honesty go a long way to reassure the crowds that anyone so sincere must be right." Would the author be implying in this statement that behind the transparency lies a dishonesty and an insincerity? Or is it being implied that the crowds who are reassured by the transparent honesty and sincerity are just slower than the author to perceive the transparency? Just what is the author's point?

Somehow the author comes through to me as trying to show that he managed to retain his own intellectual integrity in spite of all the scriptural bombardments which were directed at him in transparent sincerity. — John E. Braun, Coopersburg, Pa.

Your editorial, "Owning and Arms," is no clear directive, rather misleading. The statement,

"If we possessed property, we should need arms to defend it," is no more true, than, "If we possess no property we are saints."

History tells of both, men with no possessions and men with great possessions, who had faith in God's will for man, not trusting in arms, but were willing to obey the Holy Spirit, whether it meant possessions or poverty or even death.

Man's right relation with God depends upon being born of the Holy Spirit by believing Jesus the Christ and having the mind and spirit of Jesus by which faith (belief) he finds grace in the sight of God and by which grace we are saved.

A challenge to competence will reveal if a man is founded on the Rock Christ Jesus and is not afraid of challenge. — Reist R. Mummau, Mt. Joy, Pa.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Abel — Imhoff. — Rodney, Abel, Lowpoint, Ill., Methodist Church, and Bonnie Imhoff, Lowpoint, Ill., Metamora cong., by James Detweiler, Aug. 11, 1973.

Bazzle — Plank. — Robert Dean Bazzle, Huntsville, Ohio, Nazarene Church, and Joyce Ann Plank, Bellefontaine, Ohio, South Union cong., by Howard S. Schmitt, Aug. 25, 1973.

Bender — Shantz. — Robert Bender, New Hamburg, Ont., Steinman cong., and Gladys Shantz, Waterloo, Ont., Erb Street cong., by Cyril K. Gingerich, Aug. 11, 1973.

Budde — Miller. — Gary Budde and Linda Miller, both of Hesston, Kan., by Paul F. Weaver, grandfather of the bride, Aug. 18, 1973.

Clemens — Wenger. — Richard Clemens, Goshen, Ind., Plains cong., Lansdale, Pa., and Jane Wenger, Goshen, Ind., Blooming Glen cong., by Harold E. Bauman, Aug. 4, 1973.

Gerig — Byers. — Don Gerig, Eureka, Ill., Roanoke cong., and Linda Byers, Salem, Ore., Western Mennonite cong., by Percy Gerig, Aug. 2, 1973.

Gerig — Heatwole. — John Gerig, Eureka, Ill., Roanoke cong., and Joan Heatwole, Elida, Ohio, Pike cong., by Percy Gerig, Sept. 8, 1973.

Headings — Yoder. — Ralph Emerson Headings, De Graff, Ohio, South Union cong., and Vicki Lyn Yoder, West Liberty, Ohio, Grace Chapel, by Howard S. Schmitt and Robert Gromacki, Sept. 8, 1973.

Hershberger — Mullet. — Dan Hershberger, Hesston, Kan., Whitestone cong., and Marla Mullet, Panama City, Fla., Oak Terrace cong., by John Eberly, Aug. 31, 1973.

Houser — Robinson. — Paul Houser, Dunnville, Ont., Rainham cong., and Sarah Robinson, Canfield, Ont., United Church by R. Krock, June 16, 1973.

Martin — Snider. — Kenneth Martin, Elmira, Ont., Elmira cong., and Mary Yvonne Snider, Breslau, Ont., Breslau cong., by Orrie Gingrich, July 7, 1973.

Mullet — Handrich. — Merle Mullet, Panama City, Fla., and Connie Handrich, Fairview, Mich., Fairview cong., by Virgil S. Hershberger and Harvey Handrich, Sept. 8, 1973.

Nebel — Greaser. — Grant Nebel, Wayland, Iowa, Sugar Creek cong., and Edith Greaser, Eureka, Ill., Roanoke cong., by Percy Gerig and Orrie Roth, Aug. 18, 1973.

Ours — Martin. — Richard Ours, Harrisonburg, Va., Harrisonburg cong., and Cheryl Martin, Wellman, Iowa, Wellman cong., by Ron

Kennel, Sept. 1, 1973.

Rediger — Ernst. — Leon Rediger and Pamela Ernst, both of Colorado Springs, Colo., by Paul Weaver, July 21, 1973.

Showalter — Lehman. — Earl D. Showalter, Hagerstown, Md., Salem Ridge cong., and Susan E. Lehman, Chambersburg, Pa., Chambersburg cong., by Omar R. Martin and Darwin Martin, Sept. 1, 1973.

Springer — Oswald. — Mark Lang Springer, Milford, Neb., Beth-El cong., and Carole Dawn Oswald, Shickley, Neb., Salem cong., by Leland Oswald, Sept. 7, 1973.

Unrau — Chupp. — Arlis Arthur Unrau, Eden cong., Inola, Okla., and Roberta Gail Chupp, Zion cong., Pryor, Okla., by E. A. Albrecht and William Briskey, Sept. 1, 1973.

Unzicker — Birkey. — Dwight Unzicker, Fisher, Ill., Bible Church, and Connie Birkey, Flanagan, Ill., East Bend cong., by Roy Unzicker and — Rupp, Sept. 1, 1973.

Wyse — Stokes. — Dennis Wyse, Midland, Mich., Midland cong., and Joyce Stokes, Connellsville, Pa., Kingview cong., by Edwin Allderfer, Aug. 25, 1973.

Yutzy — Yoder. — Daniel Yutzy, Plain City, Ohio, United Bethel cong., and Mary Ann Yoder, Greenwood, Del., Greenwood cong., by Jesse Yoder, July 14, 1973.

Zehr — Magsamen. — John David Zehr, Fossiland, Ill., East Bend cong., and Marie Bernadette Magsamen, Champaign, Ill., Catholic Church, by Richard Prisco, Sept. 8, 1973.

Ziegler — White. — Stephen Ziegler and Karen White, both from Newport News, Va., Warwick River cong., by Kenneth G. Good, Sept. 8, 1973.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Gingerich, James and Ruth (Bender), Zurich, Ont., second child, first daughter, Kerri Marie, Aug. 7, 1973.

Hershberger, Larry and Marilyn (Wenger), Mt. Pleasant, Iowa, first child, Tara Diane, Aug. 21, 1973.

King, Elwood and Joan (Houser), Dunnville, Ont., second child, first daughter, Lesley Cheryl, Aug. 24, 1973.

Lichti, Tim and Carolyn (Schantz), Walsenburg, Colo., first child, Jason Paul, Sept. 6, 1973.

Martin, David and Marlene (Shantz), Alma, Ont., fourth son, Sept. 6, 1973.

Maustr, Wendell and Lois (Martin), Pigeon, Mich., second child, first daughter, Angela Kay, Sept. 7, 1973.

Miller, Amos and Alta (Miller), Lagrange, Ind., second son, Tyler Wade, Sept. 2, 1973.

Miller, William J. and Donna (Witmer), Wayland, Iowa, fourth child, third son, Matthew David, Aug. 24, 1973.

Nafziger, Charles and Esther (Brubacher), Rocky Ford, Colo., second child, first son, Brendon Charles, Sept. 1, 1973.

Roberts, Monroe C. and Miriam (Nolt), New Holland, Pa., first child, Mark Elliot, Aug. 27, 1973.

Ropp, Myron and Ann (VandenBerg), Kalona, Iowa, second child, first son, Brandon Richard, Aug. 30, 1973.

Sauder, John and Lois (Witmer), Archbold, Ohio, first child, John Stephen, Aug. 19, 1973.

Trissel, Larry and Catarina (Winter), Harrisonburg, Va., first child, Anita Carry, Sept. 2, 1973.

Wenger, David and Esther (Bontrager), second daughter, Rebecca Jane, July 6, 1973.

Williams, Willie and Annette (Cender), Urbana, Ill., first child, Isaac Roosevelt, Sept. 4, 1973.

Yoder, Don and Pauline (Bender), Streetsboro, Ohio, second son, Douglas Mark, Sept. 7, 1973.

Yoder, Gerald and Kathryn (Swartzen-druber), Wellman, Iowa, third son, Jerran Lynn, Aug. 30, 1973.

Zavitz, Brent and Karen (Werner), Cayuga, Ont., first child, Todd Lorne, Sept. 3, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Conrad, Amelia O., daughter of Chris and Lena (Stieman) Orrendorf, was born at Flanagan, Ill., May 24, 1881; died on July 10, 1973; aged 92 y. 1 m. 16 d. On Dec. 20, 1898, she was married to Peter H. Conrad, who preceded her in death on June 15, 1949. Surviving are 4 daughters (Verna — Mrs. Albert Litwiller, Luella — Mrs. Ivan Good, Elma — Mrs. Wayne Tarvin, and Wilda — Mrs. Robert McGinnis), one son (Maynard), and one sister (Alice — Mrs. Ezra Gingerich). She was a member of the Pleasant Hill Mennonite Church, where funeral services were held on July 13, in charge of Stanlee Kaufman and Wayne King; interment in the Pleasant Grove Cemetery, Tremont, Ill.

Eichelberger, Aaron W., son of Chris and Elizabeth (Birkey) Eichelberger, was born at Hopedale, Ill., July 24, 1885; died at Harral's Nursing Home, Buhl, Idaho, July 27, 1973; aged 88 y. 3 d. On Dec. 27, 1909, he was married to Mattie Roth, who preceded him in death on May 17, 1965. Surviving are one daughter (Laura — Mrs. Lloyd Kennel), 2 sons (Warren and Kenneth), 18 grandchildren, 26 great-grandchildren, 2 sisters (Lydia Lauber and Emma Troyer), and 2 brothers (Menno and Alvin). Preceding him in death were one son (Glen), 2 granddaughters, 2 brothers (Edwin and Joel), and one sister (Mary). He was a member of the Filer Mennonite Church, where funeral services were held on July 30, in charge of Royden Schweitzer; interment in the Filer Cemetery.

Gingerich, Peter O., son of John E. and Rachael (Oesch) Gingerich, was born at Zurich, Ont., Dec. 9, 1889; died at St. Mary's Hospital, Kitchener, Ont., Aug. 30, 1973; aged 83 y. 8 m. 21 d. On Jan. 31, 1918, he was married to Barbara Gasho, who preceded him in death in 1960. He is survived by four sons (Kenneth, Raymond, Willard, and Richard), 4 daughters (Ruby — Mrs. Walter Hammer, Leona — Mrs. Walter Steinman, Miriam — Mrs. Carl Oesch, and Mrs. Elaine Brennan), 22 grandchildren, 3 great-grandchildren, and one brother (Enos). Funeral services were held at the Steinman Mennonite Church on Sept. 2, in charge of Elmer Swartzentruber and Vernon Zehr.

Horst, Abram S., son of Abram and Fannie (Strite) Horst, was born at Clearspring, Md., Feb. 1, 1884; died at the Colton Manor Nursing Home on Aug. 22, 1973; aged 89 y. 6 m. 21 d. On Oct. 22, 1907, he was married to Gertrude S. Gehr, who preceded him in death on May 8, 1968. Surviving are 6 daughters (Virginia — Mrs. Lloyd Martin, Leona, Kathryn — Mrs. Harry Christ, Esther — Mrs. John Peachey, Hilda — Mrs. Walter Ebersole, and Beulah), 3 sons (Preston G., Clarence A., and Karl E.), 4 sisters (Nancy — Mrs. Jonas Horst, Mrs. Katie Gayman, Ruth — Mrs. Leroy Pellman, and Lizzie — Mrs. Adin Horst), and one brother (Otha Horst). One daughter (Genevieve — Mrs. John Kurtz) preceded him in death. Funeral services were held at the Mt. Olive Mennonite Church, in charge of Orville Martin and Ira Martin; interment in the Clearspring Church Cemetery.

Kauffman, Harvey, son of Daniel and

Amanda (Spiker) Kauffman, was born at Palaski, Pa., July 5, 1905; died at the Tolfree Memorial Hospital, West Branch, Mich., Sept. 6, 1973; aged 68 y. 2 m. 1 d. On Jan. 1, 1932 he was married to M. Alta Steiner, who survives. Also surviving are 4 sons (Boyd, Floyd, Oland, and Orland), 7 grandchildren, his mother, one brother (Emmet), and 3 sisters (Mrs. Hazel Yoder, Mrs. Mamie Hartzler, and Mrs. Salome Miller). He was a member of the Fairview Mennonite Church, where funeral services were held on Sept. 9, in charge of Virgil Hershberger and Otis Bontrager; interment in the Fairview Cemetery.

Klopfenstein, Roger D., son of Alton and Elsie (Grieser) Klopfeinstein, was born at Archbold, Ohio, Sept. 6, 1943; died suddenly at Madison, Wisconsin, on Aug. 23, 1973; aged 29 y. 11 m 17 d. On May 30, 1964, he was married to _____, who survives. Also surviving are 2 sons (Chad and Derek). He was a member of the North Clinton Mennonite Church. Funeral services were held at the Central Mennonite Church, Archbold, Ohio, Aug. 26, in charge of Dale Wyse, Olen Nofziger, Charles Gautsche, and Ellis Croyle; interment in the Pettisville Cemetery.

Lehman, Rita Marie, daughter of Marvin L. and Dolores (Wideman) Lehman, was born at Edmonton, Alta., Jan. 23, 1962; died as a result of a tractor accident near Ryley, Alta., Sept. 4, 1973; aged 11 y. 7 m. 12 d. Surviving are her parents, 2 brothers (Kevin and Wesley), one sister (Rose), paternal grandparents (Joe and Mary Lehman), maternal grandparents (John and Edna Wideman), and her great-grandparents (David and Esther Yoder). She was a member of the Salem Mennonite Church, where funeral services were held on Sept. 6, in charge of Harold R. Boettger; interment in the church cemetery.

Miller, Otto J., son of Samuel and Kathryn (Raber) Miller, was born on Apr. 19, 1901; died from a coronary occlusion on May 20, 1973; aged 72 y. 1 m. 1 d. On Jan. 1, 1925, he was married to Anna M. Blank, who survives. Also surviving are one sister (Mrs. Henry J. Glick) and 2 brothers (Christian R. and Samuel E.). He was a member of the Newlinville Mennonite Church. Funeral services were held at the Millwood Mennonite Church, Gap, Pa., May 23, in charge of Amos King, Harold Engel, and Noah Hershey; interment in the adjoining cemetery.

Mohler, Martha Jane, daughter of Arthur and Esther (Ebersole) Ruhl, was born at Mt. Joy, Pa., Oct. 28, 1939; died of cancer at her home at Manheim, Pa., Aug. 20, 1973; aged 33 y. 9 m. 23 d. On Sept. 5, 1959, she was married to James M. Mohler, who survives. Also surviving are one son (J. Fredrick), one daughter (Nancy L.), one sister (H. Joann), and one brother (Gerald A.). She was a member of the Lititz Mennonite Church, where funeral services were held on Aug. 24, in charge of Melvin Lauver, Henry Frank, and Elam Stauffer; interment in Kraybill's Cemetery.

Nofziger, Pearl, daughter of Isaac and Elizabeth (Hostettler) Eash, was born at Middlebury, Ind., Apr. 30, 1889; died of heart failure at Ft. Wayne, Ind., Aug. 9, 1973; aged 84 y. 3 m. 10 d. In Dec. 1908, she was married to Aaron Nofziger, who preceded her in death. Surviving are 4 sons (Walter, Elmer, Ray, and Leroy), 2 daughters (Elsie — Mrs. Alvin Bechler and Arlene — Mrs. Jim Swartzentruber). Five children (Ralph Willard, Dorothy, Ruby, and Fern) preceded her in death. She was a member of the First Mennonite Church, Ft. Wayne, Ind., where funeral services were held on Aug. 11, in charge of John R. Smucker; interment in the Leo Cemetery.

Shetler, Lavanda Mae, daughter of Samuel and Mary (Yoder) Fisher, was born at Parnell, Iowa, May 25, 1908; died of cancer at her home in Wellman, Iowa, Sept. 5, 1973; aged 65 y. 3 m. 11 d. In August 1927, she was married to D. Glen Eash, who preceded her in

death in 1941. In August 1964 she was married to John F. Shetler, who survives. Also surviving are 2 daughters (Phyllis — Mrs. Leo Gingerich and Mary Kate — Mrs. Harry Klopfeinstein, one son (Gene Eash), 2 stepsons (Marlin and Francis Shetler), 12 grandchildren, 5 stepgrandchildren, 5 brothers (Orlo, Glen, Vernon, Leonard, and Waldo), and 3 sisters (Maggie Hochstetler, Fern — Mrs. Cleo Troyer, and Luetta — Mrs. Hampton Johnson). She was preceded in death by 3 infant children, one brother (Harold Fisher), and 2 sisters (Erma Kauffman and Leona Miller). She was a member of the East Union Mennonite Church, where funeral services were held on Sept. 7, in charge of J. John J. Miller; interment in the West Union Cemetery.

Shriner, Mildred M., daughter of Mahlon and Della (Loucks) Weaver, was born in Olive Twp., Ind., Aug. 15, 1924; died of cancer at Wakarusa, Ind., Aug. 26, 1973; aged 49 y. 11 d. On October 19, 1940, she was married to Lester W. Shriner, who survives. Also surviving are 4 sons (Larry, Stanley, Randy, and Brian), 3 daughters (Sue, Sharon — Mrs. Kenneth Stoll, and Gloria — Mrs. Lloyd Bontrager), her parents, and 6 grandchildren. She was a member of the Holdeman Mennonite Church, where funeral services were held on Aug. 29, in charge of Willard D. Conrad and Simon Gingerich; interment in the Olive Cemetery.

Swartzentruber, Solomon, son of Christian and Elizabeth (Wagler) Swartzentruber, was born in Wilmot Twp., Ont., Sept. 13, 1907; died at St. Mary's Hospital, Kitchener, Ont., Aug. 24, 1973; aged 65 y. 11 m. 11 d. On Sept. 18, 1929, he was married to Lavina Wagler, who survives. Also surviving are 3 sons (Nelson, Elroy, and Harold), one daughter (Grace — Mrs. Raymond Swartzentruber), and 17 grandchildren. Funeral services were held at the Steinman Mennonite Church, in charge of Vernon Zehr and Gerald Schwartzentruber.

Troyer, Richard Lee, son of Mose A. and Mary (Troyer) Troyer, was born at Dover, Ohio, Oct. 17, 1949; died of electrocution when electric wires hit the bed of the truck he was repairing at Sugarcreek, Ohio, July 13, 1973; aged 23 y. 8 m. 26 d. On May 27, 1972, he was married to Sharon Schlabach, who survives. Also surviving are his parents, 3 sisters (Carol, Murna, and Miriam), and one brother (Robert). He was a member of the Farmerstown Mennonite Church. Funeral services were held at the Walnut Creek Mennonite Church on July 16, in charge of Homer Kandel; interment in the Farmerstown Mennonite Cemetery.

Yoder, Katie B., daughter of I. P. and Martha Belle (Kauffman) Yoder, was born in Logan Co., Ohio, July 20, 1880; died at Baltimore, Ohio, Aug. 29, 1973; aged 93 y. 1 m. 9 d. Surviving are 2 sisters (Ellen Yoder and Mrs. Clara King) and one brother (Aquila). Six brothers and 3 sisters preceded her in death. She was a member of the South Union Mennonite Church, where funeral services were held on Sept. 1, in charge of Howard S. Schmitt; interment in the South Union Cemetery.

Cover photo and pp. 747, 748, 750, and 757 by Rohn Eng; pp. 752 and 754 by Blair Seitz.

calendar

Mennonite Secondary Teachers' Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Oct. 4-7.
Rocky Mountain Fall Conference, Colorado Springs, Colo., Oct. 5-7.
Franconia Conference Assembly, Franconia Meeting-house, Franconia, Pa., Oct. 6.

Which Is Biggest?

Eternity reported that the *U.N. Demographic Yearbook*, analyzing the population of the world, notes that changes have taken place in the ranking of the ten largest cities. Chicago doesn't even make the list, and New York now ranks third.

Shanghai, the giant Chinese metropolis, has taken over first place, and another Chinese city, Peking, ranks fourth. Tokyo is in second place, with two other Asian cities — Bombay and Seoul, Korea — ranking seventh and eighth. Five of the top ten are in Asia.

Filling out the list are London and Moscow, ranking fifth and sixth; Cairo, Egypt, in tenth place with just under five million; and Sao Paulo, Brazil, in ninth place with just over five million.

Cost of Giving

Evangelical Visitor reports that when you give one hundred dollars to help other people, it costs three hundred dollars to deliver that one hundred dollars' worth of aid through federal channels . . . twenty-seven dollars to deliver the same amount through voluntary charities . . . and eight dollars to deliver it through the church. . . . (From statistics compiled for the Better Business Bureau by the National Association of Life Underwriters in Washington, D.C.)

Upgraded Personal Moral Standards

United Methodist Bishop Joel D. McDavid of Florida called for church members to upgrade their personal moral standards as the nation faces "mass corruption."

"National scandals cannot be cleared unless personal standards are high," he said in a pastoral message printed in the Aug. 31 issue of the *Florida United Methodist*, a weekly newspaper.

The bishop made several references to Watergate although he did not mention it by name.

"Incontrovertible evidence of scheming, payoffs, and loss of respect for law," he said, "register a dishonor in our national capital that bring embarrassment to us all. . . ."

"Evil cannot continue for long in Washington or Chappaquiddick without the approval of hosts of people nationwide."

Bishop McDavid criticized those who argue that "the end justifies the means" and those who accept the argument. He scored "false patriotism" that causes Americans "to hear no evil, see no evil, and speak

not in opposition to evil."

The bishop said many of the principal characters in the national "drama of corruption are church people who avow their faith and affirm their creeds. They pose a problem for us in the church and offer a challenge to do some prayerful reexamination of ourselves, our church life, and the influences that affect behavior."

Cost of Alcohol Double Religion and Welfare

Americans spent 2 1/2 times as much on alcoholic beverages last year as they did on religious and welfare projects, according to the vice-president of the National Woman's Christian Temperance Union.

Addressing a "home protection" conference group in connection with the 99th annual WCTU convention at St. Paul, Minn., Mrs. T. Roy Jarrett reported that in 1972 "expenditures for alcoholic beverages, which are consumed by about 78 million adults over 18 years of age, amounted to \$25.7 billion . . . or more than \$329 per capita."

In contrast, she said, "Expenditures for religious and welfare activities in 1972 amounted to only \$10.1 billion, indicating the American public's insensitivity to their own spiritual needs and to the economic needs of our less fortunate brothers."

Mrs. Jarrett also declared that statistics show that there are "conservatively, 9 million known alcoholics, with an additional 10 million problem drinkers. This means that every family could have the unhappy problem of coping with an alcoholic and two problem drinkers."

Mrs. Herman Stanley, promotion secretary of the WCTU, suggested that governmental and political astuteness "would be better served if the use of alcoholic beverages were forbidden to those holding political or governmental offices."

Clergy Wives No More in Fishbowl

A "fishbowl" existence for ministers' wives seems to be a thing of the past, at least for women married to clergymen in the Minneapolis area.

An informal survey conducted by the *Minneapolis Star* came up with a conclusion similar to that found earlier this year by the *Albuquerque* (N.M.) *Journal*: Women married to ministers are not now pressured to fit a preconceived mold or to set an example for congregations.

Only one of the women interviewed could remember when she or her family was

criticized for "unsuitable" behavior, which involved a teenage daughter attending a dance.

"When I was a girl, I remember thinking that our pastor's wife was rather . . . well . . . formidable," recalled Mrs. Hoover Grimsby, wife of the senior minister at Central Lutheran Church.

"Maybe it was true then, but they (members) certainly don't put us in a box anymore."

Most women interviewed agreed that 10 or 20 years ago, a clergyman's wife was expected to be attractive but no raving beauty, well-dressed but not too well-dressed, poised but not sophisticated, educated but keen on common sense, and sympathetic without being emotional.

Today the wives place more emphasis on being themselves. "I try not to even think of myself specifically as a minister's wife," said Mrs. Carl J. Johansson, wife of the pastor at Trinity Lutheran Church, Minnehaha Falls.

Jesus '73 Festival

As many as 20,000 people bore witness to their faith in Jesus Christ during a three-day "Jesus '73" rally near Morgantown, Pa.

The rally was held on the 160-acre potato farm of Mennonite Paul Mast outside the rural Pennsylvania Dutch community. It had been in the planning stage for two years — and finally, as one rally official said, "There can be no more planning for 'Jesus '73' — it's here."

The format of the rally was simple and direct. In the morning and afternoon sessions, the group attended Bible readings and prayer sessions.

During the later afternoon, there would be a concert by one of the many gospel singing groups. At night, one of the stars of the "Jesus Movement" would appear on the large stage to sing or deliver a sermon.

Speakers such as Nicky Cruz from New York — a former gang member who had turned to preaching and working with gangs in New York — would testify to their newly found faith and how important Jesus was in their lives.

Katie Hanley, of *Godspell* fame, sang one night. Tom Skinner, a Washington, D.C., minister and nationally known chaplain for the Washington Redskins, also preached.

On Saturday, Aug. 11, the last scheduled day of the festival, the crowd was estimated at 11,000. A number of people stayed over into Sunday, however, and several baptisms took place in a creek.

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The Witnesses

"Since we are surrounded by so great a cloud of witnesses . . . let us run with perseverance the race that is set before us" (Heb. 12:1).

It came as a kind of revelation to this new editor that I am only the fourth editor of the *Gospel Herald* since its beginning in 1908. In addition it was sobering to realize that two of the first three are living at Scottdale and the first was buried only three miles away.

Daniel Kauffman was editor of *Gospel Herald* for nearly 36 years from April 1908 through December 1943. In the first issue of 1944 he was listed as Editor Emeritus, but he died before seeing that title in print. Paul Erb served for 18 1/2 years, through June 1962. John Drescher's service was a little more than 11 years.

Each succeeding editor served a shorter term than the former for different reasons. Kauffman was editor until the age of 78, Erb served until retirement age, and Drescher, the youngest of us all, resigned because of a conviction that service in such a public office should not be prolonged. A pastor before he was an editor he returned to the pastorate and was called by the Scottdale Mennonite Church.

In reviewing their first issues, I find that the second and third editors each commended the work of the one preceding him and emphasized that he was not able to match that record. I need to do the same. John Drescher has edited the *Gospel Herald* with an easy graciousness which I cannot duplicate. In fact, I affirm all the previous editors and recognize them as witnesses in the sense of Hebrews 12, keeping an eye on the present staff.

The *Gospel Herald* is an ongoing tradition and each new editor has a responsibility to carry on in the spirit of what went before. Though times, issues, and ways of stating them may change, the concern to know and follow Christ continues.

And it is surprising how many of the issues remain the same. Eleven years ago John Drescher wrote, "This is a

day of shocking contrasts. On the one hand we have more wealth than the world has ever known. On the other hand there is poverty on a scale never heard of before. It is a day of plenty and a day of hunger. Men have never talked freedom more than today, yet never have more people been in bondage. We speak of security and seek it by security pacts, material accumulation, insurances of all kinds. By this we declare our insecurity. Peace is preached from every platform, yet division best describes the world. . . . Never before was the gospel preached by so many means as today, yet the pagan population is growing rapidly."

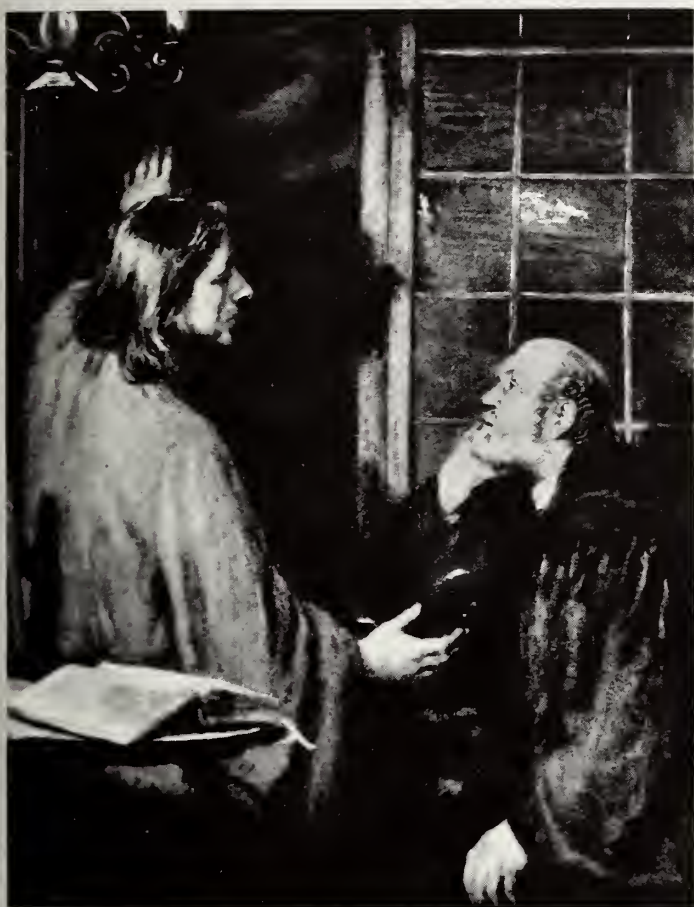
It was a prophetic statement then and there is little in it to change today. Further, the statement serves as a clue to John's concerns as an editor. He recognized the cruel paradoxes of life as it comes to many and our responsibility to give our attention as people of God to these needs.

Throughout his term of service, John carried on these emphases: concern for the poor and the problem of the abuse of wealth, an emphasis on peace and warning against false security, freedom as found in Jesus Christ, and a concern that the good news shall be proclaimed. It was as if he had taken for his theme the words of Jesus in Luke 4: 18, 19: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor . . . to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

I hope to continue to emphasize these topics in the *Gospel Herald*. Not alone, for News Editor David E. Hostetler and secretary Elva Yoder will continue to provide valued service. And not the staff alone, for editors can only edit what writers have written. And you by reading, prayer, and honest response will help to guide us so that we together may grow in understanding and usefulness before God. — Daniel Hertzler

Gospel Herald

October 9, 1973



What I Have Learned About Evangelism

by Nelson E. Kauffman

When I was a teenager, working in a drought-stricken wheat harvest field in North Dakota, I experienced a clear call from God to serve Him in evangelism. I can tell the spot today where a very definite awareness came upon me that God wanted me to become a minister-missionary and to share His message with people. I responded by carrying a New Testament to read and study along with my work, and by praying to God aloud in the barn when the rest of the family left it for the night. I determined to learn all I could about the church, its mission program and its leadership.

After three years of prayer for rain for the crops, it came and I was able to begin as a high school sophomore at Hesston. There I joined the Volunteer Band and took a course in personal work. As a part of student service I went with a gospel team to the county home and one Sunday presented the gospel to a sick man there. He responded, to my great joy, was baptized and received as a member of

the Hesston congregation, where he attended till his death. Here I learned the first lessons in evangelism — that I could do it.

I was married after the second year of college and graduated in 1931. I taught school three years and then was called to Hannibal, Missouri, and ordained as a minister, where for 22 years I learned more about evangelism through visiting in homes, hospitals, and prisons. I also learned to do evangelism from the pulpit through conducting revival and evangelistic meetings in many congregations in the U.S. and Canada. In those years I was asked to help begin an Evangelism Institute in Philadelphia under the leadership of the Lancaster Mennonite Conference. In these years I learned more about how to approach persons with the gospel. I also learned that in counseling persons who responded to the invitation in revival meetings, it is best not to suggest the answers in the kind of questions one asks.

I presented the gospel to persons in a wide variety of situations, and there were responses. I learned that I could lead persons to Christ on planes, by doing it. I did not have a well-defined plan which I always followed. I just presented the truth of the gospel as the occasion required. I continued to read books on evangelism and endeavored to help others become effective in personal evangelism. We had city-wide tent evangelistic meetings at Hannibal for eight years, developed a radio program, and during these years many persons came to Hannibal to assist in evangelism programs. I learned that I could not use the same methods that some others used in leading persons to Christ.

Teaching Others Evangelism. In 1956 I moved to Elkhart, Indiana, where I was asked to become Secretary for Home Missions and Evangelism of the Mennonite Board of Missions. It was there that I developed the concept of the evangelism workshop, in which I took persons to large cities and sent them into eating places to sit beside strangers and learn how to begin a conversation about the Lord, to learn to listen, to ask questions, and to give a personal testimony. They repeated this kind of experience seven times during the workshop, and then talked about it seven times.

I learned that this method had some values and also a serious weakness — some felt it was abnormal because they were out of their normal settings. So after 16 or 17 such workshops from coast to coast, I began to take the program to a congregation or group of congregations and spend two weeks meeting workshopers every other day and expecting that in the intervening day they would make contacts in their regular routines. I learned that unless there is leadership in the congregation to continue this program it will soon die. For some reason church members interested in evangelism seem to need strong leadership and encouragement. I learned that a pastor also needs help in planning and carrying through a program of evangelism in his congregation.

The program of Campus Crusade interested me, so I spent a week at Arrowhead Springs, California, and sat under Bill Bright. I followed the instruction of the staff and went with a fellow attendant out two afternoons on the streets and shared the "Four Spiritual Laws" through the screen doors. No one "prayed to receive Christ" as a result of our efforts, though others reported those results. It was also my privilege to attend a school of evangelism for ministers put on by the Billy Graham organization in connection with a campaign in Kansas City, where they gave us "Four Steps to Faith," much like the "Four Spiritual Laws." There I used my approach in the eating places and led some persons to Christ, while other ministers complained that they were in the ministers' meeting but could not share as counselors in the evening campaign meeting.

It was my objective during those years to teach persons

to do evangelism as a part of the routine of life, rather than to make it a special-time, dress-up, here-I-come type of thing. I was also rather allergic to any particular planned visitation effort. Yet I was aware that my efforts, while doing some good no doubt, were not producing results in helping people in my workshops to actually present the gospel so that people could and would respond.

After I retired from the Mission Board in 1969, I was encouraged to go to Ft. Lauderdale, Florida, to an evangelism clinic at the Coral Ridge Presbyterian Church. There Pastor Kennedy explained how he learned that Christians must be shown how to present the gospel to others. He sent out eighty teams, composed of two learners with one of his trainers, for three nights to show us how it is done. This method appealed to me.

More Learning to Do by Doing. At this time I was interim pastor at the Mennonite House of Friendship in Bronx, New York, and I began immediately to use the plan. On the first visit I took two women of the church along. A husband taxi driver, his wife, their drug-addicted daughter, and a visiting niece all responded in tears. In almost every case of presenting the gospel in the way I learned to do in Florida, persons responded and began coming to church. I thanked God and took courage, for I learned that I was not too old to learn new and better methods of evangelism.

Next I moved to Albany, Oregon, to serve as interim pastor. There I developed a team and as we presented the gospel, again the responses were most encouraging, and persons were received into the church. Since then I have been encouraging pastors to develop an evangelism plan. They begin with several persons by going visiting with them and showing them how to present the gospel, with the idea that those persons shall then become trainers of others in the congregation so that evangelism will continue.

I have learned that while our people have been taught that every member of the church is responsible before God to share his faith and they seem to believe it, they are not doing it because they say: (1) we do not know how (yet they have been going to church and Sunday school all their lives), (2) we are afraid (but 90 percent will say they have the Holy Spirit, who gives power which includes boldness), (3) we do not know enough Scripture (not withstanding all the teaching efforts of the church), and (4) we are not good

Gospel Herald

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Daniel Hertzler, Editor

David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

Nelson E. Kauffman is currently serving the Ohio and Eastern Mennonite Conference as a leader of evangelism workshops.


enough (yet evangelism is one hungry person, not a well-fed one, telling another hungry person where to find bread). I have also learned that there can still be a place for the "during-the-week-witnessing" kind of effort for those who feel they cannot do a more aggressive type of sharing.

I have learned that we only make persons feel guilty when we ask them to share their faith without giving them some structure and guidance for doing it. People fear that others do not want to talk about spiritual things (which, of course, is untrue in most cases) and they must be given help to overcome this by the appropriation of the boldness-power that the Holy Spirit has for us. If we are secure in our faith, we need not be disturbed by the person who tells us we are wrong and he is right. I have learned that we can listen, try to understand, and reserve judgment on the other person's idea, and almost invariably he will finally ask us what we think and then the way is open for us to

share. We can learn to absorb the hostility of another, and recognize his viewpoint as a possible one, without arguing or agreeing.

As the days go by, I expect to learn more about how to help church members share their faith, by serving five different areas of the Ohio Mennonite Conference for six weeks each, going out with a few persons from different congregations. I have learned that we can no more learn to share our faith without doing it than we can learn to swim without swimming.

Yet for some reason many Christians are ready to attend conferences or lectures on evangelism when they do not really plan to do it until they learn how. I hope and pray that we can help our people to see that the only way any of us will learn how to do evangelism is to do it.

These are a few of the things I have learned about evangelism during the years and I plan to keep on learning. 

The Rich Man and Lazarus Revisited

There was a rich nation
whose people were clothed in fashionable wardrobes with
dresses and suits for every season
and who feasted sumptuously every day.
And at their gates
in city streets and mountain hollows were poor people
who desired crumbs from the rich nation's economy.
Moreover, rats in city slums ate from the meager supplies
of the poor,
sometimes chewing their children in bed at night.
And across the waters were millions of people dying from
hunger and malnutrition.

And in the summer of seventy-three
inflation increased in the rich nation;
food prices soared and there was talk of a scarcity of certain items.

And a certain rich man
who had lived his days on earth in luxury
and was suffering the hellfires of regrets for ignoring his
poor brother Lazarus
looked upon the earth and saw his rich brothers and sisters
in America
filling their freezers and hoarding food in their houses.
And he lifted his eyes and saw Father Abraham, and Lazarus
in his bosom.
And he called out:
Father Abraham, have mercy on my rich brothers and
sisters in America!
Send Lazarus to warn them lest they also come to this
place of torment!
Send Lazarus to warn them of the hell which comes from
hoarding!

Send Lazarus to warn them to open their eyes to the hungry people around them!

And Father Abraham said:
They have Moses and the prophets — let them heed their message.
They have Jesus and the witness of the apostles — let them hear the Word of the Lord and do it.

And the rich man said:
No, Father Abraham, they don't understand.
They have the words of Moses, but they have not taken them to heart.
They have read the sayings of the prophets, but they have not felt
that the message is for them.
They have listened to the teachings of Jesus, but they have found many ways
of not living them.
They have admired the courageous witness of the apostles but they dismissed economic sharing
as an experiment which failed.
So now, Father Abraham,
some more drastic measures are needed;
if someone goes to them from the dead, they will change their ways.

And Father Abraham said to him:
If they do not hear Moses and the prophets,
if they dismiss as irrelevant the witness of Jesus and the apostles,
neither will they be convinced
if someone should rise from the dead.

— Peter J. Ediger

Affluence

by Amos W. Weaver

A man once asked Jesus to speak to his brother about dividing the inheritance with him. Jesus declined, saying, "Who made me a judge or divider over you?" Then to the people He said, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." The people He was addressing were not particularly affluent, but likely they were willing to be. In contrast Jesus could say, "The Son of man hath not where to lay his head." But how rich, full, and meaningful was His short life here among men!

Are we truly followers of Him who for our sakes became poor? We do have many places to lay our heads. If one of our inner-spring mattresses, or one of our foam pillows does not seem just right, we can try some of the others we have, or buy some new ones! And when we go touring over the countryside in our air-conditioned cars we have the cash, or credit, to rent a luxurious motel room with its soft beds, downy pillows, and all the other comforts of home, plus. We need not walk the dusty roads of Palestine, with the occasional luxury of a donkey ride, and no place to sleep! O yes, "For your sakes he became poor, that [we] . . . through his poverty might be rich." But was it for this kind of riches? And shall the rest of the world go hungry for the bread of life for soul and body so that we may have ease? How think ye?

Who was covetous in Luke 12, the man who wanted his brother to divide the inheritance with him? The brother who was keeping the inheritance for himself? Or both of them? Most of us want what we feel rightly belongs to us. Some of us want more than that. Few of us are content with less than that. Some people seem to think the saying "God helps them who help themselves" is a Bible truth. There is of course an element of truth in that saying. The idler

and the sponger can expect to be clothed in rags.

We Are a Part. But what shall we do about our affluence? We are, willingly or not, a part of the world's most affluent nation.

We really need to take heed and beware of covetousness. We should recognize that many Mennonites, Amish, and Old Order Mennonites who became wealthy did heed Jesus' admonition in Matthew 6, and the promise He added to it, when He said, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." They worked hard, earned what they could by honest sweat, were frugal, made wise investments, practiced good stewardship, gave to the poor, gave good measure in honest dealing, served the Lord wholeheartedly, kept the Lord's day, were faithful in church attendance.

They also conscientiously raised their large families of children in the nurture and admonition of the Lord, performing many other good charitable deeds in true Christian love. So, the Lord blessed them for their diligence and labors of love, and, as He promised them, He **added** all these things to them much like He did to Solomon when in true humility he asked for wisdom the Lord not only gave him much wisdom but also **added** riches and honor in profuse abundance! But his sad failure and tragic blunders, with idolatry, serve as a warning to all of us.

Some who began with very little "accidentally" struck it rich. By some rare genius they invented a baler, a spreader, an elevator, or a similar gadget that suddenly became a best seller! Others proved to be particularly adept in their business enterprises so that these grew and expanded rapidly under the Lord's apparent blessing.

Then there were others who may have "bought a piece of land," mostly on credit, and worked long and hard to pay it off and develop it. And now, after many years they suddenly discover that a small minimal investment has become worth a million dollars. They have become wealthy not by particular intent or purpose, but rather by obedience to Christ's admonition in Matthew 6:33!

Amos W. Weaver is a former silk weaver, a job which he quit in 1942 to give more time to his calling as a minister in Lancaster Conference. From 1945 to 1972 he was on the staff of Lancaster Mennonite School and served for ten years as principal.

Why does the Lord give to us what He does not want us to seek after nor set our hearts upon? Well, for one thing He loves to give good gifts to His obedient children. "No good thing will he withhold from them that walk uprightly" (Ps. 84:11b). (See also James 1:17.) Poverty is not necessarily a badge of holiness, nor of its lack. Neither is it God's special design for His people to be poor. But it is God's primary concern that we esteem, reverence, respect, love, and desire Him more and above mere things, or above any other person, including ourselves.


It also appears evident He is willing to entrust wealth and affluence to those who really do "seek . . . first the kingdom of God, and his righteousness" in the assurance, or hope, they will continue to do just that with their affluence and wealth He has added, rather than wallow luxuriously in it, to "take their ease, eat, drink, and be merry."

But there is a personal devil. He is a master of deceit and seduction. In this affluence he has a powerful instrument of temptation. He surely knows our weaknesses and the vulnerability of the flesh. So Jesus' warning to "take heed, and beware of covetousness" is most timely and needful for all of us in our affluence — or even near-affluence. To use our material goods to further His kingdom and righteousness as faithful stewards is no simple matter. And is also a weighty responsibility. One could well wish with the writer of Proverbs: "Give me neither poverty nor riches" (30:8, 9). He saw the subtle temptations inherent in either case.

What to Do with a Fortune? If one inherits a fortune, or accumulates one, should he keep it, add to it, and pass it on to the next generation intact, and keep it in the family? That may be considered good stewardship financially, but is it Christian stewardship? Or is it a better kind of stewardship to use such fortunes to the glory of God and the benefit of many of His creatures? To exchange earthly treasures for heavenly? "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me" (Mt. 19:21). "Sell that ye have, and give alms; provide for yourselves bags that wax not old, treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth" (Lk. 12:33).

Is it not still true that "he is no fool who gives what he cannot keep for that which he cannot lose"? The rich fool certainly lost what he tried so hard to keep for himself. Our affluence must be kept within the bounds of the teachings of Christ. Paul suggests, "For I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children" (2 Cor. 12:14). But I'm

sure he meant this within the bounds of Christian propriety. And this of course must be determined between you and the Lord.

"But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness. . . . Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." — 1 Timothy 6:6-11, 17-19. 

Tongue-Tied

I met him on the street today,
But couldn't think, Lord, what to say.
We talked of this and that — the weather,
Our families, "Can't we get together?"
And, both surprised by our chance meeting,
Took stock, put questions, and sent greeting.
He seemed quite prosperous, yet his eyes
Were somehow sad. We smiled good-byes
And went our separate ways. All day,
I've pondered why he came my way.
How could I be so blind indeed,
So unresponsive to his need?
Forgive me. Lord, help me to hear
Your voice, and see Your purpose clear
In every circumstance. I pray,
Make me Your messenger each day.

— J. Antoniuk

The Possibility of an Independent Judgment

by J. Lawrence Burkholder

Professionally my life thus far reflects a rather checkered pattern. I have been a Mennonite minister, a relief administrator in China, a college professor, a university professor, and a college president. I narrowly escaped becoming a professional pilot and baseball player. I missed the former because of the Depression and the latter because of a sore arm.

I have lived for extensive periods outside the Mennonite community. This has encouraged a somewhat objective view of the Mennonites and their institutions. It has been something of a love-hate relationship since I have both benefited and suffered by having been born in a Mennonite family, educated at a Mennonite college, and having served as a Mennonite minister and educator. Despite everything, I have considerable affection for the Mennonites because of some wonderful people among them. In particular I respect Goshen College.

I have identified with the Mennonites at this stage of my life because of the possibility that the Mennonites may provide a communal base for an independent judgment about American culture. The nonconformist tradition of the Mennonites is a tradition with the dignity of historical precedent from which to view the world critically and I hope, constructively.

At a time when the major denominations are weakened by disunity and popular evangelical Protestantism has sold out to the status quo, identification with a small self-conscious minority such as the Mennonites with a tradition of peace, simple life, service, brotherhood, and discipleship would seem to offer the communal support which one needs in making an independent judgment. By "independent judgment" I mean the ability to sift American culture, sort out alternatives, and pursue them wisely and courageously.

Whether one can express one's individuality best as the president of a small sectarian college or as a member of the faculty of a major university is a question that I have pondered at length. During my years at Harvard I was impressed by the brilliance, power, mobility, influence, and wit of my colleagues. Identification with Harvard enhanced one's possibilities as a change agent. However, I was impressed by the extent to which the university was a reflection of the surrounding culture and by its inability to achieve a position of moral transcendence from which to see the "principalities and powers" for what they are.

It was insiders such as the "Best and Brightest" who failed in the first instance to see the Vietnam War for what it is. Napalm was invented just a few hundred yards from my office by men who to this day have refused to assume their share of the moral responsibility for their acts. Furthermore, I discovered that famous men had their share of personal and family problems. They could be selfish, petty, competitive, proud, arrogant, and materialistic.

The question which I ponder is whether the Mennonite Church has enough of a sense of identity, ego strength, and faith in its tradition and doctrines to hew out an independent pattern of life at this stage of its existence. There are many disconcerting signs that Mennonites prefer to be absorbed uncritically into the cultural stream of America. Simplistic religion, nationalism, economic individualism, and materialism are struggling against faith, international consciousness, brotherhood economics, and the simple life within the Mennonite soul.

Whether the Mennonites are still capable of independent judgment about our culture is the question. Despite some very ominous signs there is a chance that the Mennonite Church may be "saved" even if "by fire." A lot depends upon whether our Mennonite colleges can help to supply the vision and the courage. The next five years would seem to be critical.

J. Lawrence Burkholder is president of Goshen College. This article is reprinted by permission from the Goshen College *Record*.

Holiday Seasons and Special Occasions

Cash Project Suggestions 1973-74

Mennonite Central Committee offers this list of gift suggestions for use by congregations or families especially during the holiday seasons. Sunday schools, vacation Bible schools or youth groups may find the list useful in expressing Christian compassion for the poor. (Matt. 25:34-40) These suggestions are parts of ongoing vital programs.

- 1 India Drought Assistance \$75 is needed for one day's activity of the Mennonite Service Agency in Bihar, India. Local people are hired to build dams, fish ponds, and irrigation canals so that the recurrent problem of drought may be overcome.
- 2 Jordan Kindergartens \$50 will provide a kindergarten experience for a five-year-old refugee child in Jordan. MCC pays for local teachers, rental of space, and teaching materials.
- 3 Medical Care—Nhatrang, Vietnam \$250 provides the MCC share of the medical program at Nhatrang for one week. Operated by the Evangelical Church of Vietnam and MCC, Nhatrang serves 40,000 patients each year and trains nursing assistants.
- 4 Sheets \$2 will provide one 72 x 90 inch white sheet for an overseas hospital. MCC and Mennonite mission workers see need for 20,000 sheets. Requests come from 10 countries. A new sheet feels just as refreshing to a Third World refugee as it does to a North American.
- 5 Towels 80¢ will purchase, pack, and ship one bath towel. Requests for towels total 50,000. Quality towels feel comfortable to persons of all skin colors.
- 6 Yard Goods 50¢ a yard is the average price MCC pays for the cloth purchased for overseas distribution. Requests from overseas total 600,000 yards or 340 miles of material.
- 7 Sewing Machines for Africa \$100 provides an income-producing machine for one individual in an African sewing project. Machines are needed in Sudan, Zambia, Ethiopia, Botswana, Zaire, Nigeria.
- 8 Small Livestock in Zaire \$3 will provide one rabbit or 12 chicks for a Zairian family. Paxmen are teaching the people better methods of raising and caring for small livestock so that their diets will improve.
- 9 Brazil Health Centers \$40 a month underwrites the MCC support of one of seven health centers in poverty-stricken north-eastern Brazil where mothers are taught the basics of family nutrition, child care, and home management.
- 10 Paraguay Leprosy Program \$100 is needed each week to assist the leprosy work at Kilometer 81 in eastern Paraguay. Control of leprosy is a priority with inpatient and outpatient care.
- 11 Haiti Clinics \$2.50 provides the subsidy needed above patient charges for the operation of 10 clinic visits at Grande Riviere du Nord. MCC and Haitian staff annually conduct thirty-five thousand consultations.
- 12 Bolivia Teacher \$200 provides one month of support for a 25-pupil school and a teacher in Bolivia.
- 13 Paraguay Indian Medical Care \$300 provides the MCC support needed to supply one week of medical care for 7,500 Indians in the Paraguayan Chaco.
- 14 Appalachia Family Services \$200 a month provides the support for one family services worker in Whitesburg, Kentucky. MCC administers this program which seeks to improve the quality of life for low-income persons.
- 15 Atlanta Senior Citizens \$200 supports a volunteer in a senior citizens project in Atlanta, Georgia. As their financial and emotional resources drain away, many elderly persons withdraw. A volunteer is encouraging these people to develop skills and become active again in their community.
- 16 Training Moroccan Orphans \$350 a month provides a vocational teacher in Morocco. Some of the 276 teen-age boys in the orphanage in Oujda will get three years of vocational training, learning skills to make them self-sufficient.

Give through your regular congregational or conference channels, designating clearly the project. Canadians may give through MCC provincial channels.

MCC
Akron, PA 17501

MCC (Canada)
Winnipeg, Man. R3T 2C8



Anabaptist Curriculum Project Launched

The Publishing Council and the Editorial Council of the Anabaptist Curriculum Project met Sept. 24-26 at Rosemont, Ill. The Publishing Council met first and then with the Editorial Council at the beginning of its two-day sessions.

The Publishing Council is composed of representatives from the three publishing partners — Brethren in Christ Church, General Conference Mennonite Church, and the Mennonite Church. Erwin W. Thomas, Nappanee, Ind., is chairman of the Publishing Council, and Dick Rempel, Newton, Kan., is secretary. Paul M. Lederach, Scottdale, Pa., is executive director.

The Publishing Council adopted "Anabaptist Curriculum Project" as the official name, approved budgets and schedules for the project, and clarified responsibilities and relationships between the two councils and with denominational structures.

The Editorial Council is composed of the following persons: Brethren in Christ — John Arthur Brubaker, Nappanee, Ind., Dan Chamberlin, Grantham, Pa., and John Zercher, Nappanee, Ind.; General Conference Mennonite Church — Loris Habegger, Newton, Kan., Bertha Harder, Elkhart, Ind., Helmut Harder, Winnipeg, Man., and Cornelia Lehn, Newton, Kan.; Mennonite Church — David Helmuth, Goshen, Ind., James E. Horsch, Scottdale, Pa., Gerald Hughes, Cleveland Heights, Ohio, and Elsie Lehman, Harrisonburg, Va.; Church of the Brethren — Hazel Kennedy, Elgin, Ill. Helmut Harder was elected chairman of the council, and James E. Horsch was elected secretary.

The Editorial Council's responsibility is to develop educational philosophy, to arrange for outlining, and to counsel the editors of the proposed curriculum. The Editorial Council reports through the executive director to the Publishing Council.

In its initial meeting the Editorial Council reviewed theological and educational foundations involved in developing a new curriculum for a believers' church. It planned a schedule of meetings and gave initial assignments to the executive director. An important part of curriculum development will be consultations and contacts in the churches of the cooperating groups. In addition, persons

in all the groups with suggestions, counsel, or concerns are invited to share these with the executive director, or with members of the Editorial Council.

It is planned that new curriculum materials for Sunday school classes, nursery through grade 8, will be ready for use in September 1977. The Anabaptist Curriculum Project, however, will not be limited to developing children's materials. In faithfulness to believers' church concepts the education of adults is perceived as pivotal in both planning and carrying out the education of children in the congregation and home. Therefore, programs with supporting materials for youth and adult education are to be developed.

AFRAM Time Approaches

Final plans are now being made for the African Afro-Americas Inter-Mennonite Unity Conference (AFRAM) scheduled to take place Nov. 4-11, in Limuru, near Nairobi, Kenya.

AFRAM will be a "Mini-World Conference," with special emphasis on worldwide black concerns. It will primarily be an attempt to bridge gaps which exist between Africa and North America. At AFRAM, strategies will be developed for pursuing worldwide mission in a coordinated way.

A total of 46 persons have been invited as delegates to the conference. The individuals, appointed by sponsoring and participating groups, will come from Dominican Republic, Ethiopia, Ghana, Jamaica, Nigeria, Tanzania, the U.S., Zaire, and Zambia.

The nondelegate participants of AFRAM, it is anticipated, will come primarily from black communities in North America and Africa, though representation from numerous Mennonite perspectives is sought. John Powell, Elkhart, Ind., was chosen executive secretary of AFRAM in the organizing meeting held at Mennonite World Conference in 1972.

The \$30,472 cost of AFRAM has been covered by contributions from the Mennonite Church in Germany, Holland, and Switzerland; the Africa Mennonite-Brethren in Christ Fellowship; Mennonite World Conference; Mennonite Central

Committee; individuals; the General Conference and Mennonite Brethren churches; and the Ninth Street Mennonite Church, WMSC, General Board (fraternal funds of Mennonite Mutual Aid), Mennonite Board of Missions, Minority Ministries Council, Eastern Mennonite Board of Missions, Ohio and Eastern, and Indiana-Michigan conferences of the Mennonite Church. Delegates from Africa and North America are paying 10 percent of their travel costs.

Manual Written on Aid to Colombians

Three North American Mennonites in Colombia have developed a manual to facilitate the work of local economic development committees in making loans to Mennonite small business people.

Roger Friesen, the first full-time Mennonite Economic Development Associates (MEDA) overseas representative, has been working with MEDA projects near Cali, Colombia, for the past year. Friesen found that the local MEDA administrative committee expected him, the only North American, to make all the decisions. Concerned about what would happen to such a committee when he left, Friesen initiated the development of a manual clearly outlining the responsibilities of local committees.

Mark Claassen, a General Conference missionary working with a MEDA committee in Bogota, and Vernon Reimer, a Mennonite Brethren missionary who helped set up the Cali committee in 1971, assisted in drafting the manual.

The Cali and Bogota administrative committees are responsible for the 28 Colombian MEDA projects begun since 1971. A North American investment of \$11,000 has grown to \$16,000 through repayment of early loan funds. Loans have been made to taxi, electrical repair, general merchandising, leather, poultry, scrap iron, tailoring, and mining businesses.

The new manual states that the administrative committees, consisting of several nationals with one North American, are to evaluate loan applications, supervise accepted projects, provide learning opportunities in small-business management and report on the progress of the program. The handbook includes guidelines for investing and ideas about the role of the loan recipient.

"Teaching on economics needs to be done," explained Lloyd Fisher, executive director of MEDA. "The church is often too quick to think that once someone becomes Christian, economics comes easy. Missionaries and other service

volunteers often don't have time for this kind of teaching. The new manual is one way of helping to transfer the MEDA program to Colombians."

Vocational Institute Takes Shape



Efrain Padilla, secretary of the executive committee of the Honduran Mennonite Church, signs the contract for the construction of the Mennonite Vocational Institute. Standing left to right are: Don Clymer, construction supervisor; George Zimmerman, president of the executive committee; Mario Umana, building contractor; and Marco Tulio Alvarado, lawyer.

"The Mennonite Vocational Institute, a dream of two years, is slowly beginning to take physical form," wrote Don Clymer from La Ceiba, Honduras, where the project is located. Clymer is acting as overseer of the project.

"The construction site recently has been cleared of two years' growth of bush," said Clymer, "and now breathtaking views both of mountains and the sea can be enjoyed." The projected beginning date for actual construction was on Sept. 1.

Two members of the German Embassy in Honduras, the ambassador and the consul of San Pedro Sula, recently arrived in La Ceiba to examine the site and meet with George Zimmerman and Don Clymer about the plans and progress of the project. A German organization, the Evangelical Central Agency, is supplying three fourths of the funds needed for construction. The other fourth, and daily operating costs, will be met by the Mennonite Church.

The German delegation also met with top officials of the Lions Club of La Ceiba, which is granting \$5,000 to the project.

Canadian Farmer Builds Waterwheel in Zaire

A 55-year-old farmer has designed and built a waterwheel in an African village where such a device had never been seen.

Albert Drudge, volunteer with Mennonite Central Committee in Zaire, decided there must be a better way of supplying water to people at and around the Nyanga mission hospital, schools, and farms than the traditional method of hauling it from a stream two miles away.

Drudge's farming background in Stouffville, Ont., had not provided much experience in waterwheels. But in September 1972 he heard about and went to see a working waterwheel at a Catholic mission station at Kasanze, some miles from Nyanga.

"At that time I had no idea I would build one," Drudge said. I was just curious to find out how a waterwheel works."

But the idea grew. By December Drudge had worked out a plan in his head and put enough of it on paper to merit a grant from the Canadian International Development Agency (CIDA) for the waterwheel project.

CIDA requires local people's involvement in projects they fund. Ten Zairian men working with Drudge dug a channel to divert the stream and excavated a dam. They hauled gravel from an abandoned diamond mine 12 miles away across the Kasai River, and cement from Kananga at a cost of seven dollars a bag.



Albert Drudge operates the waterwheel he designed and built in Nyanga, Zaire.

The seven-foot wheel powers a pump to lift water 400 feet to a storage tank at the African Inter-Mennonite Mission station one mile away. From there, a distribution system of pipes will carry water to the various station facilities.

Albert and Annie Drudge came to Zaire in 1971 after a term of service at the headquarters in Akron, Pa. The waterwheel is the latest in a series of projects and improvements.

"After the waterwheel," said one of his fellow workers, "it's hard to imagine what other plans might be turning around in Albert's head."

Cooperation Gets Calves to Brazilian Indians

Mennonites and Wycliffe Bible Translators cooperated to fly three calves to an isolated Indian tribe in central Brazil late in August. Many of the tribe had not seen cattle before.

Dean and Sandra Amstutz, Mennonite Central Committee volunteers on loan to the Wycliffe program at Belem, Brazil, with the help of the Brazilian Air Force, delivered the cattle to the Mundurucu tribe. The cattle project reflects Wycliffe's growing concerns for the health and agricultural needs of the people for whom they are translating the Bible.

"We landed on a small air base about 10 miles from where we were taking the calves," Sandra reported. "We tied all three calves in a boat and took them upriver. When we got there the Indians wouldn't even get close to them. Many had never seen a calf."

The Amstutzes spent one week with the tribe and a Swiss missionary couple there.

Two other calves will be flown to the Satere tribe this fall.

Brazilian road projects continue to uncover formerly isolated Indian tribes. Wycliffe Bible translators are active in 12 tribes within a 400-mile radius of the Belem base. Two years ago Wycliffe invited MCC volunteers to assist them with the community development aspects of their work with these tribes.

Wycliffe began a dairy farm at the Belem base at the initiative of one translator who heard hungry Indian children crying themselves to sleep at night. John H. and Ann Hostetler, currently on furlough, are the farm managers. Heifer Project International contributed animals to the Belem foundation herd. Heifer calves from the herd are being placed among the 12 tribes with which Wycliffe is working. Dean Amstutz is supervising the Belem dairy herd of 30.

Other community development services will follow placement of the calves. In October Dean with Ralph Martin, Elmira, Ont., the third MCC/Wycliffe worker, plans to help the Urubu tribe dig another well. Sandra, a registered nurse, has worked with several tribes in health care and is teaching sewing to Indian men and women.

Mathias' New Church

On Sept. 16, the new Mennonite meetinghouse along route 259, three miles south of Mathias, W. Va., was dedicated. The occasion was marked with morning, afternoon, and evening services, plus a

fellowship lunch at noon.

The new facility will serve the former Mt. Hermon congregation, Bergton, Va., and the Buckhorn congregation, Mathias, W.Va. The new congregation will henceforth be known as Mathias Mennonite Church.

The structure is of native stone, built in two stories but situated on a hillside so that ground-level entrance is available to both floors. Harley Good is resident pastor of the congregation.

The dedication sermon was given by David Augsburg. Others who shared in the daylong services were Grace Showalter, Northern District historian, John F. Shank, a former pastor in the area, Linden M. Wenger, bishop in the Northern District, and I. Mark Ross, who served as song leader and followed with a week of evangelistic meetings for the congregation.

Workers' Retreat at Lindenwiese, Germany

The small German village of Bambergen was the setting of the Aug. 27 to Sept. 1 workers' conference for 75 mission and Mennonite Central Committee personnel serving in Europe and North Africa. The theme, "Service and Salvation," provided the groundwork for lectures, Bible studies, and small-group discussions.

The conference took place at the Lindenwiese, scenic church retreat center for the Gemeinschaft Evangelisch Taufgesinnte (GET), known in North America as the Apostolic Christian Church. Lindenwiese was built largely by Paxmen and financed by contributions from local GET churches.

Resource persons for the workers' conference included Marlin Miller, Mennonite Board of Missions worker in Paris; Alan Kreider, professor of history at Goshen College, now studying in England; Jose Gallardo, social worker among migrant workers in Brussels, Belgium; William Keeney, provost of Bethel College on leave for one year with the MCC Peace Section, and Peter J. Dyck, MCC director for Europe and North Africa.

Speaking on salvation, Miller noted that for Jesus, the wilderness temptations were a struggle with the question of how to present salvation to the world. Kreider gave a historical perspective: "A significant cause of the problems facing Mennonites has been their serious lack of self-confidence. We have rushed into conformity and are in danger of producing middle-class parents and humanist youth."

Gallardo offered a wider outlook on salvation: "Complete salvation includes liberation not only spiritually, but also

from country, culture, and wealth. Salvation releases the Christian to serve the Lord. Service and salvation are intimately related." Keeney stressed that salvation assumes primarily a confession that man is not able to live independently.

The group discovered during the week that Mennonites have ties other than those through the Lindenwiese to the people of the Bambergen area. When a local grocer heard that the Mennonites were holding a conference at the Lindenwiese, he contributed the salad and potatoes for their noon meal. Over 20 years before, MCC workers had helped the grocer's family when they needed help most.

A communion service and message by Helmut Doerksen, teacher at the Bienenberg Bible school near Basel, Switzerland, marked the climax of the retreat.

Former Volunteers Reflect on Algeria

Former Mennonite Central Committee and Mennonite Board of Missions personnel in Algeria came together at Camp Luz, Kidron, Ohio, Aug. 10-12 to think about the place of Christian witness in Algeria.

Robert Stetter, missionary in Algeria

from 1959 to 1971, shared with the group the personal stories of two present-day Algerian Christians. Stetter compared the church in Algeria to the church at Philadelphia in the Book of Revelation — small and weak but with a door no one can shut.

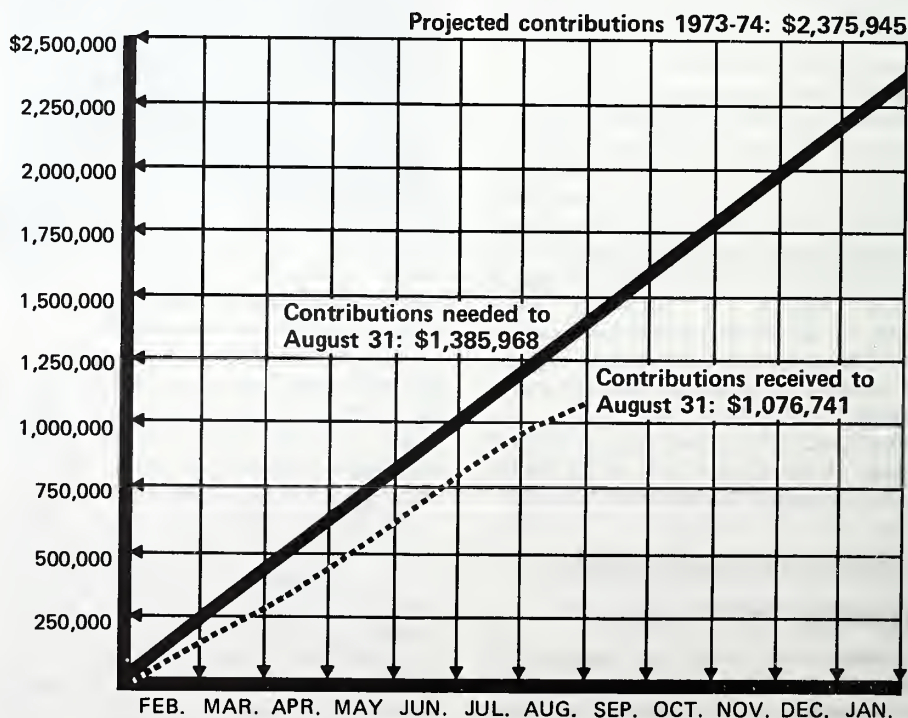
Peter Dyck, Europe and North Africa director, raised the question of MCC's future role in Algeria. The Christian Committee for Service in Algeria (CCSA) with whom MCC has been working since 1962 is doing a self-evaluation and will decide on its future in 1974. Possibly MCC, the Mennonite Board of Missions, and the United Methodist Church will cooperate for their future work in Algeria.

Dyck also spoke of the lessening number of volunteers for the work. Eight persons at the reunion volunteered to serve as contact persons in their area for recruiting personnel.

Fifty-one adults and 40 children came from British Columbia, Kansas, Iowa, Indiana, Michigan, Ontario, Pennsylvania, Maryland, Virginia, and Ohio to attend the reunion. John Wyse who served in 1956 and Dick and Brenda Myer who terminated in 1972 reflected a wide time span of Mennonite work in Algeria.

Curt and Gloria Nussbaum, Kidron, arranged the reunion. The group present asked Duane and Sharon Miller, Wellman, Iowa, to plan a 1975 reunion.

CONTRIBUTIONS to Mennonite Board of Missions, Elkhart, Indiana, for the first seven months of its fiscal year beginning February 1, 1973, increased \$59,078, or six percent (adjusted for last year's above-budget Compassion Fund — now included in budget) more than for the corresponding period last year.





Volunteers Move Out

"We learned to affirm each other," said one VSer at the commissioning service which closed eight days of orientation for 28 persons at Mennonite Board of Missions, Elkhart, Ind., Sept. 10-18.

Sharing communion together with staff persons from the Mission Board, VSers planned their commissioning service to celebrate the oneness of Christ's body even as it scatters across the country. The worship experience concluded as VSers knelt with hands linked, while staffers laid hands on them and shared in prayers of commitment to a common task of sharing Christ.

Front row (left to right): Martha Krabill, Hesston, Kan., to Toledo, Ohio; Tim Lehman, Harrisonburg, Va., to Blue Diamond, Ky.; Marlin Diller, Hesston, Kan., to Surprise, Ariz.; Bob Stutzman, Adair, Okla., to Indianapolis, Ind.; Connie Bachman, Peoria, Ill., to Blue Diamond, Ky.; Ruth Hawton, Brampton, Ont., to Claremont, N.H.

Second row: Herb and Sharon Hess, Sarasota, Fla., to Eureka, Ill.; Ada Mast, Phoenix, Ariz., to Mantua, Ohio; Evelyn Slatter, Filer, Idaho, to Durham, N.C.; Laura Lawson, Peoria, Ill., to Blue Diamond, Ky.; Chris Derstine, Harleysville, Pa., to Omaha, Neb.; Mary Schertz, Lowpoint, Ill., to Philadelphia, Pa.; Wenda Singor, Merlin, Ont., to Corpus Christi, Tex.

Third row: Joanne Phillips, Bechtelsville, Pa., to Indianapolis, Ind.; Trudy Schrock, Arthur, Ill., to Canton, Ohio; Beth Swartzendruber, Fairview, Mich., to Claremont, N.H.; Becky Beachy, Yoder, Kan., to Washington, D.C.; Linda Ebersole, Chambersburg, Pa., to Eureka, Ill.; Mary Erney, Zion Hill, Pa., to Mantua, Ohio; Sandra Stehman, Detroit Lakes, Minn., to Omaha, Neb.; Denise Bradshaw, Onarga, Ill., to Mantua, Ohio; Garnet Pfile, Freeport, Ill., to Canton, Ohio.

Back row: Carmen Torres, Elkhart, Ind., to Corpus Christi, Tex.; Sue Yoder, Twin Falls, Idaho, to Richmond, Va.; Christine Yoder, La Junta, Colo., to Blue Diamond,

Ky.; Mary Wagler, Archbold, Ohio, to Indianapolis, Ind.; Elizabeth Brubacher, Waterloo, Ont., to Champaign-Urbana, Ill.

Phase Out in Mani

The five-year-old Church World Service (CWS) agricultural program at Mani, Greece, will close this December.

Since 1969, the Mani Project has served more than 40,000 people of the poorest area of Greece, bringing community and agricultural development and helping them find hope and a better life on their island homeland.

According to CWS reports, this is the first attempt in several centuries to bring development of skills to this area. Projects include road building, tree farming, handicrafts, livestock, a feed mill, irrigation, honey production, and crop variety improvements.

North American and German churches have contributed over \$250,000 to the Mani program in which more than 25 North Americans and 18 Greeks have worked together.

With the closing of the Mani program in December, John Dyck, a 28-year-old agriculturist from Winkler, Man., will also finish his work in the Laconia province of southern Greece where he has served as a Mennonite Central Committee volunteer with CWS since July 1972.

Preceding Dyck as MCC volunteers at the Mani program were Roger and Martha Beck, Archbold, Ohio; Eldon Saffer, Flagler, Colo.; and Douglas Stutzman, Buhl, Idaho.

While serving in Greece, Dyck has helped implement some changes. "Farmers in Laconia have to adopt new cultural techniques," he said. "We work to introduce higher yielding varieties of familiar crops."

High yielding varieties of Egyptian clover, with which Dyck has been working, look good to Laconian farmers seeking better forages to substitute for increasingly expensive grains.

Hybrid tomatoes which resist local virus infestations give three times the yield of

local varieties when properly managed.

The Laconian farmer is realizing that improved methods result in higher income, and is eager to adopt the new ways.

But Dyck feels introducing new varieties and better cropping techniques involves more technical work.

"In helping people, you have to start with a person-to-person relationship," he said. Building relationships involves learning the language and culture. Dyck shares in many aspects of local life.

Living the VS Way

John R. Dyck and his wife, Paula, have made Voluntary Service a way of life for over twenty-five years. Since 1947 when they moved from their farm to Rosthern, Sask., he has managed a conference-related bookstore, served as secretary-treasurer of Rosthern Junior College (RJC), helped build the chapel at the Elkhart seminary, headed up the Mennonite Central Committee programs in Paraguay and Korea, and, most recently, managed Mennonite Foundation, an arm of the Conference of Mennonites in Canada.

The income from their farm in Saskatchewan, which they have rented out since 1965, has provided their basic support. With the exception of about a year at RJC, John has given full-time service on a VS-type allowance to various church agencies for the past twenty-six years.

John R., as he is affectionately called by his many friends, concluded his two-year period of service with Mennonite Foundation at the end of August. One of his dreams, the establishment of an inter-Mennonite Canadian foundation, was realized earlier this year. The new organization, the Mennonite Foundation of Canada, has the Conference of Mennonites in Canada and three other conferences on its membership roll.

Youth Conventions Not Thing of Past

Youth conventions are not a thing of the past. That was the decision of 37 youth secretaries and youth representatives from district conferences attending Youth Council at Camp Friedenswald, Mich., Sept. 24-26.

Council members went on record as favoring another churchwide convention for 1976. They also gave their support to the idea for another cross-cultural youth convention in 1975.

For 1974, the council suggested that district conferences or regions plan their own youth gatherings. There was also strong support for getting young people involved in the program and activities

of Assembly 75, to be held at Eureka, Ill.

In other business, council agreed to recommend to the Minority Ministries Assembly the appointment of a task force to study the need for a separate minority youth council.

Youth Council participants took a hard look at their own role and structure. They agreed that the council should become an advisory group to the churchwide youth staff, who will in the future plan such things as North American Youth conventions, resources for local youth groups, and leadership training.

Youth Council recommended that the Mennonite Board of Congregational Ministries set up a commission on youth ministry. This group of from five to eight persons would be responsible to help the churchwide staff in its planning and administration of program.

J. Lawrence Burkholder, president of Goshen College, talked with the group on the current status of youth in the church. He noted that most persons in the church under 25 years of age have never heard a sermon on nonconformity.

"I am impressed with the way even young people today are conformed to the world," he said. "What can we who work with youth do to help them get a sense of being a people apart from the culture of the world, a people with a sense of destiny and purpose?"

mennoscope

Cassette tapes of the proceedings of Assembly 73, held Aug. 7-12 at Eastern Mennonite College, are now available. For a complete tape listing and price information, write to Station WEMC, Eastern Mennonite College, Harrisonburg, Va. 22801.

Adam B. Esbenschade was ordained to the ministry on Sept. 9 to serve at the Bible Fellowship Center, New Haven, Conn. The service was in charge of Clair B. Eby and David N. Thomas. Bro. Esbenschade's address is: 61 Rosette St., New Haven, Conn. 06519.

John David Landis was ordained pastor of the Mobile Mennonite Church on Aug. 26 in a service held at the Mobile Church in Alabama. Paul Hollinger, a bishop of the Lancaster Mennonite Conference from the Hammer Creek District, brought the message, and Paul Dagen, bishop of the Alabama-Northwest Florida District, was moderator of the meeting. During the ordination service, members of the Mobile congregation came to the front of the church and shared in laying on hands on John David.

EMC Summer Team in Mississippi

Five students from Eastern Mennonite College worked as a summer team in Noxubee County, Miss., this year. The team worked for several nonprofit community organizations under the college's federal Work-Study program. According to Larry Miller who directed the Noxubee Summer Project, "they really got involved with the problems of the people in the poverty area and rendered valuable services."

One of the team's accomplishments was supervising two playgrounds and providing full-time activities for underprivileged black youth. They also repaired homes for the elderly, held boys' and girls' clubs, staffed weekend youth outings, conducted camping trips, and assembled a 12-ton steel feed bin for a pig cooperative. The team's energy and talents were not confined to eight hours a day, but involved their spare time as well.

Members of the group were: Dean Brubaker, Marge Nussbaum, Joe Fretz, Diana Griffin, and Karla Miller. The quality of their work, the team's identification with the poor, and their Christian testimony will be remembered by many in Noxubee County. The team received some assistance from Corps 70 and several churches in the college area. This was the third year that EMC students have worked in the Macon area.

This group commitment was "very meaningful," said both John David and Paul Dagen.

Homebuilders meeting will be held at the Weaverland Mennonite Church, East Earl, Pa., Oct. 11, at 7:00 p.m. The speakers will be Ella May Miller and Eva Stauffer discussing the subject "The Gracious Christian Woman."

Official enrollment figures released this week at Eastern Mennonite College shows 887 full-time students registered for the fall term. Registrar Paul T. Guengerich said that an additional 63 part-time students brings the full-time equivalent to 912 students, a 4 percent increase over last year's fall enrollment. Seminary enrollment also climbed this fall to 41 full-time and 11 part-time students as compared to 33 full-time and 7 part-time students last fall. Seminary Dean George R. Brunk said the student body represents 15 denominations.

Byrdaline and Willis Horst, literacy workers with the Toba Indians in northern Argentina, write: "When they are asked to speak in a Toba service, they

have been talking about Jacob and Esau — their separation and later reconciliation. The story is significant to the Tobas because family ties and relationships are so strong and important. In their Bible teaching, the Horsts have been concentrating on Genesis and Exodus, the Scriptures most recently translated into Toba under the direction of another Mennonite missionary, Albert Buckwalter."

Kenneth and Elnore Herr, Overseas Mission Associates teaching at Hokkaido International School in Sapporo, Japan, report hearing Myron Augsburg at the Karuizawa Deeper Life Convention in August. In Sapporo, the Herrs regularly worship with the Shiroishi Mennonite congregation. "We don't understand much of what happens in Japanese but the people are very friendly and expect us to come. Some of them can talk to us in English and Wes or Sue Richard translates for us."

Residents and employees of Beth-Haven Nursing Home, Hannibal, Mo., honored Mr. and Mrs. Bernard L. Clayton of Hannibal with the Missouri Nursing Home Association's Sixth District Volunteer of the Year Award on Sept. 20. Beth-Haven's administrator, Peter E. Hartman, praised the Claytons for unselfish giving as they took part in various projects at the home. The Claytons, among other things, secured and repaired wheelchairs, developed a flower garden, and paid weekly visits to residents of the home.

Eastern Mennonite College will launch its 1973 alumni fund drive in late September with a \$170,000 contributions goal. Chairman of this year's campaign, R. Clair Weaver of Lancaster, Pa., said that alumni gifts will help supplement what a student pays in tuition and the actual educational cost per student to EMC, help prevent tuition hikes, provide for faculty enrichment in areas of curriculum advancement and research, and assist in the maintenance of campus buildings and grounds.

Special meetings: Fred Augsburg, Youngstown, Ohio, at Pleasant View, North Lawrence, Ohio, Oct. 17-24. Elam Stauffer, Lancaster, Pa., at Bethel, Elora, Ont., Oct. 21-28.

New members by baptism: five at Finland, Pennsburg, Pa.

readers say

Submissions to Readers Say column should comment on printed articles.

I was interested in Brother Kauffman's article on hair. I agree that length of hair is insignificant but implications are more far reaching. It is a bit strange that those who say hair length or styles "mean nothing" or are "little things"

are so insistent in practicing them. There are those who see more than hairstyle in this and are not able to pass it off as a "little thing." It would seem to me that if it were really as little as we are told it is, there would be some changes in our attitudes and practices toward our parents, our brethren, and our church. The plea for love and understanding is valid. There is also a need for loyalty to our Lord. "Pure religion is . . . to keep himself unspotted from the world." Some of our practices do not make us worldly, but being worldly results in some of our practices. . . .

As I look into the Scripture and the witness of the Spirit within, my heart longs for cleansing that will make us meet for the Master's use. — David Yoder, Milford, Del.

In the *Gospel Herald* issue of Sept. 4, p. 666, is the statement, ". . . that men of the Mennonite Church have sinned against women of the church in the past and an apology is due." I take issue with the last phrase. Do Christians hint for or demand an apology? Was Christ's instruction ". . . to pray for those who mistreat you" given only for men facing Selective Service? Is Christ's way of righting wrong too slow? too quiet? draws too little attention? What would happen if we would put as much time and effort into His methods as we do the world's methods?

The *Gospel Herald* keeps us in touch with the church. Thanks to all who make it a good paper. — Mrs. Roger Bornman, Los Fresnos, Tex.

. . .

Donald Kauffman's article, "What Brings People to Church?" (Sept. 11, 1973) has a ring of authenticity to it but I am quite sure he has left out a painful truth concerning some of these rapidly expanding congregations. I refer to an alliance with the conservative politics of nationalism, militarism, racism, and elitist economics. It would be revealing to test the attitudes of these churches on Watergate.— Donovan E. Smucker, Waterloo, Ont.

For twenty-five years our home has been getting the *Gospel Herald* and we appreciate its contribution to good reading for the family. Many times I have had a strong compulsion to write in response to an especially helpful article that "hit me between the eyes" but had never done so.

I have read with interest the articles relating to woman's role in the church. The commands to "obey," "submit," and "reverence" seem to be lost in the maze of opinions of writers other than the inspired Scriptures on the subject. Only recently did I discover the new freedom that comes from recognizing God's order of God-Man-Woman. When womankind in the Christian atmosphere take their place in God's order it will make it easy and certainly possible for husbands to assume the leadership in the home that God gave them and we women have criticized them for not fulfilling.

Women will not wear men's clothing when this order is in effect and it will not be a problem to wear the symbol of submission that is fast disappearing throughout the Mennonite Church. Ministers, we need teaching and preaching on this important subject! Will the symbols God gave relating to holy communion eventually also be rationalized into oblivion? There is no freedom so genuine as that which comes in the path of obedience and submission. The symbol without the spirit is hypocrisy we know, but we surely can have both. I wish to raise my hand to save the prayer veiling because it is a scriptural teaching that we need to keep us reminded of our proper place of freedom in God's kingdom.— Mrs. Fred Slabaugh, Greenwood, Del.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Benner — Rehak. — Timothy M. Benner, Souderton, Pa., and Pamela L. Rehak, Quakertown, Pa., by Richard Detweiler, Aug. 25, 1973.

Calvert — Benko. — Kenneth Calvert, Peoria, Ill., and Ruth Benko, Peoria, Ill., United Mennonite cong., by J. Frederick Erb, Aug. 4, 1973.

Crouch — Weaver. — Don Crouch, East Peoria, Ill., and Phyllis Weaver, Peoria, Ill., United Mennonite cong., by J. Frederick Erb, Sept. 8, 1973.

Eberly — Horning. — Kenneth B. Eberly, East Earl, Pa., and Betty Lou Horning, Denver, Pa., both from Twelfth and Windsor cong., by Luke L. Horst, Sept. 7, 1973.

Gingerich — Derstine. — Paul Gingerich, Arthur, Ill., Quinn Chapel cong., and Sharon Lucille Derstine, Fountainville, Pa., Doylestown cong., by Kermit Derstine, uncle of the bride, July 27, 1973.

Hofstetter — Nussbaum. — Everest Neal Hofstetter, Apple Creek, Ohio, and Barbara May Nussbaum, Orrville, Ohio, Methodist Church, by Bill Detweiler, July 7, 1973.

Hostetler — Thurman. — Roland Hostetler, Harper, Kan., Pleasant Valley cong., and Kathy Thurman, United Methodist Church, Harper, Kan., by Robert O. Zehr, Aug. 25, 1973.

Hunsberger — Kriebel. — Jesse R. Hunsberger and Sylvia E. Kriebel, both of Souderton, Pa., by Richard C. Detweiler, Sept. 8, 1973.

Jutzi — Weaver. — Calvin Paul Jutzi, Reading, Pa., East District cong., and Priscilla Ann Weaver, Halifax, Pa., South Seventh Street cong., by William M. Weaver, father of the bride, Sept. 8, 1973.

Kauffman — Beyer. — Armon Kauffman, Archbold, Ohio, Central cong., and Bernice Beyer, Souderton, Pa., Souderton cong., by Clare Schumm, Aug. 18, 1973.

Kingery — Borntrager. — Michael J. Kingery, Arthur, Ill., and Mary Borntrager, Humboldt, Ill., Sunnyside Conservative cong., by Paul E. Sieber, July 1, 1973.

Krabill — Albrecht. — Elvin Krabill and Connie Albrecht, Tiskilwa, Ill., Willow Springs cong., by Don Heiser, Aug. 11, 1973.

Lapp — Sutter. — Steve Lapp, West Liberty, Ohio, Oak Grove cong., and Miriam Sutter, Goshen, Ind., East Goshen cong., by Cliff Miller, Aug. 18, 1973.

Miller — Smucker. — Jan Lehman Miller, Akron, Pa., Akron cong., and Gorda Darlene Smucker, Orrville, Ohio, Smithville cong., by Bill Detweiler, Aug. 11, 1973.

Panyako — Ramer. — David Panyako, Kenya, Africa, Church of God, and Ruby Ramer, Elkhart, Ind., Sunnyside cong., by Clare Schumm, Aug. 25, 1973.

Raber — Yoder. — Eli Ray Raber, Portland, Ore., Maple Grove Cons. cong., and Jan Elizabeth Yoder, Gladstone, Ore., Portland cong., by John Willems, Aug. 4, 1973.

Schrock — Miller. — Dan T. Schrock, Arthur, Ill., Sunnyside cong., and Rita June Miller, Kalona, Iowa, Fairview cong., by John L. Ropp, June 9, 1973.

Suttle — Sommer. — Paul Jay Suttle, Wooster, Ohio, Lutheran Church, and Sandra Sommer, Kidron, Ohio, Kidron cong., by Bill Detweiler, Aug. 15, 1973.

Ulrich — King. — Rollin Wayne Ulrich, Eureka, Ill., Roanoke cong., and Velma Ilene King, Archbold, Ohio, West Clinton cong., by Walter Stuckey, May 26, 1973.

Weaver — Geiser. — John Elden Weaver, Mt. Eaton, Ohio, Calvary Chapel, and Carol Geiser, Apple Creek, Ohio, Kidron cong., by Bill Detweiler, Sept. 8, 1973.

Yoder — Hammond. — Gary Yoder, Arthur, Ill., Arthur cong., and Debra Hammond, Martinsville, Ill., Bible Church, by George G. Nika, June 23, 1973.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Biehn, Elverne and Ruth Ann, Listowel, Ont., first child, Trevor Stephen, Aug. 9, 1973.

Crowder, Ken and Salinda (Miller), Clearfield, Pa., first child, Eric Dustin, Sept. 9, 1973.

Davenport, Harold and Verneice (Lovick), Bronx, N.Y., first child, Rachelle Lynnette, Aug. 12, 1973.

Delp, Arlin and Darlene (Erb), Hatfield, Pa., first child, Denise Darlene, July 11, 1973.

Derstine, Donald and Judith (Yost), Dublin, Pa., first child, Shannon Leigh, Apr. 19, 1973.

Eller, Nile and Barbara (Butler), Perkaspie, Pa., third child, second son, Mark Edward, Aug. 15, 1973.

Gerber, Dwight and Paula (Geiser), Goshen, Ind., first child, Matthew Lawrence, Aug. 21, 1973.

Hinz, Walter and Rachel (Alderfer), Harrisonburg, Va., third child, second son, Wilfried Franz, July 13, 1973.

Kauffman, John and Loreen (Mollett), Leonard, Mo., first child, Matthew John, Sept. 15, 1973.

Kratz, Floyd H., and Mary Jane (Halteman), Souderton, Pa., second child, first daughter, Brenda Leanne, Sept. 10, 1973.

Landes, D. Richard and Jeannine (Goodrich), Painsburg, Pa., second child, Kevin Richard, Mar. 27, 1973.

Landis, Ray K. and Becky (Knappenberg), Green Lane, Pa., eighth child, Rhoda Sue, Sept. 2, 1973.

Lichty, Delmar and Doris (Roth), Milbank, Ont., third daughter, Heather Jane, Aug. 9, 1973.

Marksberry, Rick and Lynette (Hunsburger), Largo, Fla., first child, Julia Candice, Sept. 12, 1973.

Martin, Alvin and Ruth (Shank), Waterloo, Ont., second child, first daughter, Diane Ruth, Sept. 6, 1973.

Martin, Larry and Kathryn (Gehman), Ephrata, Pa., second child, first daughter, Leanne Yvonne, Aug. 23, 1973.

Marty, Leo and Joyce (Shoup), Smithville, Ohio, third child, second son, Douglas Jay, June 5, 1973.

Miller, Marlin and Delores (Wenger), Versailles, Mo., first child, Galen Lee, Aug. 27, 1973.

Phinney, Larry and Sharon (Hostetler), Elkton, Va., second child, first daughter, Bethany Denise, Sept. 16, 1973.

Schlabach, Maynard and Vicki (Young), Sarasota, Fla., second son, Travis Keith, Sept. 11, 1973.

Smith, Mike and Jackie (Armstrong), Morenc, Mich., first child, Jeremy Lewis, Sept. 4, 1973.

Turner, Joseph and Donna, Orrville, Ohio, first child, Koralee Kaye, Aug. 28, 1973.

Wenger, Kenneth and Rita (Hostetler), Orrville, Ohio, second child, first daughter, Jennifer Lynn, May 13, 1973.

Yoder, Daniel and Rhoda (Myers), Tallahassee, Fla., second son, Jonathan Scott, Sept. 10, 1973.

Yoder, Dwayne and Viola (Gingerich), Sarasota, Fla., second son, Derrick Dale, Sept. 14, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Diller, Jacob R., son of John and Susanna (Reesor) Diller, was born at Markham, Ont., Jan. 12, 1882; died at Schowalter Villa, Hesston, Kan., Sept. 11, 1973; aged 91 y. 7 m. 30 d. On Sept. 15, 1915, he was married to Grace Coopridge, who preceded him in death on May 8, 1972. Surviving are 5 sons (John, Allen, Robert, Ivan, and Eugene), 18 grandchildren, and 6 great-granddaughters. He was a member of the Hesston Mennonite Church, where funeral services were held on Sept. 13, in charge of Richard Yordy and Paul Friesen; interment in the East Lawn Cemetery.

Hartzler, Ira, son of John J. and Magdalene (Mast) Hartzler, was born in Garden City, Mo., Oct. 19, 1880; died at the Cass County Memorial Hospital, Harrisonville, Mo., Sept. 3, 1973; aged 92 y. 9 m. 15 d. On Jan. 1, 1905, he was married to Martha M. Yoder, who preceded him in death on Nov. 29, 1971. Surviving are 3 daughters (Mrs. Bernice Schrock, Iona—Mrs. Wilbur Schrock, and Vera—Mrs. Ralph Rushly), 2 sisters (Mrs. Mary King and Mrs. Anne Eigsti), and one brother (Levi J. Hartzler). He was a member of the Sycamore Grove Mennonite Church, where funeral services were held on Sept. 5, in charge of Kenneth F. Steckly; interment in the Clearfork Cemetery.

Hershey, Henry K., son of Moses and Margaret Hershey, was born in Leacock Twp., Pa.; died at the Oreville Mennonite Home, Lancaster, Pa., Sept. 6, 1973; aged 91 y. 7 m. 24 d. He was married to Mary Neff, who survives. He was a member of the Hershey Mennonite Church, where funeral services were held on Sept. 9, in charge of Clair Hershey and Sanford Hershey; interment in the church cemetery.

Homan, Carl L., son of Mr. and Mrs. Stanley Homan, was born at Bradford, Pa., Oct. 17, 1942; died in an airplane crash at Harper, Kan., Sept. 3, 1973; aged 30 y. 10 m. 17 d. On Feb. 11, 1966, he was married to Joyce Zehr, who survives. Also surviving are one son (David), his parents, one brother (Ronald), 4 sisters (Delores—Mrs. Paul Brooks, Nancy, Linda, and Debbie Homan), and his paternal grandmother (Mrs. Gladys Homan). He was a member of the Pleasant Valley Mennonite Church, where funeral services were held on Sept. 5, in charge of Millard Osborne and Vernon Zehr, Jr. Services were also held at Kane, Pa., on Sept. 7. Interment in the Lutheran Cemetery, Dempseytown, Pa.

Johnson, Richard Brian, son of R. J. and Eva (Miller) Johnson, was born at Seymour, Ind., Sept. 16, 1968; died instantly from injuries received in a bicycle-car accident near his home on Aug. 15, 1973; aged 4 y. 10 m. 30 d. Surviving are his parents, 3 brothers (Timmy, David, and Bobby), his paternal grandparents (Robert and Ottie Johnson), and his maternal grandparents (John H. and Emma Miller). He attended the Austin Mennonite Church. Funeral services were held at the Austin Church of God, in charge of Alvin Graber and Frank Dutcher; interment in the Wesley Chapel Cemetery.

Kauffman L. Keith, son of Orton and Betty (Lantz) Kauffman, was born at Goshen, Ind., Oct. 8, 1954; died of heart failure at Goshen, Ind., Sept. 13, 1973; aged 18 y. 11 m. 5 d. Surviving are his parents and 2 sisters (Sharon Nofziger and Marcia Kauffman). Funeral services were held on Sept. 15, in charge of Cliff Miller and Moses Beachy; interment in the Town-Line Cemetery, Shipshewana, Ind.

Kaufman, Jess R., son of Eli and Amanda (Troyer) Kaufman, was born in Missouri on Oct.

29, 1896; died in a car accident in Georgia (on his way home to Florida after visiting relatives in New York) on Sept. 13, 1973; aged 76 y. 10 m. 15 d. On Nov. 20, 1931, he was married to Lydia Troyer, who preceded him in death on Aug. 8, 1970. Surviving are 4 sons (Lawrence R., Lester J., Mervin J., and Jesse, Jr.), 3 daughters (Nellie—Mrs. Merlin Bontrager, Janice—Mrs. Fred Dealey, and Lily—Mrs. Anthony Zendano), 20 grandchildren, 3 brothers (Ben, Ora, and Mervin), and one sister (Ida—Mrs. Levi Yoder). He was preceded in death by one brother (Perry) and one sister (Clara). He was a member of the Clarence Center Mennonite Church, Akron, N.Y., where funeral services were held on Sept. 17, in charge of Howard S. Bauman; interment in Good Cemetery.

Leichty, Sam, son of Jacob and Catherine (Stoll) Leichty, was born in Daviess Co., Ind., Aug. 1, 1892; died en route to the Goshen Hospital, Goshen, Ind., Aug. 25, 1973; aged 81 y. 24 d. On Dec. 17, 1914, he was married to Clara A. Harshberger, who survives. Also surviving are 2 daughters (Irene—Mrs. Joe Delagrang and Martha—Mrs. Lee Christner), one son (Ivan), 13 grandchildren, and 9 great-grandchildren. He was preceded in death by 3 children and 5 brothers. He was a member of the Clinton Frame Mennonite Church, where funeral services were held on Aug. 27, in charge of Vernon E. Bontreger; interment in the Miller Cemetery.

Martin, Elum S., son of Mr. and Mrs. Paul Shantz, was born at Waterloo, Ont.; died at the K-W Hospital, Kitchener, Ont., Sept. 3, 1973; aged 79 y. He was married to Clara Cressman who survives. Also surviving are 2 daughters (Marjorie—Mrs. Riley Bearinger and Pauline—Mrs. Howard Bast), 5 grandchildren, one great-grandchild, one sister (Elizabeth—Mrs. Wendell Martin), and 2 brothers (Absalom and Paul Martin). He was preceded in death by a son (Donald), 2 sisters, and 3 brothers. He was a member of the First Mennonite Church, where funeral services were held on Sept. 5, in charge of Robert N. Johnson and Ernie Martin; interment in Memory Gardens, Breslau, Ont.

Martin, Wayne S., son of David W. and Maria (Sauder) Martin, was born in Lancaster Co., Pa., July 14, 1886; died at the Fairmount Rest Home, Farmersville, Pa., Sept. 3, 1973; aged 87 y. 1 m. 19 d. He was married to Anna Witmer, who preceded him in death in 1949. On Mar. 2, 1952, he was married to Nancy K. Mast, who survives. Also surviving are 3 daughters (Reta, Evelyn, and Grace), one son (Wayne W.), 12 grandchildren, 13 great-grandchildren, and 2 brothers (David and Peter). Funeral services were held at the Goodville Mennonite Church on Sept. 6, in charge of Walter H. Martin; interment in the adjoining cemetery.

Ringenberg, Otto A., son of Joseph and Mary Ringenberg, was born at Lombardville, Ill., Mar. 17, 1891; died at Kewanee, Ill., Aug. 15, 1973; aged 82 y. 4 m. 29 d. On June 20, 1942, he was married to Natalie M. Myers, who preceded him in death on Apr. 26, 1964. He was a member of the Willow Springs Mennonite Church. Funeral services were held at the Bradford Funeral Home, Bradford, Ill., Aug. 18, in charge of Don Heiser; interment in the Willow Springs Cemetery.

Shantz, Sylvanus A., died at the K-W Hospital, Kitchener, Ont., Sept. 12, 1973; aged 72 y. He was married to Catherine Hintz, who survives. Also surviving are 4 sons (Carl, Allan, Eldon, and Leonard), 2 daughters (Eleanor and Florence—Mrs. James Rothwell), 24 grandchildren, 2 brothers (Ivan and Lloyd), and one sister (Serena—Mrs. Clayton Eby). He was a member of the First Mennonite Church. Funeral services were held at the Ratz-Bechtel Chapel on Sept. 14; interment in the Hagey

Mennonite Cemetery, Preston, Ont.

Stoltzfus, Aaron F., son of Gideon and Nancy (Fisher), Stoltzfus, was born at White Horse, Pa., July 13, 1892; died at Iowa City, Iowa, Sept. 4, 1973; aged 81 y. 1 m. 22 d. On Dec. 25, 1919, he was married to Lovina Plank, who preceded him in death on Oct. 6, 1928. On Feb. 1, 1931, he was married to Edna Guengerich, who survives. Also surviving are 2 sons (Lester D. and Ralph W.), 4 daughters (Edna Fern—Mrs. Richard Showalter, Eleanor Marie—Mrs. Bill Shumaker, Anna Belle—Mrs. Jim Boyts, and Mary Yvonne—Mrs. Ken Amstutz), 23 grandchildren, one great-grandchild, one brother (Joel), and 3 sisters (Priscilla—Mrs. Abe Stoltzfus, Elizabeth—Mrs. John Ennis, and Miriam—Mrs. Andrew Miller). He was a member of the United Mennonite Church, Premont, Tex. Funeral services were held at the East Union Mennonite Church on Sept. 7, in charge of Ron Kennel and Carl Smeltzer; interment in the West Union Cemetery.

Swartley, Willis A., son of James and Mary (Allebach) Swartley, was born in Harleysville, Pa., Sept. 17, 1891; died at the Grand View Hospital, Sellersville, Pa., Sept. 12, 1973; aged 81 y. 11 m. 26 d. On May 25, 1912, he was married to Bessie Z. Rittenhouse, who preceded him in death on Mar. 10, 1969. Surviving are one son (Paul), 2 daughters (Ada—Mrs. Vernon Mininger and Betty—Mrs. Calvin Honsberger), 8 grandchildren, and one brother (Allen). He was a member of the Plains Mennonite Church, where funeral services were held on Sept. 17, in charge of John E. Lapp and Gerald Studer; interment in the Plains Mennonite Cemetery.

Weaver, Herman Ray, son of Floyd and Hazel (Lehman), was born at Rensselaer, Ind., Apr. 8, 1932; died at the hospital in Fresno, Calif., Sept. 5, 1973; aged 41 y. 4 m. 28 d. On May 8, 1954, he was married to Grace Mininger, who survives. Also surviving are one son (Brent), one daughter (Becki), his parents, three brothers (Kenneth, Stanley, and Herbert), and one sister (Margaret). He was a member of the First Mennonite Church, Reedley, Calif. A memorial service was held at the United Methodist Church, Kingsburg, Calif., in charge of Leo Miller and Leo W. Hamilton; interment in the Kingsburg Cemetery.

Yoder, Christy P., son of Joseph K. and Anna (Miller) Yoder, was born at Garden City, Mo., Apr. 9, 1905; died of cancer at his home near Garden City, Mo., Aug. 29, 1973; aged 68 y. 4 m. 20 d. On Feb. 9, 1929, he was married to Florence Ellen Schrock, who survives. Also surviving are one daughter (Evelyn—Mrs. Alvin Zook), 2 sons (Leroy G. and Joe D.), 10 grandchildren, 3 brothers (Elba, Oliver, and Alpha), and 2 sisters (Matilda—Mrs. J. M. Zimmerman and Ella—Mrs. Fred Bickel). He was a member of the Sycamore Grove Mennonite Church, where funeral services were held on Sept. 1, in charge of Kenneth F. Steckly; interment in the Clearfork Cemetery.

Cover picture: "Christ and Nicodemus" by Fritz von Uhde.

calendar

Virginia Fall Missions Conference, Newport News, Va. Nov. 2-4.
AFRAM, Limuru, Kenya, Nov. 4-11.
Southwest Mennonite Conference, Trinity, Glendale Ariz., Nov. 22, 23.
Pacific Coast Conference, Dec. 7-9.

Jewish Study of "Superstar" Urged

A 20-page study guide on the film *Jesus Christ Superstar*, discussing the trial and crucifixion of Jesus in a historical context, has been issued by the National Commission of Interfaith Activities of the Union of American Hebrew Congregations and Central Conference of American Rabbis.

Rabbi Balfour Brickner, director of the Reform Jewish commission, cautioned that the film could produce anti-Semitic prejudices among persons who had previously not held such views, and thus "may be harmful to Jewish interests."

But he suggested that "rather than simply denounce the movie as anti-Semitic and seek to have it banned, as some Jewish groups have done, the Jewish community of this country would do much better if it devoted itself to a study and discussion of the exacerbating issues involved both with its own constituency and with the Christian community."

In the introduction to the study guide, Rabbi Brickner writes that the film is "good cinema," and that this in itself may create some problems.

"It was filmed in color," he noted, "magnificently, in over 30 sites in Israel, including Avdat, the caves of Bet Guvrin, Herodian, the breathtaking Judean Hills, and in the Negev. Promoters of the film make much of this, perhaps to suggest that the film in some way has 'universal Jewish approval.' The too easily implied equation of 'Jewish' and 'Israel' in the promotion is annoying."

Considering the "magnified view" of the trial of Jesus that is presented in the film, Rabbi Brickner comments, "We believe the Jewish community would do better to devote itself to discussion with the Christian community about some of the issues involved in the movie rather than just crying 'anti-Semitism.'"

A Month in "Solitary"

A young man arrested for praying at the White House was put in solitary confinement for two weeks when he refused to give his last name to a court.

"I suppose two weeks in solitary confinement is enough for prayer in the White House," said Superior Court Judge Charles W. Halleck in freeing David James Flynn.

Mr. Flynn was arraigned on Aug. 14 and could have remained in confinement until Sept. 17. Judge Halleck heard about the situation on Aug. 28 and wasted no time freeing Mr. Flynn.

The youth was among 60 brought before Judge Paul F. McArdle on charges growing out of prayer demonstrations against the bombing in Cambodia.

Judge McArdle released 58 persons on personal recognizance. He said one young woman insisted on going to jail "to see what it is like." (The woman was released later, according to the judge's recollection.)

Mr. Flynn repeatedly refused to give Judge McArdle his last name for court records. When asked by reporters to give his occupation and address, Mr. Flynn replied, "I'm a person. I live on earth."

"I sent him to jail," said Judge McArdle. "I told him he could get out as soon as he was willing to tell us his name."

But Judge McArdle was astonished to learn that Mr. Flynn had been placed in solitary confinement. "If I had known, I would have done something," he said.

Adventists on Street Canvassing

A special committee on witnessing and street canvassing has been set up by the General Conference of Seventh-day Adventists to study the impression being made by members who witness in public places.

Formation of the committee came in the wake of an injunction the church secured in U.S. District Court for the District of Maryland, stating that authorities in Ocean City, Md., were barred from enforcing an ordinance "so as to prohibit or restrain in any way religious solicitation or distribution."

Police had prevented a group of Adventist youth from distributing literature warning against drugs and venereal disease to other young people on the beach and boardwalk at Ocean City.

In forming the committee, Adventist officials asked it to weigh the impression being made by members who carry their witness into areas where people tend to congregate. They said the church wants to avoid intrusion upon individual privacy in any way that would reflect poorly upon the Christian witness.

Alcohol and Youth

An Alcoholics Anonymous gathering recently honored one of its members on his first "birthday," reports *Between the Lines*, which in AA circles signifies one year sobriety. The member was 11 years old. This is not surprising to officials of AA, drug abuse prevention organizations, and other government agencies dealing

with addiction. A growing number of children and teenagers have developed serious drinking problems, a figure now estimated at 450,000 out of a total of nine million alcoholics in the nation.

Dr. Morris Chafetz, director of the National Institute of Alcohol Abuse, said the exact number of teenage alcoholics could not be determined accurately, but it is growing with shocking rapidity. And it is far more serious than even imagined. It is not uncommon to see severe alcoholism these days in kids 9, 10, 11, and 12 years old. The whole pop-wine market (apple wine, strawberry wine, etc.), while not the favorite of adults, appeals to the teenage market. Liquor stores are not able to keep enough in stock.

Drug addiction among youngsters has always been closely tied to alcohol. Dr. Chafetz warns that people in America will never come to "grips" with the drug problem of young people until they take a hard look as to how adults themselves have used and misused alcohol.

Amish Settle in Minnesota

Nine Old Order Amish families have settled on farms in the Wadena, Minn., area and they are believed the first to live in Minnesota.

Felty J. Borntrager told the *Minneapolis Star* that the families moved from Wisconsin, Iowa, and Missouri because farms were relatively easy to buy and because of the back road isolation they found.

In Wadena, most people are aware of the Amish, but little is known about them, the *Star* reported. "They just quietly moved in, and they go quietly about their business," said Kenneth Cook of Wadena's Congregational Church.

There was a furore of sorts in May after a Wadena man wrote a letter to the local newspaper that began, "Wake up, Wadena area!" and added:

"Where were they [the Amish] during the Battle of the Bulge, Iwa Jima, Pusan, Korea, and Vietnam while you and your offspring were defending Old Glory? . . . What our community needs less of is social parasites."

That letter infuriated several other area residents who filled the letters to the editor column for several weeks afterward with defenses of the Amish.

As for being "parasites," the Amish pay income and property taxes as other citizens do, but will not accept Social Security benefits, public welfare, farm subsidies, or outside financial help for their sectarian schools, the *Minneapolis Star* pointed out.

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Why a Church Paper?

“Prove all things; hold fast that which is good” (1 Thess. 5:21).

In the upper right corner of this page is the word “newspaper” in bold letters. I am told that this is a gentle hint to mailmen to keep it moving, lest the news be out-of-date before you can read it. The label also provides an opportunity to comment on the function of a church publication such as *Gospel Herald*.

About half of each issue of *Gospel Herald* is given to news of various sorts. As a weekly church publication, it is one of a dying breed. The trend, it seems, is toward biweekly and monthly issue, presumably to save on postage and have time to do a more careful job of editing.

I hope we can keep *Gospel Herald* coming to you weekly. Even though the change from a monthly to a weekly has left me a little breathless with the schedule, if our news reporting is to be at all current, we need to keep it coming to you weekly.

The other half of each issue is given to articles which consider at more length a variety of issues before the church today. It is intended to carry a number of different types of articles, all of them devoted to the concern of the theme verse above, evaluating the changing scene and sorting out what should be retained for our own good.

It is hoped that we might regularly use at least the following six types of articles, though not necessarily all in the same issue: (1) Bible exposition or doctrinal; (2) analyses of church and world; (3) personal experiences and testimonies; (4) essays on topics of personal concern; (5) interviews; (6) descriptions of what various people in the church

are doing for the cause of Jesus Christ.

The *Gospel Herald* is a small effort as publishing efforts go, but it still represents a sizable fund of energy and expense. Why should we go to all the effort? The case for a Mennonite church paper was stated sharply by John F. Funk, the first American Mennonite magazine publisher.

Funk wrote in *Herald of Truth* for January, 1864, “As a corrupt paper is powerful to do evil, so will a moral, a Christian paper be mighty to do good.” This was being a little harder than necessary on the secular press, for there is a function to be served by the conveying of news and comment from person to person. A secular publication is not necessarily an evil publication.

Rather than set the *Gospel Herald* against the other news media, I would prefer to point out that if we know the news and comment of Ottawa and Washington, but do not receive the counsel of our brothers and sisters in the church, our vision is too limited.

The *Gospel Herald* exists to help in discerning the signs of our times and the nature of the call to be God’s people today. There may be those who read only the Bible and they do well to read the Bible. But Jesus observed a kind of person who searched the Scriptures endlessly, but could not see in them a testimony to Him.

So we need to hear from each other, if only to send us back to the Scriptures to look again and see if these things we hear from one another are really true. The editors of the *Gospel Herald* are glad to be involved in this discernment process, helping to test the new interpretations and holding fast to those which are good. — Daniel Hertzler.

Gospel Herald

October 16, 1973



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Coming to Terms with Our Mennonite Faith

by Don Blosser

We were driving through South Carolina when another car passed us. I gave it little thought until they were almost around us, when I noticed the young mother was wearing a covering and there was a "Peace Is Patriotic" sticker on the rear window. I immediately waved and gave a quick "hi, there" toot on the horn. Both the husband and wife glanced at me with a quizzical "What's your problem?" look and kept going.

Then it struck me — they had no way of knowing who we were. Our brown mid-sized station wagon was no different from perhaps 40,000 others. They had no way of knowing we "belonged."

The Mennonite Church is facing a crisis in identity. There have been times when an emphasis on external faith led to the acceptance of symbols of dress, hair, or other practices which gave security and group acceptance. In some situations it was a simple move to let faith become synony-

mous with the regular practice of these symbols. Now that some of these symbols are no longer being observed, it is easy for persons to feel insecure about what they believe or even who they are. It is essential that Mennonites develop a faith which grows out of inner spiritual integrity and commitment which will hold without needing external symbols for support. Without that inner source of faith, Mennonites will continue to feel insecure about who we are and why we exist. In fact, persons will question whether we ought to exist as a separate group in the smorgasbord of American-Canadian religious groups.

This question concerns me, for I feel the mission to which we were called some 450 years ago is an unfinished mission. There is still a place for Mennonites among the other groups who have also declared their loyalty to Jesus. Our existence alongside them does not nullify their right to exist nor does it place us in competition with them. Men-

nonites have insights into the nature of God and His will for people. We are called to share these insights with all who walk the path of faith with us, just as other Christian groups are called to share with us from their understandings.

What does it mean to be a Mennonite in the seventies? I suggest the sixteenth-century meaning has not changed. The world has experienced rather drastic change in 450 years, but the basic issues are still the same. The challenges of faith may express themselves in different ways, but the issues behind them are almost precisely the same as those for which the Anabaptists suffered and died.

Perhaps the most precise presentation of who Mennonites are and who we want to be, came from H. S. Bender in an address to the American Society of Church History 30 years ago. In *The Anabaptist Vision* Bender emphasized three things: (1) the heart of Christian faith is discipleship; (2) the church is a voluntary fellowship of adult believers; and (3) the church ethic is a life of love.

Christian Faith Centers on Discipleship. In an age where Christianity was going to seed, so that faith was simply a set of ideas about God and the future, the Anabaptists heard the voice of Jesus: "If any man would come after me, let him deny himself and take up his cross and follow me." As they gathered around the Word, they found God revealing a startling truth that had been buried by the church for centuries. It was the simple concept that there are two kingdoms at work in the world and the believer has to choose which he will obey.

Bender said, "They could not understand a Christianity which made regeneration, holiness, and love primarily a matter of intellect, of doctrinal belief, or of subjective experience. . . . The whole life was to be brought literally under the lordship of Christ in a covenant of discipleship. . . . The focus of Christian life was not the inward experience of grace, but on the outward application of that grace to all human conduct and relationships."

Mennonites, caught in today's rapid pace, are confronted by an ever-increasing barrage of possible compromises. We are surrounded by Christians who seem comfortable in making these compromises, thus the meaning of faith as discipleship is crucial. Christian faith has once again become a set of ideas which are discussed in reverent tones, but seldom practiced in daily life. Leading spokesmen for Christianity in our nation tell us it is quite all right, even necessary, to ignore temporarily Christ's words about loving our enemies because there are communists in the world and we must destroy them so that we can tell the world our God is a loving God.

Coming to terms with our faith would help Mennonites again see this growing chasm between the kingdom of God and the kingdom of man. We will reject the instant wealth schemes and the competitive ethics of our day, taking upon

ourselves instead the simple life that permits us to care about people as Jesus cared. Someone commented that the story of the Good Samaritan doesn't apply to us anymore, because we no longer pass by on the other side. In our mad rush to catch up with tomorrow, we simply run right over him. We will seek to understand the way our society warps our values about people and how much we need in order to live. We will remember what Jesus said about seeking first the kingdom of God. We need the courage in order not to be threatened or embarrassed as we simplify our lives to reach out to people who are being crushed by the relentless, grinding pressures of our age.

The Church a Voluntary Fellowship of Adult Believers. The sixteenth-century Anabaptists read in the Scriptures that only those who repent and believe are true members of Christ's kingdom. Yet everyone around them was considered a Christian. In the Scriptures they found that membership in the community of faith was to be a personal, mature decision, free of external human pressures. Since baptism was the symbol for entry into the household of faith, only adults who have made such an adult commitment should receive baptism. Today, no one gets upset over baptism. But the issue is still with us: How does the Christian church relate to the national kingdom?

If we are to come to terms with our faith in the seventies, this is one issue we cannot dodge. Our Canadian-American governments have wrapped themselves in their respective national flags as pious mantles of faith. The Christian is constantly deluged with subtle attempts by the national kingdom to have him equate it with the kingdom of God. How should a Mennonite feel about the gathering of national leaders in presidential breakfasts to invoke the name of God, giving superficial displays of piety and asking God to bless them as they wage war on our enemies? Should he rejoice that our leaders pray, even though the hands they lift in prayer are dripping with human blood? How should he respond when asked to give of himself and his resources to build the national kingdom, when he knows that his life and his resources have already been given to Jesus Christ?

I hope Mennonites in the seventies might recover the vision that faith is a voluntary commitment to God in Christ and to God's faithful people. Christ spoke to the Anabap-

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Daniel Hertzler, Editor

David E. Hostetler, News Editor

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

Don Blosser is pastor of the Akron (Pa.) Mennonite Church.

tists most clearly as they gathered together around the Word—in small groups and large congregations. It was clear in their minds that becoming a Christian meant joining a group of believers with whom all of life was shared and through whom the voice and will of Christ was heard.

The Anabaptists never said: "Love God and decide for yourself what is right and wrong." Coming to terms with faith means we need to reexamine the gradual shift toward secrecy and spiritual isolation that permits us to make decisions without counsel of the believing community. The Anabaptists believed that the Christian life was a life lived in open fellowship with others. They would not understand the walls of isolation we have built around ourselves and our faith in the vain attempt to find protection and security.

Coming to terms with our faith will lead us to experience the sharing of faith and life in small caring groups within our congregations. In these groups economic decisions, vocational questions, tensions in marriage, frustrations with children, and other matters of faith can be shared in confidence and trust, believing that God's healing love can flow through the group as we listen, pray, and share together in Christ's love. Being a Mennonite in the seventies means a rejection of the "stay at arm's length" spirit of our day, especially within the household of faith. The Anabaptists knew something we need to relearn—you can't be Christian alone.

Coming to terms with our faith forces us to deal with the demonic pressure toward individualism in our culture and to again understand that *Christian faith is life together*.

The Christian Way Is the Way of Love. The sixteenth-century was a time of many wars. The church not only endorsed war as a policy of the nation-state, but itself used war as a basis of settling religious questions. Those who differed with the church's official position were quickly executed by the state as a service to the church.

The concept of love is one of the simple concepts for us to understand, for we have always believed this. But in many ways, the question is far more complex for us than it was for the Anabaptists. Then, a man was given a sword and sent out to do battle against another man who also had a sword. But now it is far more intricate. Death and destruction come via a mortar shell fired from a gun nestled three or four miles away. Or death comes in the form of a 500-pound bomb dropped from a plane flying so high you can't even see it. War is not fought with sword and shield but with computers and technology. The urgent need today is for money to buy planes, build bombs, and push the buttons. People are just as dead as those killed by the sword—only there are 100 times as many of them.

If we are to come to terms with our faith and our Lord, this expression of faith needs careful review. Can Mennonites still claim to have clean hands and a pure heart

when we give an estimated \$8 million to \$10 million a year for preaching, healing, and witness in the name of Christ, while (using a tax chart prepared by Sen. Mark Hatfield) it is estimated that Mennonites give the national government \$30 to \$40 million to bomb, burn, kill, and destroy. How can we face the Prince of Peace, claiming to be His people, when our resources go in a 3 or 4 to 1 ratio to causes that directly oppose what Jesus taught?

How do we come to terms with this? I assume we believe that the words of Jesus about loving our enemies still stand. I hope we might feel a sense of history which helps us identify with our brothers and sisters who left Switzerland in the 1500s, West Prussia in the 1790s, or Russia in 1917 and 1918 because they believed their commitment to Christ would not permit them to obey the orders of the nation to join the military and kill other people. When confronted with that choice, they chose to leave all they had and moved to other lands in search of freedom to worship and serve God in peace. I hope we can feel a kinship with those in the past few years who chose to move to Canada or other countries rather than obey national orders to join the American military and kill in Vietnam.

Coming to terms with our faith means looking at the ways in which our lives and resources share in the national paranoia for killing people. We have traditionally been a pilgrim people in search of a place where we can serve God in peace. Is our primary allegiance to Jesus Christ still strong enough to pull us out of our economic security should the situation demand? Are Mennonites in the seventies willing to become modern-day Abrahams all over again?

What should it mean for Mennonites to come to terms with the Anabaptist vision in the seventies? I offer a few suggestions in the serious belief that the call to be a Mennonite is first and foremost a call to a life-changing commitment to Jesus Christ. This means that any person who is dealing with the call to faith as a total commitment of life is a heartfelt sister or brother with us on the journey.


I believe God is calling us to an alternative way which is committed to and built on the person and teachings of Jesus. It is a life which refuses to fall in step with the religious practices and social values of the day when they conflict with the message of Jesus. What are some of these alternatives?

- I feel God is calling us to a simple life of interdependence upon each other for our security as an alternative to the independent personal wealth and security promoted by the "every man for himself" style of our society.
- I feel God is calling us to give serious reflection on what we want to do with the claims of Christ upon our lives. He calls for examination of just how much we are willing to accommodate our faith to the society around us in order to achieve security and respectability in our communities.
- I feel God would create through us a church life which

focuses on sharing of faith and life together. A church life which practices involvement and mutual caring among members as an alternative to the large, formal institutional "worshiping" bodies of our time.

- I feel God is calling us to witness to the belief that God is love and that His children live in that love and reject the alternative which says God is the resident deity of America alone.
- I feel God is calling us to a life of unified purpose and direction as we serve others in the name of Christ.

This is an alternative to the groping, aimless, "never touch reality" escapisms of our day.

There is much more that could and perhaps should be said. But Christian faith won't let me spell out your faith and obedience for you, just as it will not let you spell it out for yourself in isolation from others. The call to faithful living is the call for you to join with others in open sharing and seeking of God's will for your life. The New Testament confession *Jesus is Lord* still has meaning and Christians are still responding to it. 

Reprints of this article available. Price: 10 cents each; 25 for \$2.00; 50 for \$3.50. Order from *Gospel Herald* Reprints, 616 Walnut Ave., Scottdale, Pa. 15683. Enclose check or money order.

For 1976: A Suggested Guide to Celebration

Compiled by Ken Reed

The Old Testament Witness

Then Joshua gathered all the tribes of Israel to Shechem, and summoned the elders, the heads, the judges, and the officers of Israel; and they presented themselves before God. And Joshua said to all the people, "Thus says the Lord, the God of Israel, 'Your fathers lived of old beyond the Euphrates, Terah, the father of Abraham and of Nahor; and they served other gods. Then I took your father Abraham from beyond the River and led him through all the land of Canaan and made his offspring many. I gave him Isaac; and to Isaac I gave Jacob and Esau. And I gave Esau the hill country of Seir to possess, but Jacob and his children went down to Egypt. And I sent Moses and Aaron, and I plagued Egypt with what I did in the midst of it; and afterwards I brought you out. Then I brought your

The Proposed 1976 Witness

On that historic day as the whole country celebrated with speeches, fireworks, and parades, all the children of Menno and Amman gathered in their meetinghouses and presented themselves before God. And one brother or sister in every meetinghouse said to all the people, "Thus says the Lord, the God of Israel, 'Your ancestors used to live on the other side of the Atlantic, Menno and Conrad, Blue Coat and Felix, and they served other gods. (Do I need to describe those gods? Mammon, the glory of Renaissance Europe, and everything the body pants for. Then I called them and they heard me.

" 'By faith they stepped out (not sure where they were stepping to) and called to their fellow-citizens of Zurich, Zollikon, Amsterdam, and Basel. I blessed their faith, they increased by the thousands and became a people. My people. Not my only people, but one of my peoples. I gave

fathers out of Egypt, and you came to the sea; and the Egyptians pursued your fathers with chariots and horsemen to the Red Sea. And when they cried to the Lord, he put darkness between you and the Egyptians, and made the sea come upon them and cover them; and your eyes saw what I did to Egypt; and you lived in the wilderness a long time. Then I brought you to the land of the Amorites, who lived on the other side of the Jordan; they fought with you, and I gave them into your hand, and you took possession of their land, and I destroyed them before you. Then Balak the son of Zippor, king of Moab, arose and fought against Israel; and he sent and invited Balaam the son of Beor to curse you, but I would not listen to Balaam; therefore he blessed you; so I delivered you out of his hand. And you went over the Jordan and came to Jericho, and the men of Jericho fought against you, and also the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites; and I gave them into your hand. And I sent the hornet before you, which drove them out before you, the two kings of the Amorites; it was not by your sword or by your bow. I gave you a land on which you had not labored, and cities which you had not built, and you dwell therein; you eat the fruit of vineyards and oliveyards which you did not plant.'

"Now therefore fear the Lord, and serve him in sincerity and in faithfulness; put away the gods which your fathers served beyond the River, and in Egypt, and serve the Lord. And if you be unwilling to serve the Lord, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell; but as for me and my house, we will serve the Lord."

Then the people answered: "Far be it from us that we should forsake the Lord, to serve other gods. . . ."

Then Joshua said to the people, "You are witnesses against yourselves that you have chosen the Lord, to serve him." And they said, "We are witnesses." . . . And Joshua . . . took a great stone, and set it up there under the oak in the sanctuary of the Lord. And Joshua said to all the people, "Behold, this stone shall be a witness against us; for it has heard all the words of the Lord which he spoke to us."

Joshua 24:1-16, 22, 26, 27

the cantons of Switzerland to the Reists and the Ammans and the lowlands of Holland to Menno's Dutch brothers and sisters.

" 'Then I let your enemies scatter you. Some of you were beheaded, some burned, and some drowned. Your enemy exclaimed, "The more we execute, the more they increase." I plagued Europe with what I did in the middle of it, and afterwards I brought you out. I led you to the farmlands of Russia, some of you to the caves of Switzerland, and others I led over the Atlantic to the New World. I gave you lands which had been guarded by Indians and cleared by Russians, and you paid pennies for it. I gave it to you, it wasn't your guns or diplomacy that earned it or defended it through the years.

" 'I blessed the land wherever you settled — the Ukraine, Kansas, Winnipeg, Lancaster, the Palatine and Sao Paulo became known as the breadbaskets of the world. Your wheat produced more heads than your neighbors' wheat, your calves grew fatter, your sons and daughters were more obedient than your neighbors' sons and daughters. And did you remember who blessed you? No, you took pride when your neighbors and newspapers called you "good people," "plain people," "gentle people," "master farmers." But I continued calling to you. I made new brothers and sisters for you until you spoke many languages and you truly became red and black, brown and yellow and white.

" 'Now reflect a minute:

" 'I gave you lands that you didn't buy (except for pennies), freedom for which you didn't fight, and wealth and fame far beyond what your small number ever deserved.' "

And the brother or sister in every meeting-house said, "Now therefore fear the Lord, and serve him in sincerity and faithfulness; put away the gods which our fathers served beyond the Atlantic and serve the Lord. And if you are unwilling to serve the Lord, choose right now who you will serve, the gods that our fathers served in Europe or the gods of the Americans and Canadians in whose land we dwell. (Do I need to describe those gods? The flag, the almighty dollar, and everything that the body pants for.) But as for me and my house, we will serve the Lord.

Then the people answered. . . (?)

And the brother or sister in every meeting-house replied. . . (?)



Mennonites and Military Service in Argentina

by James D. Kratz

Dennis Byler, serving a two-year assignment with Mennonite Board of Missions as a teacher in a cultural center sponsored by the Bragado Mennonite Church, has introduced a new dimension of Christian witness into the life of the Argentine Mennonite Church.

Dennis had the unique status of being a citizen of both United States and of Argentina. As a college and seminary student at Goshen College and later at Goshen Biblical Seminary, Dennis consistently refused participation with the U.S. draft, starting his convictions and giving the biblical basis for his position to local draft board, friends, and community. In accepting an assignment as a two-year Overseas Mission associate in Argentina, he left the United States without having "properly" discharged his draft obligations, even though his service in Argentina could have been fully recognized as alternate service under the Selective Service System.

After a year in Argentina, the Argentina government caught up with Dennis and ordered him to take his physical examination for Argentine military service and then to report for induction. Dennis took the physical, but at the point of induction he refused to participate.

A series of letters and reports from Dennis over the past few months indicate that a faithful witness is going on, and a sensitizing of the larger church conscience is taking place as he waits for the outcome of his case.

At the point he refused induction there was some deliberation by officials, and then an announced delay of six weeks. Dennis entered into this experience with the support of his local congregation in Bragado, and of the conference Executive Committee. The congregation and conference wrote letters to the government requesting exemption. Dennis prepared a six-page statement which he submitted to the military authorities giving his reasons for nonparticipation with the draft. At the same time he indicated his willingness to serve in any nonmilitary service program for any number of years which would be for the good of

the country. He would undertake this service in lieu of military service.

Dennis and friends await to see what action the government will take against him. There seem to be several options. The case reportedly has been transferred to the desk of the commander of the First Army. Dennis might be excused from military service. He might be sentenced to serve up to 3 1/2 years in an Argentine military prison.

It is estimated that approximately 350 Jehovah's Witnesses have served or are serving prison sentences for refusal to participate with the Argentine conscription system.

Still another option might be that Dennis' case will be indefinitely delayed without any action — something not unknown in the United States.

Dennis Byler is not alone in his stand as a conscientious objector in Argentina. Ricardo Perugorria, a Mennonite youth leader in Buenos Aires who has been studying in a Bible institute for the past few years, has also refused to accept the military draft.

Argentina has no alternate service program. Exemption from military service can be obtained, but not for the same reasons that exemption is given in the U.S. and certainly not categorically for reasons of religious conviction. The government's judgment against Ricardo may be more severe than that against Dennis.

A third young Mennonite, now doing his military service, has refused to carry a gun. The Byler-Perugorria witness has already affected the lives of others.

Some observations:

1. Byler and Perugorria see their action as a part of their faithfulness to the gospel — to the lordship of Christ. Their peace witness is an integral part of Christian witness and evangelism.

2. The experiences of youth in the Argentine Mennonite Church (Perugorria, Byler, and others) is causing the church there to think seriously of its responsibilities in areas where there has been compromise and indecision in the past.

3. To take a CO stand before a Latin-American military government may be far more costly than has been true in


James D. Kratz is associate secretary for overseas missions with Mennonite Board of Missions, Elkhart, Ind.

the United States for the past 25 years.

4. The statements of faith prepared by Byler and Perugoria, submitted to the military authorities as well as to churchmen of various denominations, give a witness to several audiences. Military officials are often persons who stand in a strong Catholic tradition. The numerous biblical references can hardly go unnoticed to those in Catholic or Protestant-Evangelical traditions, who view the Scriptures with some seriousness.

5. Experiences like those reported above give occasion when brothers and sisters around the world can share with each other in prayer and spiritual concern. Dennis has

repeatedly expressed appreciation for the kind of moral and spiritual support he has felt during the past few months.

Another missionary in another Latin-American country recently spent three days in prison "for the sake of the gospel." Still another worker and his wife have been in prison for a year in a Latin-American country. May we continue to pray for our colleagues who take seriously the claims of Jesus Christ far removed from the comforts and security of family and friends, and whose discipleship is far more costly than that known to most of us in Canada and the United States. 

Volunteers and Dollars

by Edgar Stoesz

For twenty-five years Mennonite and Brethren in Christ youth have generously volunteered themselves for international service. During much of this time administrators of service programs have been under pressure to provide more service opportunities for all who apply. Suddenly in 1972 the number of volunteers levels off and in 1973 it drops. Why?

The first and most obvious reason is that Caesar, through the Selective Service System, is no longer sending "laborers into the harvest." Christian service agencies learned to depend on the military process to recruit their workers. It was convenient and very effective. Recruitment and promotion on both congregational and churchwide levels grew lax. Now the draft has dropped away and this inadequacy is exposed.

But the draft does not explain everything. Other factors contribute to the problem. A new generation is coming of age. This generation is less certain about the value of international service. Whereas the volunteers of the 60s were motivated by the admiration of the Pax example of the 50s, to the youth of the 70s international service has become routine. The drama has died down.

The youth of the 70s live by a different value system. Fewer are found on campuses, which have been second only to the Selective Service System in recruitment effectiveness. A new mood prevails on campuses. Youth has seen the frantic activity of two decades, which also includes secular service programs, and are asking what it has accomplished.


Recently three young Mennonites visited Bolivia. They looked it over and found it very interesting. They were impressed with the need and what was being done there by Mennonite Central Committee volunteers. But in spite of being eligible for the urgent openings which existed there, they felt no need to get personally involved. They returned home to earn more money for another travel excursion.

The mission and service agencies of the Mennonite

Church have two constituencies. The older contributes most of the funds. The younger donates most of the services. The two need each other for maximum effectiveness. During the past year, financial contributions have held up well, but enlistments are down. What are the implications of more dollars than volunteers? They are that service programs will need to be built more on money and less on people. This is not a happy prospect for a constituency whose personnel resource has made it the envy of other denominations. Governments and other secular agencies can write checks, but the genius of the church and the message of the gospel is represented by people.

The service programs of the Mennonite Church, including conference and MCC, have won the respect and admiration of other denominations and secular organizations. The nature of these programs has changed and is now changing in response to the times. The experience of two decades has been programmed into the action models of the 70s. More changes will be made in the future as the Mennonite Church seeks to align its resources with the needs of the Third World.

Service agencies have brought some of these problems on themselves. The availability of volunteers has been taken for granted. Perhaps decision makers have keyed too much on the money constituency and not enough on the volunteer constituency. Both are needed, but a balance must be maintained.

Parents, pastors, youth counselors, and service agencies must present youth with a clear, forthright, sincere call to service. Youth is needed, and youth needs to serve. A new generation of Mennonites must be cautioned against isolationism and the pervading influence of futility and materialism. They must be challenged to update the example of previous generations who in this century have gone beyond their sheltered communities to heal, feed, and preach deliverance through Christ. 



A Conversation About Key 73

by David Augsburger and Howard J. Zehr

Augsburger: Howard, you have been on the Central Committee of Key 73 since the beginning of our denominational participation. I hear a good deal of comment about Key 73, both positive and negative. How do you feel about those who are saying that Key 73 is starting a sort of world superchurch?

Zehr: I think most of the persons criticizing Key 73 do not fully understand what Key 73 is all about.

The real focus of Key 73 is what?

Key 73 is concerned to have all groups give a united witness to the love of God in Jesus Christ. We want to support each other, stimulate each other, and coordinate our efforts instead of competing.

This is not a move, then, toward unity. It is a free expression of each congregation's ministry.

It's definitely so. Each participating body has the opportunity of interpreting evangelism and witnessing to the essence of the gospel according to its own understanding.

One of the criticisms I hear is that there is such a great variety of persons in Key 73. I sometimes feel that may be a compliment.

Yes! I think it is a compliment and that it helps to fulfill the prayer of Jesus for unity. I believe that a united witness will help people to know who Jesus Christ really is.

David Augsburger is speaker on the Mennonite Hour, Harrisonburg, Va. Howard J. Zehr is associate secretary with the Mennonite Board of Congregational Ministries, Goshen, Ind.

It is not an attempt to bring the churches altogether under one umbrella.

What kind of spirit motivated the leaders of the various denominations? Was there a lot of jockeying for power or was there a sense of unity?

I felt there was an honest attempt to refrain from reaching out for power. There were struggles, of course. We had different understandings, we came from different backgrounds, there was use of different vocabulary. But I think we came to respect each other.

I heard it said that the meetings of the Central Committee often ended as a time of personal renewal for the leaders who came there.

The last meeting in particular I felt was definitely that kind of experience in which we were sharing together and celebrating together in Jesus Christ.

Now this year you are traveling and doing a lot of speaking in various communities where congregations are working together in Key 73. Do you sense that same kind of spirit where Christians are meeting across the old lines and fences and hearing each other.

Yes. For the most part. However, I find that there is great variation in different communities. It depends a good bit on the background of experience in that community.

What are you expecting to happen as a result of Key 73, particularly in Mennonite churches?

In Mennonite churches I think this is a year for launch-

ing a new emphasis on evangelism. I have a conviction that it will bring a new sense of mission in many of our congregations.

I sense that too. When I travel I sort of keep my finger on the "spigot" and I am feeling more and more that the hot is beginning to come.

That's right.

People are really excited about sharing their faith. Different groups understand the word "evangelism" in different ways. Some define evangelism as grabbing a man's lapel and saying I've got a Bible here and I am going to save your soul in four minutes flat. What do you see as a Mennonite understanding of the word "evangelism"?

I believe it is something that emerges out of our congregational life: a caring concern for each other that reaches out to other people in the community regardless of race, color, background, culture, or whatever.

You said Mennonite evangelism grows out of the congregational life. Is there something unique about the Mennonite understanding of the church and the congregation that contributes to this?

I think we understand evangelism in the context of relationships, relationships to God through Jesus Christ that come about and are incarnate within the body of Christ the church, and within us as persons, and as I have heard you say, we ourselves are the good news, as well as presenting the good news.

So then the focus on what we are together as the people of God who hear and care and love and reach out and celebrate the presence of Jesus is one of the basic parts of our understanding of what the church is doing.

And I think it is tied to our worship experience. I think it is tied to what we do together as congregations in the community. It is a caring concern that reaches out in love.

A second phrase that you used a moment ago was "concern for the whole person." How do you see evangelism really being concerned about the whole individual with all his needs?

I believe that Jesus Christ came into the world to make persons whole. As He went about from place to place, He saw them at the point of need. If it was a man born blind, he ministered to him at the point of his blindness and led him to a knowledge of who He was and an acceptance of Him as the Savior of the world. If he found a person who was lame, He ministered to him at the point of his lameness. If He found a person who was bogged down with depression, He ministered to him at the point of need.

Do you see our congregations really attempting to hear where people are in order to get in touch



with the needs of the community more now than before?

I think they attempt to feel where persons are more than ever before. I don't think that many of our congregations realize exactly what they are trying to do, but they have a feeling for persons and they are concerned about communicating to them the person of Jesus Christ.

Your concern as a pastor in the Mennonite Church and as a leader in evangelism would be primarily not to encourage people to do things on individual bases outside their congregations, but to work to activate their whole fellowship. Is that correct?

I believe that part of the gospel is the creation of the new community of love and faith, and I believe the church is something that God is bringing into being and is a continuing work of His Holy Spirit. I cannot see evangelism taking place authentically outside the context of the church.

Therefore, one of the major emphases of Key 73 you would like to see is to make more active and vital church members.

I think the church is being renewed through this kind of experience.

Is there any problem with talking about renewal and evangelism happening simultaneously? Do these always go hand in hand?

You cannot do one without the other.

So that a renewal of people within results in more evangelism without — to share the love of Jesus with others also produces renewal.

If it is genuine, it will always be so.

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My Pilgrimage Through Mennonite History

by John H. Powell

My pilgrimage with Mennonites, whom I call "my people," began over ten years ago. It started with a search for a people whose convictions could be clearly understood and followed. In my earlier search for a relevant people, I was not trying to discover who God was; but rather, how relevant God is. You see, for as long as I can remember, I have never doubted the existence of God. On the other hand, during my earlier pilgrimage in Christianity, I have doubted the concepts of God given to me by "white-minded" people. My search begins with finding a relevant people and might end with trying to find the Utopian brotherhood within "my people."

While involved in the Civil Rights Movement in the South, I developed a sense of "turning the other cheek." It was difficult to maintain this position without a firm religious conviction to uphold it. In 1962 while in voter registration drives for SNNC I was beaten, thrown in jail, and shipped out of Mississippi in a pine box to keep me from being murdered. These were situations which made me realize more than ever that a search for a relevant God was what my life was all about. Further, to serve a relevant God was my calling.

Earlier in 1963 I began reading about the historic peace churches. I was deeply intrigued with the Quakers and Mennonites. While in the South, I attended some Quaker services, however, I did not have the opportunity to attend Mennonite services. Later in 1963, I turned from civil rights work to working with migrants in Michigan. It was there that I discovered Mennonites as people. I was impressed with the work and the positions of the church, particularly in regard to peace and race.

When I graduated from Tuskegee Institute in 1964, I graduated as a Second Lieutenant in the Air Force. During my senior year, I had developed a sense of duty to my God and a sense of commitment to a people. Prior to graduation, I informed my commandant that I did not intend to accept my commission. I applied for a release and it was only after graduation that I received that release. I understood then that God had a purpose for me with "an adopted people." Yet, I would need to discover that because of my need to remain black and my need to find a people who were not black.

I moved from teaching in South Carolina to teaching in Detroit. There my wife (whom I had met and married during 1964) and I became affiliated with the Mennonite Church. It was there that I discovered and wrestled with my call to the Christian ministry. I had worked with community organizing, social work, teaching, and labor union organizations. However, these things were not satisfying. When Dr. Martin Luther King was assassinated, my wife and I struggled with the directions for our lives. After agonizing, we determined to leave our friends and a secure job to enter the pastorate in Wichita, Kansas. From Wichita and a pastorate we moved to Elkhart, where I now serve the church with the Minority Ministries Council.

My identification with "my people" can only be a spiritual one. As I hear my brothers talk about their Anabaptist heritage, I can relate to that only in the aspects that I have seen some of those historical settings and can readily identify with the situations as they occurred. You see, my life has been a struggle also. Unfortunately, for most Mennonites their identification tends to be a cultural one. On the other hand, my identification, culturally, is with my African past. It is unfortunate that people find it difficult to understand that one can be truly black and Mennonite at the same time.

Presently, many in the church are saying that I have served my purpose with the Mennonites and should look elsewhere for God's direction. In the midst of all of this, I find it difficult to give up "my people." I cannot give them up because I love them. I have discovered that, in the midst of a variety of chaotic situations, I have found a place to belong. Yet, that place is clouded by some insensitive people and some people who are concerned about structures over against people.

I called the brotherhood to an awakening which will say to all people that we are truly one brotherhood. I called my white Mennonite brethren to search with me, and remain with me as we struggle for the Utopian brotherhood. At the same time, I admonish my black brothers to struggle harder to find a relevant existence within the brotherhood. Let my struggle and your struggle be one. To all of us I say, "Let us find an answer together as we struggle through our Mennonite heritage."

At a planning meeting for the 1974 Alumni Fund, September 8, 1973, a member of the committee and a father of an entering freshman remarked,

"Our son selected Goshen from a pool of five colleges. In some colleges he considered, he appreciated clear guidelines for behavior. There seemed to be structured discipline. What can he expect at Goshen? Can he know

what is expected?"

These are honest questions and the kind many parents ask. Here is an answer from Goshen College's Associate Dean of Students. He works with the students every day.



GOSHEN, INDIANA 46526 PHONE (219) 533-3161

Dear Bill,

John Hershberger, of our Alumni Office, shared with me the question you asked. I'm happy to explain our view on this matter. In order to make this letter as brief as possible let me get to the point - Yes, we agree with you that "Discipline is crucial to education." In fact, the word discipline is derived from disciple. Jesus used this concept as an education process involving training and teaching. Discipline/disciple takes on a completely new meaning -- a positive means to change. Generally discipline (or disciple-building) is viewed as a negative punishment. But when people are willing to invest themselves and take risks on behalf of others, discipline benefits all -- especially the Church.

Our goal at Goshen College is to help each student become self-directed and self-controlled. We hope that eventually external controls upon the student can be converted to controls that are from within his very soul (being). We hope he chooses behavior that is good for himself and others because that is what he desires and not because someone is coercing him to do so. Eventually he leaves our campus. Who will watch him then?

Indeed this change from external control to self-control doesn't happen overnight. This is a process. Some students come to Goshen College who have a great deal of good (life-embracing) behavior. Others come who do not know what to do with their new freedom. For them more structure needs to be provided to see that they do not hurt themselves and their community.

For 90% of the students who come there is a deep need to reflect on the past, find a purpose for living, sort out the values that will guide them and chart out a course for the future. Our role is an exciting co-search with them along this tumultuous path. This requires patience, understanding and caring. It may also, you are quite correct, require some firm structures.

Our response to negative behavior, "Violation of Standards," is dependent upon the person. We do not have a set penalty for every offense. Our goal is to change the behavior of the person. If the student has learned from his mistake and is wanting to change his behavior, we respond accordingly. (We offer a plan of action to encourage this change.) If after we have worked with a student and it is clear verbally or by his behavior that he is not interested in change and he and the college are going in separate directions, we sadly acknowledge this fact and go our separate ways. Hopefully this, too, is done in the spirit of love and will be redeeming rather than punitive. Each year there are those who leave our community via this route.

Deviant behavior is dealt with when we are aware of it. (We are obviously not always aware of everything that goes on.) Since our goal is behavior change, our response depends upon the person and not upon the behavior. We believe that the Jesus model of dealing with the brother is still the best one. We are deeply concerned about restoring people.

We remain truly open to your counsel as to how we can more effectively implement this redemptive model of discipline. We feel with you that it is a very crucial aspect of education at Goshen College. Hopefully this will be the beginning of our dialogue together.

Sincerely,

A handwritten signature in dark ink that reads "Norman Kauffmann". The signature is fluid and cursive, with the first name and last name clearly distinguishable.

Norman Kauffmann
Associate Dean of Students

How Are We Faring?

by Paul N. Kraybill

We are now two years into the new Mennonite Church organization. The first regular assembly is past and another biennium begun.

Two broad generalizations might now be made.

1. The response to and acceptance of the new organization and its directions has been most gratifying.
2. Financial support of the new organization, particularly the General Board and the Mennonite Board of Congregational Ministries, has not caught up with the increased budget.

The acceptance of the new organization has been a very satisfying experience. There is evidence of new trust and confidence between the church and its agencies. New channels of communication and sharing have been opened up. Assembly 73 reached a new level of broad representation with more conferences and districts involved.

Goals and priorities were adopted by the General Assembly to express a total brotherhood direction. Program boards are now seeing their role in a new way as helping the brotherhood to achieve its goals. To this process each agency brings its particular skills and resources.

There is evidence that many have caught a new vision of the church that is based on renewed life in the congregation. The search goes on for effective ways of balancing the initiative and responsibility of the congregation with conference and denominational leadership roles. The new organization has sought to be supportive of the conferences as a significant link in more effectively multiplying the channels of communication between denominational agencies and the congregation.

A Financial Lag. Unfortunately, the spirit of acceptance and support for new organizational directions has not been matched by the resources needed to carry out these tasks. The General Board and the Mennonite Board

of Congregational Ministries have sought to work within the budget guidelines approved in Kitchener 71 for the first fiscal period ending January 1, 1973. The combined budget for these two agencies for the initial 17-month period totaled \$278,585. Actual expenses for the period amounted to \$269,554. Income for the period totaled \$207,446.45. This left a net loss of over \$62,000.

A special fund-raising program involving personal contacts with interested individuals by the general secretary provided income of \$15,000 during this period. Otherwise the total deficit would have been that much greater.

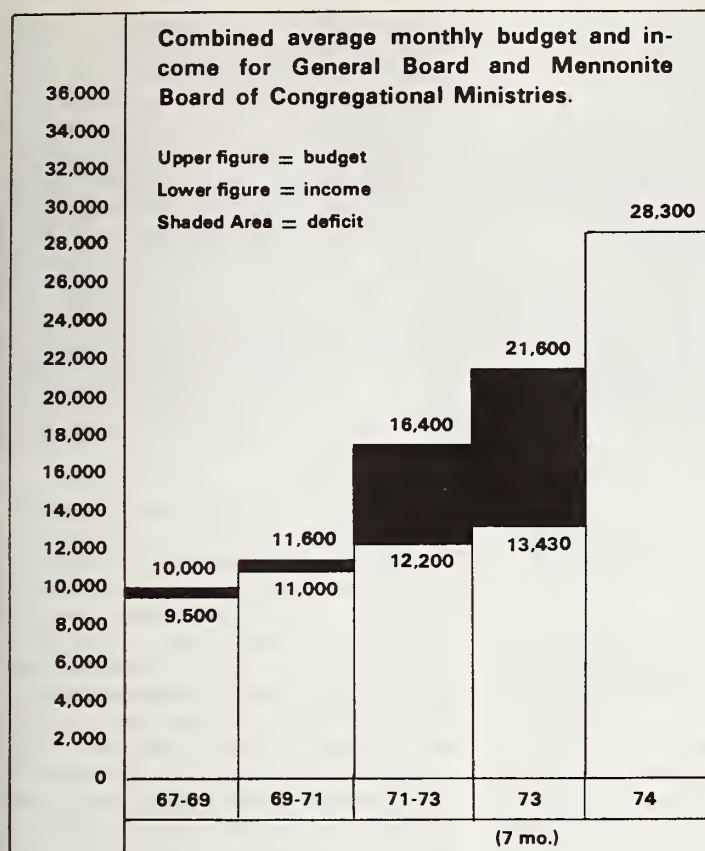
The General Board has taken action to assign \$50,000 of this deficit to the budgets for the fiscal years of 1974 and 1975. Funds have been borrowed to cover this until this amount can be recovered during that period.

For the year 1973 separate budgets were adopted by the General Board and the Mennonite Board of Congregational Ministries. These budgets and the average amount required per month to meet them are listed as follows together with the average monthly income that has been received.

Agency	Budget	Average Budget Monthly	7-Month Income	Average In- Come Monthly
General Board	\$96,500	\$8,050	\$40,400	\$5,770
MBCM	162,665	13,560	53,600	7,660
	\$259,165	\$21,610	\$94,000	\$13,430

The graph on next page illustrates the reason for the deficit that was incurred during the first seventeen months of operation. The graph also vividly illustrates the fact that the current trend in 1973, if not reversed, will result in a substantial deficit again at the end of this year. The pattern that emerges is clear. The income has risen steadily but not as rapidly as the budget during this time of reorganization. The General Board has accepted the fact that \$50,000 needs to be carried forward into the '74 and '75 budgets. This in itself has helped to increase the budgets for those years. However, if we are to face realistically

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any possibility of meeting the '74 and '75 budgets we will need to assure ourselves that 1973 can be closed in balance without a deficit.

New Churchwide Asking Program. The realistic per-member guideline figures for the General Board and the Mennonite Board of Congregational Ministries for 1973 are \$1.15 and \$2.00 respectively or a total of \$3.15. Everyone would agree that this is a very minimal figure to carry on these two important new aspects of the church's program.

The staff of the General Board and the program boards during the past year have visited with the leadership of most of the conferences. This has been an opportunity for a new and unified presentation of churchwide askings in a single package. Realistic askings have replaced inflated askings. The response has been uniformly positive. Careful work has been done to allocate to each conference a proportionate share of the total cost of the work of the General Board and the Mennonite Board of Congregational Ministries.


During the consultations with the conferences a framework was established that provides regular channels for sharing information about churchwide needs and for receiving counsel and communications from the conferences. While we view conferences as the essential link between the churchwide agencies and the congregation, it is also true that unless the congregations accept responsibility and see this vision the conferences will be helpless to accept their share of the total responsibility.

In this new pattern the financial support of these agencies depends on the conference who in turn depend on the congregation. Conferences also have needs and it is our intention that the churchwide needs and the conference needs mutually support each other in the presentation to the congregation.

Judging from the widespread acceptance of these agencies it would seem that the problem is not lack of confidence or an impossible goal, but rather lack of communication and information.

Your Help Is Needed. The General Board at its September 11 and 12 meeting went on record affirming its intention to close the current year in balance. The Board took action asking that a special appeal be made to the church to recognize this problem and to share in reaching the budget without incurring any additional deficit.

The new organization has moved ahead to achieve new relationships and pattern of organization. As we near the end of 1973 fiscal year the General Board and the Mennonite Board of Congregational Ministries are aware of a serious lag in financial support. We believe that the church is supportive of the new organization, but now we ask that this be symbolized by the necessary financial undergirding to enable the operation to continue without further deficit.

If you do not have access to your conference's askings for its own purposes and for the work of the General Board and Mennonite Board of Congregational Ministries, we urge you to get in touch with your conference office. Before the end of 1973 we hope that every congregation will symbolize its relationship to the larger brotherhood by responding fully to its conference's request for sharing in the cost of the conference and churchwide programs. 

The Paradox

Burdened, battered, and bruised

In the continuing conflict with life's counterfeiter,
We take the bruised and broken body

For solace, sustenance, and strength,
Knowing that His victory is ours also.

Broken, bleeding, and bandaged,

In our encounter with internal and external evil,
We take the life-giving transfusion
Which trickles from the pierced wounds
Of timeless truth nailed to a tree.

Doubting, denying, and dying

In our retreat from resurrection reality,
We meet truth trapped in a paradox:
His death — our life.
His life — our death.

— J. W. Weaver

Congregational Literature Division of MPH Reorganizes

In September of this year Laurence Martin replaced Paul M. Lederach as director of the Congregational Literature Division of Mennonite Publishing House. As director, Martin is responsible for coordinating a team of persons responsible for producing congregational literature and church supplies. James E. Horsch is editor of children's curriculum, *Mennonite Yearbook*, and *REJOICE!* the family worship magazine; Levi Miller is editor of *Builder* and youth and miscellaneous curriculum; Jan Gleysteen is editor and designer of church bulletins. David Cressman, as marketing manager, is responsible for promotion and counseling congregations in using curriculum products and church supplies. Joyce Millsagle, Malinda Kauffman, and Penny Frey provide secretarial and communication services.

In addition to his responsibilities as

director, Martin will continue to serve as the editor of *Herald Adult Bible Study Guide*. He served as editor of the *Uniform Series* for the past two years. Before coming to Scottdale in September 1971, Laurence was pastor of both the Bloomingdale and Breslau congregations in Ontario. Prior to this dual pastorate he had been pastor of the Cedar Grove Church near Toronto. He has had experience as an elementary and secondary school teacher.

Martin graduated from Stratford Teachers College in 1956, Ontario Bible College with a Bachelor of Theology degree in 1964, Waterloo Lutheran University with a Bachelor of Arts degree in 1965, and Waterloo Lutheran Seminary with a Master of Divinity degree in 1971.

He married Marilyn Shantz in 1959. They have two children.

New Emphasis to Be Placed on Starting Churches

Church planting is ready for phase 4 and a new emphasis, said twenty-three district and provincial representatives who attended a consultation on church planting on Sept. 18 and 19 in Chicago, called by the General Conference Mennonite Church's Commission on Home Ministries.

The establishment of urban churches to gather city Mennonites, which flourished during the 1950s and early 1960s, must now give way to a new form of church planting, the representatives said. But they did not spell out the specific form of the new churches to be started. Instead, they endorsed flexibility and suggested a variety of forms: traditional "sanctuary" churches, house churches, intentional communities, interdenominational congregations, and congregations of house churches.

Representatives, who included mission committee chairmen, conference ministers, and district presidents, set five goals for church planting:

1. That each district recruit at least one person or family who would qualify for and be ready to do new church planting within the next twelve months.

2. That every congregation consider what church planting within this triennium means for them and that they give a

progress report to their district or provincial missions committee within one year.

3. That the district conferences and Dave Whitmore (CHM church planting secretary) within this year study, affirm, and strengthen what is already happening in church planting.

4. That CHM and the districts train small-group leaders for house church planting during 1974.

5. That Palmer Becker (CHM executive secretary) encourage the (inter-Mennonite) Home Ministries Council to establish an inter-Mennonite agency for church planting.

Impetus for the consultation came from the Commission on Home Ministries' annual meeting last February when five commission members read papers and the commission declared the city church movement dead and committed itself to a new phase of church planting. The commission at that time gave approval to hiring Dave Whitmore for the church planting assignment and called for "a two-day consultation to consider our church planting directions."

At the consultation, Leland Harder of Elkhart, Ind., now on a special part-time assignment in church planting with CHM, presented a lengthy paper on the history of General Conference church planting.

Phase one, he said, was the era of rural church extension, 1860-1900. The General Conference's first mission work after it was established was the support of traveling ministers, known as *Reiseprediger*, whose assignment was to draw scattered churches closer in spirit, help struggling new churches to grow, and bring them all into active membership.

From 1900 to 1940 the conference began establishing inner-city missions to "claim the urban world for Christ." The success of these ventures "was not immediately apparent," said Harder, and some churches were still drawing mission subsidy forty years after they had been established.

The third phase of church planting, 1940-1965, "had the Mennonite nucleus itself as the first concern—gathering up the lost sheep of Menno" as Mennonites moved from farm to city. The Board of Missions created a committee on city churches, city church pastors convened occasionally, a city church publication was started, a city church field secretary was hired. (The committee on city churches was abolished in 1969, when the Commission on Home Ministries was formed.)

City churches had higher proportions of members of non-Mennonite background than rural churches, but among all city churches, only a few gained more than 10 percent of their members from non-Mennonite sources.

The most important lesson which the city church movement brought into focus, Harder said, "is that the Mennonite Church, General Conference in particular, cannot depend on a pious rural community to perpetuate itself. . . . Corollary to this is the obvious conclusion that the church cannot depend on cultural traits to identify its real Mennonite quality. Only a deeper preparation for Christian life with strong spiritual support can continue a believers' church in competition with a distracting rival environment."

Exchange Visitors Arrive

Another group of international exchange visitors arrived on Aug. 4 to spend a year in North American Mennonite and Brethren in Christ homes, businesses, and farms. The 1973 group included 42 young people from four continents and 15 nations.

These young people between 19 and 30 years of age are sponsored by Mennonite Central Committee in the exchange visitor program. The program's goals are to promote better international understanding through person-to-person contacts between North American families and churches and the exchange visitors.



The exchange visitors represent a wide variety of vocational training including dentistry, social work, electronics, nursing, education, mechanics, book-keeping, graphic arts, farming, and home economics.

The Clayton Kratz Fellowship of Pennsylvania hosted the exchange visitors from Aug. 5 to 8 in an orientation at the Blooming Glen Mennonite Church in Pennsylvania. Pastor David Derstine and the Fellowship arranged with local families to provide lodging and food for the visitors.

The Exchange Visitor Program, in operation since 1950, has facilitated the exchange of about 900 young people from abroad to North America. Sponsoring families are always needed to host these young people. Persons interested should contact an MCC office in Canada or the United States.

The 1973 Exchange Visitor group include (kneeling): Valdir Alves da Silva, Brazil; Joao Pereira dos Santos, Brazil; Vokie Post, Netherlands; Boukje Nieuwenhuizen, Netherlands; Philippe Nussbaumer, France; Maria Wiebe, Paraguay; Jennifer Lau, Hong Kong; Alexander Wijdekop, Netherlands.

Second row left to right: Liliana Setio, Indonesia; Jozina Kreulen, Netherlands; Kaethi Mumenthaler, Switzerland; Bambang Muljono, Indonesia; Akiko Katakabe, Japan; Elisa Prieto, Colombia; Susheel Bhengra, India; Gertrud Steindl, Austria; Shabnum Nand, India; Kazuko Chiba, Japan; Yolanda Amurrio Garcia, Bolivia; Herta Kuechler, West Germany.

Third row left to right: Caroline Theilmann, France; Mirtha Subieta Zambrana, Bolivia; Charles Tramaux, Switzerland; Ericka Guntersweiler, Switzerland; Dirk Bouma, Netherlands; Inge Lichtenberger, West Germany; Maria Keizer, Netherlands; Peter Niessen, West Germany; Bernhard Keller, West Germany.

Fourth row left to right: Anna Sudermann, Paraguay; Theodor Fast, Paraguay; Joseph Muriu, Kenya; Didik Saptajaadi,

Indonesia; Ernst Rediger, Switzerland; Alan Watling, England; Pieter Bolhuis, Netherlands; Paulus Keessen, Netherlands; Thomas Frijling, Netherlands.

Missionary Monuments Dismantled

"We were humbled by the opportunities we found," said Harold Stauffer, secretary of Overseas Ministries for Eastern Mennonite Board of Missions and Charities, Salunga, Pa., after his return from a 45-day deputation trip to Europe and Africa. "I thank God for the committed people on our team," he continued, "because of them and our confidence in God, we're ready to keep looking at the opportunities which God provides."

From July 9 to Aug. 24, Harold, accompanied by his wife, Connie, visited ten countries and met with over 100 missionary personnel in addition to many national Christian leaders.

"Possibly the biggest challenge for us today is to learn from our national brothers and sisters," said Harold. "Traditional missionary efforts which focused on teaching as the primary approach have shifted to demonstrating in real-life situations those same Christian qualities which were previously taught. Now missionaries find themselves working side by side with national colleagues. To continue to serve willingly and find real joy and personal satisfaction in serving with and under the leadership of national brothers who may have different patterns of operations is a real challenge."

"We want to be supportive and sincere in allowing nationals to direct," continued Stauffer. "We want to get serious about the idea of leaders exchanging blocks of time in the States and in Africa. We need representation by overseas churches on the Salunga staff so that total needs and total resources can be discussed with more adequate representation of the African church perspective in decision making."

"Our own missionary monuments have been dismantled," added Connie. "We don't run our own show any more. It came through to me very clearly that in mission today relationships are very important. I believe in the seventies we will really learn what brotherhood is all about."

"In addition to being more free to set their own priorities, the national Christians are more free to worship God with African forms of expression, such as in their music and testimonies," said Harold. "And the missionaries are learning more of the qualities American society doesn't teach us very well, such as patience and the importance of persons."

"The trip gave me a renewed faith in mission and a renewed commitment to pray for missionaries and national Christians," said Connie. "It was very important to me to hear the national brethren say, 'We need you and you need us.'"

"The team isn't just Eastern Board people," concluded Harold. "It's Christians of many nationalities, all serving the same Lord. We are challenged to continue to serve. We must pray for God's sensitivity of spirit and enablement in every situation."

Nigerian Hospital Mission Completed

Medical work started by Mennonites thirteen years ago in Abiriba, Nigeria, has been successfully handed over to Nigerians. In August, Nyle Kauffman, the last Mennonite Central Committee representatives in Abiriba, left the area.

"During our stay many improvements occurred," Kauffman reported. "The living conditions, availability of money, and supply of material goods improved. A new administrative secretary was hired which improved the management of the hospital. Initially the hospital had financial difficulty. But with new management and improved government aid the financial position is good."

The Mennonite Board of Missions (MBM) first sent workers to Abiriba in 1960 to help staff the hospital. The Board planned to supply doctors, nurses, and administrators to the hospital for ten years. After that time it was expected that Nigerians would carry on the work.

Transfer of leadership to Nigerians progressed well until interrupted by the Nigerian civil war in 1967. During the war the hospital was nearly destroyed. Most of the buildings were heavily damaged and all hospital equipment was lost. At that time, MBM withdrew from the country. Mennonite Central Committee became the Mennonite umbrella organization in the country and cooperated with

the Friends in crisis work.

Various voluntary agencies, including MCC, sent personnel, equipment, and funds to rebuild the hospital after the war. By this time the hospital was under local management. Expatriates were involved only in medical or rehabilitation work.

Two years ago the reconstruction and reequipping of the hospital and rural health facilities were completed. In 1971 the Kauffmans were sent as the last personnel from the American Friends Service Committee and MCC.

A doctor whose home is in Abiriba will replace Kauffman for six months.

"There are a fair number of doctors in the East Central State. Getting one to come to Abiriba is largely a problem of paying him enough," Kauffman explained. "Abiriba has the necessary resources to attract doctors to its hospital."

Vietnamese Students Serve Minority Groups

Two summer work camps at Pleiku and Bao Loc, Vietnam, introduced Vietnamese university students to the social problems of some minority groups of their country and to the Mennonite theology of service, peace, and love. The weeklong camps, planned for twenty students each, were sponsored by the Mennonite Central Committee in Vietnam.

One goal of the work camps was to involve university students in social work in their country.

"Many students are interested in working to help their people but often do not have the means to carry out their interest," explained Max Ediger, work camp director.

Another purpose of the camps was to acquaint students with some of the problems minority groups of their country face. Work projects were planned with minority group villages. Where possible, village members supervised the work. Students were encouraged to talk with villagers and learn about their lives.

Through daily conversation and informal camp discussions, MCC volunteers also planned to introduce students to Christian attitudes of peace and service.

The work campers at Pleiku spent their time on projects planned with the Bahnar people.

"One project was to help build a fence around a new village garden and help clear the brush," Ediger reported. "These villagers must either gather firewood or hire themselves out to the Vietnamese farmers in order to earn enough money to buy their daily food. They desperately needed more garden space but were unable to work on it



Vietnamese youth constructed houses as part of their work camp experience.

themselves because every day they worked on the garden they would lose that day's food wages. The students were to work together with a few of the villagers on this garden, but were forced to stop when several antitank mines were found in and near the plot. No further work could be done until the

mines were cleared."

The students then helped the villagers build a primary school with a tin roof, cement floor, and split bamboo walls.

The work camp at Bao Loc, about 108 miles from Saigon, helped refugees of the Stien tribe build houses. The refugees have been living in tents.

Mexico Quake Relief Underway

Post-disaster relief and reconstruction work is under way in two southern Mexican villages following the earthquake there of Aug. 28.

Franconia Mennonite Mission Board worker J. Mark Frederick, Jr., serving in Puebla, reported that following September visits to several Mexican villages damaged by the quake, the Mexican committee responsible for handling Mennonite response to the disaster met and decided to work in San Antonio Portezuelo and Soapan.

Frederick reported having met with officials of these villages who requested building materials, blankets, and mattresses. But he noted no need for North American volunteers through Mennonite Disaster Service or other channels.

"As we spoke with the town folk and authorities," said Frederick, "we were impressed by their initiative in donating time, labor, and certain materials. Most towns have adequate masons and carpenters."

Government loan assistance is becoming available for disaster victims, according

to Frederick. But the conditions of the loans offered are not realistic in light of the needs of the people in isolated, rural communities. Frederick also noted a 100 percent increase in costs of local building materials.

Projecting a rebuilding program in these two villages of about \$9,000, the committee requested from Mennonite Central Committee and was granted \$7,000 beyond the original \$2,000 emergency funds sent in early September.

Frederick reported positive contact with both the General Conference Mennonite group and the *Kleine Gemeinde* group in Chihuahua. The General Conference group has offered to help in the quake relief program.

"We are guided by certain purposes," said Frederick. "We want to manifest divine love in times of distress and help where the need is greatest. We want to give a direct witness to the gospel and encourage the town folks to be responsible for certain aspects of the reconstruction. We believe God has guided us and will do the same in the future."

Indian Fellowship -- Family of Concern

The India Missionary Fellowship has neither a constitution nor annual dues, but those who make up the roster are more devoted to the group than formal pledge could demand.

Core of the occasional gathering, usually held in northern Indiana, are persons who have served for longer or shorter periods with Mennonite Board of Missions in India. But the door has been opened for Mennonite Central Committee relief workers, college professors on sabbatical in India, and children of missionaries past and present.

For instance, the 74 who assembled at the College Mennonite Church, Goshen, Ind., most recently included: David Esch, born in India, who lived there until he was 17, now a veteran milkman with Eby's Dairy in Elkhart; Dale (admissions counselor and associate director of Church Relations for Goshen Biblical Seminary) and Laura Schumm on extended furlough from Bihar; G. Weldon Friesen, third generation India servant from 1968 to 1971, now in group medical practice in Middlebury, with his wife, Luetta, and children; Atlee Beechy, Fulbright lecturer at Allahabad now back on Goshen College staff.

Ordinary ingredients went into the evening — music, humor, speeches, movies, refreshments. Perhaps the key was having not too much of any one thing.

The music had variety yet all was in oriental mood, whether the solo of young Bihar trainee Susheel Bhengra presently at Greencroft Villa, the instrumental recording introduced by E. E. Miller, or the Hindi congregational hymns led by Wilbur Hostetler. J. D. Graber's riddles and rhymes tickled the funny bone of those able to mix English and Hindi.

Fraternal visitor O. P. Lal, bishop of India's second largest congregation, introduced himself. He told about his happily meeting the Yoder sisters at Topeka, Ind., on the previous Sunday; they had supported him as a grade school student (Lal is now 60). "The work of the church in India is growing," Brother Lal testified. "Recently new zeal and encouragement has come to us to take the gospel to others. There is no opposition to Christian preaching today, rather there is open opportunity."

S. M. King, who traveled with Lal to visit congregations as far west as Kansas, brought greetings from former India workers now living in Hesston. Ida Beare, Albany, Ore., who served with her husband, George, from 1926 to 1951 in India and traveled farthest for this particular meeting, said "Hello." Jonathan Yoder

brought back memories as distant as 1937 with his reel of home movies filmed on location.

At the serving table was Esther Graber, longtime assistant in the MBM overseas office. Between pouring glasses of apple cider (which she admitted could hardly be classified Indian) she filled in some background. As the oldest overseas mission, understandably more Mennonites have come and gone to India than any other place; the 1973 historical directory lists 152 since 1899 of which 32 have died. So it was natural, Esther explained, that over the years a corps of returnees emerged with more than passing interest in the country.

Church Planting in Canada

Henry Gerbrandt of Winnipeg, executive secretary of the Conference of Mennonites in Canada, presented a paper on the history of church planting in Canada at the consultation on church planting (called by the General Conference Mennonite Church) recently held in Chicago. He said the period following World War I was spent founding new churches with recent Russian immigrants, building church buildings, and providing ministerial services. The movement to the cities began following World War II, and now these city churches are becoming the backbone of the Conference of Mennonites in Canada.

Students Sack Wheat for Pakistan

Seventy Hesston College students helped sack Mennonite Central Committee wheat bound for Pakistan at Moundridge and North Newton, Kan., last week. Shown here (left to right) are Steve Swartzendruber, Shickley, Neb.; Dale Kempf, Shickley, Neb.; Greg Lenhardt, Hubbard,

The recent immigration of many Canadian Mennonites, their strong German life-style, and government encouragement to retain ethnic identity have not encouraged outreach of transfer from one church to another, Gerbrandt said.

He said two options for the future were using the mainline evangelical approaches of groups like Campus Crusade with its individualistic emphasis, or placing more emphasis on peoplehood. Mennonites' own discipleship, and witnessing to other church groups.

Participants in the consultation worked part of the time in four strategy groups on guidelines on basic strategy, the meetinghouse/sanctuary church model of church planting, house churches and intentional communities, and "interchurch" churches.

Family Planning Films Draw Sumatran Crowds

A new audiovisual approach to family planning education in Sumatra is generating wider interest in the program. Family planning films, shown by Mennonite Central Committee volunteers Jim and Cathy Bowman and local workers, have been drawing crowds of 500 to 3,000 people.

"This is the first opportunity for most of the villagers to see movies," Bowman noted. "Even though the subject matter

Ore.; Tim Sweigart, Saginaw, Mich.; and Steve Heatwole, Rocky Ford, Colo.

Students signed up to work either of two shifts 10:00 p.m. to 2:00 a.m., or 2:00 a.m. to 6:00 a.m. Many more students signed up and will help during this month and November.



is less than thrilling, they will not want to miss it."

Because of acute population growth, limited land, and limited educational and medical facilities in Indonesia, family planning is a high priority concern for the country. Since beginning work in Sumatra two years ago, MCC has been working to promote family planning but with little success. This year, 18 have responded to the program, 12 of them in the past two months since the audiovisual approach has been in operation.

Villagers are invited by loudspeaker to attend the presentations. Manurung, a Sumatran volunteer, introduces the films and explains in detail what the family planning program is about. Included in the presentation is an invitation to come for more information and/or contraceptives. The entire presentation takes two hours.

In addition to its educational value, the presentation provides the village with something to participate in together.

"The villagers remember, too," Bowman said. "We often hear comments about the characters in the presentation weeks after it was given."

Although it is too early for a serious evaluation of the audiovisual approach, the Bowmans are encouraged by signs of movement. They intend to enlarge the audiovisual program to include presentations on agriculture, health, nutrition, and development.

Families Move to Flood-Stricken Area

This year 11 Mennonites, like Abraham, picked up their families and set their faces toward new land—Corning and Elmira, N.Y. Unlike most other Mennonite Disaster Service workers, they are not planning to return home after several months. Their call is to the new Corning-Elmira Mennonite Ministries in southern New York. The immediate need is low-cost housing for minority group, poor, and elderly flood victims.

The Elton Bombergers came from Williamsburg, Va., the Galen Lehman from Chambersburg, Pa., the Joe Kolbs from Wellsboro, Pa., Willie Horst from Ephrata, Pa., Dick and Debra Buckwalter from Paradise, Pa., and Martha and Walter Shirk from Lancaster, Pa. Presently supported by MDS, they intend to stay in New York and find other means of support when MDS phases out.

The group includes two carpenters, two electricians, several cooks, a budding mason and plumber, a secretary, and several people interested in informal counseling.

Merle Herr, director of Corning-Elmira Mennonite Ministries, and Ken Zehr, MDS social worker and housing director, and their families live in Bath, N.Y., 20 miles from Corning.

"There were no Mennonite people or programs in Corning or Elmira before Hurricane Agnes hit in 1972," Herr explained. "We had felt for several years that something ought to be happening here. The flood brought us."

Why are they working in low-cost housing? "Because there's a shortage of contractors, for one thing," Herr said. "One local paper estimated that area housing needs are ten times greater than the total annual output of our local builders."



Merle Herr (second from right), director of Corning-Elmira Mennonite Ministries, coordinated the work of local youth in a summer repair program for flood victims. Corning Glass Works sponsored the project.

"Besides that, government grants have allowed people with rental properties to repair them to a better condition than they were before the flood. The rent goes up. Families with fixed incomes can't afford to return to the homes they had rented before Agnes. Elderly and welfare families are the ones who are really hurting."

On Tuesday evening the Elmira Mennonites gather and on Wednesday the Corning group meets for sharing, prayer, and Bible study. On Sundays the two groups worship together. "We need to let people know we love them," emphasized Joe Kolb. "To do that we have to have a spiritual basis and motivation—a commitment to Christ's kind of love."

"We do not see our goal as filling up a large church building with 100 people in six months," Herr said. "Our concern is to become caring persons in the community."

Much caring in the Corning-Elmira area has been shown by the thousands of workdays contributed by MDS volunteers immediately following the '72 flood. Corning-Elmira Mennonite Ministries is continuing to respond to long-range needs uncovered by Mennonite involvement in the disaster relief. Mennonite

Ministries will be increasingly supported by the inter-Mennonite New York fellowship as MDS phases out. MDS has presently committed resources to Corning-Elmira until January.

Minority Mennonites Meet in South Texas

The fifth annual General Assembly of the Minority Ministries Council of the Mennonite Church will be held from Oct. 19 to 21 in Sandia, Tex.

Host for the meeting is the South Texas Mennonite Church Council, which is made up of the six south Texas congregations and their Mexico extension work. The congregations are part of South Central Conference.

Eighty-five delegates are expected to attend as well as other persons from host congregations. The business session will hear reports, deal with business from the Black Caucus and Spanish *Concilio*—major partners of the Council—as well as related matters.

Other sessions include a panel discussion on "The Role and Nature of the Church" and an address by Rudy Hernandez, minister of the First Mexican Baptist Church at Corpus Christi, Tex.

Council offices are located at Mennonite Board of Missions, Elkhart, Ind. Its delegates come from the 85 minority congregations in the Mennonite Church. These congregations—black, Spanish-speaking, and Indian—have approximately 3,500 members.

Midway Visited by Media Team

The Midway (Ohio) Mennonite Church hosted a communications team from Mennonite Broadcasts on Sept. 22 and 23.

The purpose of the meeting was to review the *Heart to Heart* broadcast releases on WSOM-AM-FM in Salem and WBBW in Youngstown. The team also discussed with key leadership persons community needs, congregational goals and activities in witnessing to and in serving the community, and explored ways the congregation might use the media to reinforce its own witness.

Sunday morning, Ron Yoder and Al Brubaker reviewed with the congregation the philosophy and objectives behind current media productions of Mennonite Broadcasts.

After hearing samples of these programs, the congregation evaluated them in terms of community needs and congregational goals.

Ernest Martin is pastor of the congregation.



Thirty Volunteers, Salunga

Thirty persons participated in a Voluntary Service orientation held from Sept. 10 to 14 at the Eastern Mennonite Board of Missions, Salunga, Pa. Events of the week were Bible study, discussions, role-playing, films, self-discovery, recreation, and celebration.

A commissioning service was held at the Bethany Mennonite Church, on Friday evening. The VSers were introduced and shared testimonies. Larry Newswanger, personnel secretary for Eastern Board, led in a commissioning charge.

First row (left to right): Jay Denlinger, Intercourse, Pa.; Timothy N. Gascho, Cass Lake, Minnesota; Randall L. Steffy, Leola, Pa.; Glenn Nolt, Ephrata, Pa.

Second row (left to right): Sharon Showalter, Harrisonburg, Va.; Susan and Tim Gierschick, Oley, Pa.; Margaret Horst, Mohnton, Pa.; Joanne Hershberger, Walnut Creek, Ohio.

Third row (left to right): Dennis Showalter, Harrisonburg, Va.; Sue Hershey, Gordonville, Pa.; Joyce Burkholder, New Holland, Pa.; Sharon Riniker, Mechanicsville, Pa.

Fourth row (left to right): Leslie Murphy, Rock Hall, Md.; Walter and Martha Shirk, Leola, Pa.; Rachel Thomas, Lancaster, Pa.; Hannah Souder, Skippack, Pa.; Darlene Eberly.

Fifth row (left to right): June Harnish, Strasburg, Pa.; Carol Byers, Strasburg, Pa.; Barbara Horst, Elmira, Ont.; Ruth Spicher, Belleville, Pa.; Grace Glick, Spring Mills, Pa.

Sixth row (left to right): Glenda Mack, Collegeville, Pa.; Dianne Wolf, Kempton, Pa.; Debra Rush, Souderton, Pa.; Melody Kurtz, Elverson, Pa.; Jay Yoder, Elizabethtown, Pa.

Seventh row: Ken Sauder, Marietta, Pa.

Youth Disaster Service Squad to Operate in South

A disaster squad of six young men and a leadership couple is being brought together for a six-month Mennonite Disaster Service program of flood recovery and reconstruction work beginning on Sept. 24 in Mississippi and Louisiana.

This is the first time Mennonite youth have become involved in a longer-term MDS program of this kind. Some of the volunteers for the youth squad in the deep South had positive experiences this summer in MDS-VS projects and offered themselves for longer service.

The youth squad will operate in Swan Lake, Miss.; Deer Park, La.; and Lake Mary, Miss.

Conrad Grebel Sets Mood

Two retreats marked the beginning of the Conrad Grebel College this year.

Members of the faculty and their families met at Hidden Acres Camp for a weekend of sharing and planning from Aug. 31 to Sept. 2. Besides a discussion of business for the coming year, the retreat featured two items.

"Out of my life and thought" was a contribution by each faculty member of important issues, problems, or ideas he had been working with during the past year; the other was Teilhard de Chardin's *Man's Place in Nature*.

After registration and initiation week, about 90 resident college students and associate students (nonresidents who wish to be part of the college residential program) left for Silver Lake Mennonite Camp on Sept. 8, where they spent two relaxing days getting acquainted with each other, with the faculty, and with the purpose and program of the college.

Singing, eating, and trying to beat the faculty volleyball team were interspersed with introductions and addresses by Frank Epp, president, Donovan Smucker, professor, and John Rempel, student affairs director.

Rempel directed the retreat. He also introduced *mechelitsa* and other Russian Mennonite folk dances, all of which were thoroughly enjoyed by the students.

Epp presented his philosophy of university education under the heading "Learning — to Beat the Big Lie." Smucker spoke of four approaches to Christianity — beliefs, feelings, deeds, fellowship. He expressed the hope that the college would challenge each student in the rethinking and reshaping of beliefs and ideas.

The residential program will include about 115 students. The teaching program will enroll over 1,000 University of Waterloo students in Conrad Grebel courses.

Learning Center Inaugurated at Hesston

Dean Clayton Beyler of Hesston College reported that Learning Assistance Center, located in the basement of Mary Miller Library, was introduced with the beginning of the fall school term and is functioning smoothly and effectively.

David Osborne is director and instructor in the center. He is assisted by Miriam Erb who conducts a writing lab one night a week. "College Reading and Study Skills," a course taught by Osborne is designed to give students skills to facilitate learning in other classes. Sixty students in four sections are presently enrolled in the reading and study

course. It is set up in seven-week blocks with one hour credit for each seven weeks. A student may take up to 14 weeks for two hours credit.

Osborne tooled up for the learning assistance lab in a special course at Dodge City Junior College offered by the University of Missouri at Kansas City. Osborne has a degree from Kansas State Teachers College at Emporia.

Evie Dyck Appointed to Hesston Board

The Mennonite Board of Education announces the appointment of Evie Dyck of Hesston College Board of Overseers. Mrs. Dyck is the wife of Harold Dyck, 101st District Representative in the Kansas State Legislature.



Evie Dyck

Appointed by the Mennonite Board of Education. Mrs. Dyck will be serving a 3-year term which can be renewed. The Board of Overseers is in charge of managing Hesston College in the name of the M.B.E. This involves policy-making, advising the president, hiring faculty, long-range planning, and approving major changes in direction.

Mrs. Dyck is active in various other organizations. She is president of the Schowalter Villa Auxiliary and is a Hesston College alumnus. Mrs. Dyck is a member of the Hesston Mennonite Church and has served on numerous church committees.

Bomberger Returns to EMC

An Eastern Mennonite College English professor has rejoined the Eastern Mennonite College faculty after spending two years in Africa under a U.S. State department cultural and educational exchange program.

Living in Liberia with his family while teaching at Cuttington College, James R. Bomberger reported that "we enjoyed it so much that we were tempted to stay longer."

Preparing for a sabbatical leave from EMC 2 1/2 years ago, Bomberger was awarded a Fulbright lectureship grant despite stiff competition due to the sharp



James R. Bomberger

reduction in funds available for the program.

In addition to teaching English composition and literature at Liberia's Cuttington College, Bomberger served as chair-

man of the English department. He accepted a position for the last six months as chairman of the humanities division and put in a six-week stint as acting dean of instruction.

mennoscope

Mission Board Headquarters report the following cable received from Israel on Oct. 8 and dated Oct. 7. "Team members safe. Calm. Remaining." Signed Roy Kreider.

A **workshop on worship** for free churches will be held at the Akron Mennonite Church, Akron, Pa., on Nov. 3. Leroy Kennel, professor of communications at Bethany Theological Seminary and a pastor in the Illinois Conference will be the workshop leader. To register, send your name and \$3.00 registration (includes noon meal) to Akron Mennonite Church, Box 208, Akron, Pa. 17501.

Six new faculty members joined Eastern Mennonite High School faculty this fall. Five are graduates of Eastern Mennonite College. They are Geraldine Rush, Dorothy M. Harnish, Alice Hamilton, Emery Yoder, John M. Yoder, and Glendon Heatwole.

Tilman Smith, Goshen College alumnus and former professor at Goshen, will head the 1974 Goshen College Alumni Fund Committee, announced John Hershberger, college alumni director. Smith will head a six-member volunteer committee to coordinate the class agent program and to advise the alumni who will be contacted this year in the program.

Omar Stahl, missionary in Munich, Germany, left Germany on Oct. 2, and is on a three-month furlough at 1916 Lincoln Highway East, Lancaster, Pa. 17602. Mrs. Omar Stahl and their daughter Rachel returned to the States on Aug. 27.

Ralph and Genevieve Buckwalter, serving in Japan with Mennonite Board of Missions, report from Asahigawa, "God has been providing in so many wonderful ways for His witness in this city that we can't stop praising Him for His amazing grace." In a letter thanking the Plains WMSC of Hatfield, Pa., for contributing to construction of the Asahigawa chapel, Buckwalters commend Pastor Tamura and the small congregation for "daring faith" as they located a site and built a permanent church center. Buckwalters also mention that three persons recently have found new faith in Christ through the Asahigawa fellowship.

Lois King, Mennonite Board missionary teacher at the Asuncion Christian Academy in Paraguay, describes the pres-

ent student body as "very diverse in its background and nationality." The 70 students, including 14 in high school, are made up of Japanese, Paraguayans, Brazilians, and Americans. They come from missionary, military, and embassy families. All classes are in English. Lois teaches math and science and assists in physical education.

Correction: In "GB Follow-up on Assembly 73," Oct. 2 issue of *Gospel Herald*, the third paragraph should read: Unanswered questions, however, had to be examined. Who speaks for the church? The Assembly Arrangements Committee (which includes General Assembly officers), the General Board, the General Secretary's office, or will there be a number of voices? How are issues and priorities determined and distributed?

Joseph Haines, Mennonite Board of Missions hospital chaplain in Nazareth, Israel, "has given a new impulse to all kinds of missionary activity." Administrator Hans Bernath writes, "You can meet Joe carrying either his guitar or Matthew, his adoptive son. You may hear singing at the men's Bible class, prayers in the wards or in the kitchen. Under Joe's initiative the old donkey cave has been transformed into a coffeehouse where the student nurses and teenagers of the compound love to gather for singing, chatting, discussing, and praying."

Robert Otto, who recently returned to Belgium with Mennonite Board of Missions, divides his time as director of the International Protestant Foyer and pastor of the Brussels Mennonite congregation. The Foyer, Robert explains, "opened in 1960 for Congolese students who needed housing after the events in their country. It now includes both undergraduate and graduate students of a most varied background: from Africa, Asia, Latin America, plus a number of European countries. Stability in the life of the Foyer comes from the opportunity to have 25 full-time boarding students."

An **organizational dinner meeting** for the 16th Illinois Mennonite Relief Sale was held in the Bloomington Mennonite Hospital Cafeteria on Sept. 16. Robert Harnish, of Peoria, had the opening prayer, and Donald Roth, one of the sale cochairs, was in charge of the meeting. Groundwork was laid for the sale

to be held on Mar. 9, 1974 at the Exposition Gardens in Peoria, Ill.

Special meetings: William R. Miller, North Liberty, Ind., at Franconia, Pa., Oct. 28—Nov. 4. Richard Buckwalter, Cochranville, Pa., at Kinzers, Pa., Nov. 4-11. Myron Augsburg, Harrisonburg, Va., at Central, Archbold, Ohio, Nov. 7-11. Elam Stauffer, Lancaster, Pa., at Barrville, Reedsville, Pa., Nov. 11-18. Glendon Blosser, Harrisonburg, Va., at Elizabethtown, Pa., Nov. 11-18.

New members by baptism: three by baptism and one by confession of faith at Crumstown, North Liberty, Ind.; two at Rocky Ridge, Quakertown, Pa.

Change of address: Robert Otto, 119 Avenue Coghen, 1180 Brussels, Belgium. Tel.: 02/45.39.80. Glendon Heatwole, R. R. 6, Box 57, Harrisonburg, Va. 22801.

readers say

Submissions to Readers Say column should comment on printed articles.

I refer to the Sept. 18 article, "Communion: Closed, Close, or Open" by David N. Thomas. First Corinthians 11:17-34 does not, I believe, yield its real meanings as easily as they are presented there. Brother Thomas makes no effort to take us into the setting so that we could begin to feel what the problem was to which Paul is addressing himself in these verses. Paul is not here giving some *general* statement about sin and its *general* interference with communion fellowship. His words, right down to the reference to damnation and death, were aimed at *specific* acts which his first readers knew about and for which they had direct responsibility.

Paul is righteously indignant about one thing—the unworthy method or manner in which the Christians at Corinth were celebrating communion. The sharp warnings (especially in vv. 27-30) are directed toward those who were making a hilarious worldly religious festival out of the simple communion event. "Don't be fooled," Paul seems to say (v. 20), "this is not the Lord's Supper which you are presently eating." The Corinthians had changed it so radically that Paul had to declare their event a mere form.

But while Paul had this concern for the new Christian tradition of communion, his chief concern lies even deeper. The disastrous effect upon individuals who were being humiliated and upon the church which was being fragmented seems to be the writer's ultimate interest (vv. 17, 18, 22, 30, 33). The ringleaders and their own personal spiritual danger are also on the apostle's heart, as evidenced in the paragraph which has so often been misunderstood (vv. 27-32).

It is not difficult to see that the problem which occasioned this chapter in Paul's letter is *different from that of most Mennonite churches*. The Corinthians were caught up in a fun mood and their inclination in public meetings was toward extreme informality. We tend, especially in our infrequent communion services, toward solemnity and extreme formality. The Corinthians seemed to be very insensitive to one another. We yield to the temptation toward overreserve and politeness. The Corinthians behaved in a pushy manner so that Paul's closing exhortation (v. 33) reads: "So then my brethren . . . wait for one another." Hesitance

is perhaps the word to characterize what one sees in a Mennonite observance of communion.

Paul had a very serious situation to deal with and he met it with some very hard-hitting warnings. But when the apostle solemnly counsels his readers to examine themselves we need to listen closely. The *self-examination* here advocated is directly related to the *group* or *"body"* examination also being urged. (The "for" at the beginning of verse 29 shows that what precedes is part of what follows.) The real urgency which the writer is pressing upon his first readers is the need for them to "discern the Lord's body." Paul was confident that their group behavior would profoundly change for the better if they stopped long enough to ask themselves the twin question, *Who am I? Who are we?*

Paul seems to be saying, "As you sit together (or eat together) begin to discern. What is this group I am in? This is not just another religious festivity crowd. This group is different: *it is the body of Christ!* Therefore, I must change my ways at this table." This paragraph is still the choice passage to be used for communion preparation. I believe, however, that Christians of recent generations are very frequently deadlocked in its serious misinterpretation.

Paul's concern was not to keep unworthy persons from somehow desecrating the body of Christ or compromising the true meaning of communion by their presence at the Lord's table. Unworthy *demeanor* is the focus. The "true meaning of Calvary" (see article) is that there are no persons in any crowd who are more "worthy" than others. Paul's push toward self-examination then might be expressed thus, "Examine yourself there while you are eating with others" and *not* "examine yourself to determine whether or not you should eat with the others."

The self-examination the apostle pleads for is not, to me, the introspection into which I have so often been led by well-meaning interpreters. Hidden sin and its bad effects upon the individual and upon brotherhood are warned against in other passages—not here. Communion preparation profitably includes attention to unconfessed sin. But the communion service itself represents the other approach. It is the *celebration of the joy of forgiveness* and all the other provisions given to us in Christ.

To reflect the central meanings of communion, I believe the symbols must be offered to all who, at the time communion is celebrated, desire to express their own need for and commitment to Christ by participating. *The desire is the qualification* because it characterizes the vital "common faith." In that experience of inclusion I am best able to ask and answer the basic questions urged upon me in 1 Corinthians 11 ("Who am I?" and "Who are we?"). And in this atmosphere the answers will not only ring true to sound theology, they will profoundly affect my behavior. Then too if my communion demeanor needs correction that also will be improved so that (v. 17) "our coming together" may be "for the better" and *not* "for the worse."

Brother Thomas cautions against extremes. At this point I agree with him. But there are some concerned (along with J. L. Stauffer) about "an expression of loyalty to the truth of God's Word" who arrive at quite a different conclusion. Communion, I believe, must be considerably more open than it has been in our recent tradition. I also believe that the goals of discipline, purity, and fellowship will thus be furthered.

— Dan Longenecker, Line Lexington, Pa.

I am attempting to gather information on the use of the lot among Christian churches. The Mennonites and Amish of Swiss and German

background have used the lot almost exclusively in North America until recently, but there is little written on the subject.

I would be glad to hear from Gospel Herald readers who can supply me with information about the use of the lot. Information, sources of information, and ideas are solicited. Yours in Christ, John D. Leatherman, 93 Vernon Drive, Upland, Calif. 91786.

Conrad Brunk's "Rediscovering Biblical Nonconformity" calls for further expounding. It seems to me that the "remade mind" will have some effect upon clothes, food, car, house, etc., as well as discernment regarding American culture religion, militarism, racism, and exploitation. When nonconformity is not selective, then it is not selective. It will be applied internally, externally, and perennially.

Regarding editors—for John: Sob, sob. For Dan: Welcome and God bless.—Roy Newswanger, Opa Locka, Fla.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bender — Yoder. — John Paul Bender, Belleville, Pa., Allensville cong., and Mildred Louise Yoder, Allensville, Pa., Locust Grove cong., by Paul E. Bender and Erie Renno, Sept. 15, 1973.

Bennett — King. — James Bennett, Cleveland, Ohio, Independent Bible Church, and Linda King, Wauseon, Ohio, West Clinton cong., by Edward Diener, Aug. 25, 1973.

Blosser — Hufford. — Vance Lee Blosser, Jr., Waynesboro, Va., Hildebrand cong., and Rebecca S. Hufford, Waynesboro, Va., Lutheran Church, by Marion C. Weaver, Sept. 15, 1973.

Brown — Sprunger. — Tony Brown, McDonald, Pa., Kidron cong., and Joanne Sprunger, Berne, Ind., First Mennonite cong., by Norman L. Kauffman, Aug. 25, 1973.

Demastus — Grove. — Gary Lee Demastus, Mountain View cong., Lyndhurst, Va., and Sharon Ann Grove, Springdale cong., Waynesboro, Va., by Paul L. Wenger, Sept. 15, 1973.

Diener — Steckly. — David E. Diener, Archbold, Ohio, West Clinton cong., and Kathie Joan Steckly, Carstairs, Alta., West Zion cong., by Edward Diener, father of the groom, Aug. 18, 1973.

Fredericks — Swartzendruber. — William Fredericks, Elkhart, Ind., Church of the Brethren, and Jan Swartzendruber, Goshen, Ind., College cong., by Norman L. Kauffmann, Aug. 25, 1973.

Hartman — Kuhl. — Frank Hartman, Louisville, Ohio, and Juliana Kuhl, Manitoba, Canada, Winkler M.B. cong., by Norman L. Kauffmann, July 1, 1973.

Kennel — Shantz. — Russel Kennel, Western Mennonite Church, Salem, Oreg., and Maribeth Shantz, Fairview, Mich., by Virgil S. Hershberger, Aug. 25, 1973.

Lehman — Liechty. — Neal Lehman, Johnstown, Pa., Stahl cong., and Ellen Liechty, Archbold, Ohio, West Clinton cong., by Edward Diener, July 28, 1973.

Leinbach — Philibert. — Dave Leinbach, Goshen, Ind., Waterford cong., and Ginette Philibert, Port-au-Prince, Haiti, by Norman L. Kauffmann, Aug. 18, 1973.

Leis — Wilhelm. — Robert W. Leis, Tavistock, Ont., Tavistock cong., and Judy Louise Wilhelm, Shakespeare, Ont., United Church, by Wilmer Martin, Sept. 22, 1973.

Martin — Martin. — David B. Martin,

Ephrata, Pa., and Ella Mae Martin, East Earl, Pa., both from the Groffdale cong., by Amos H. Sauder, Sept. 22, 1973.

Mellinger — Denlinger. — Ernest H. Mellinger, Quarryville, Pa., Mechanic Grove cong., and Miriam M. Denlinger, Lancaster, Pa., Mellinger cong., by Harry S. Lefever, Sept. 16, 1973.

Nicholas — Rowley. — Byron Nicholas, Elkton, Mich., and April Rowley, Brown City, Mich., by Loren Dietzel, Aug. 4, 1973.

Reimer — Wenger. — Leonard Reimer, Dolores, Colo., Baptist Church, and Darlene Wenger, Versailles, Mo., Mt. Zion cong., by Allen Zook and Bart Larson, Sept. 15, 1973.

Renno — Peachey. — Robert Renno, Belleville, Pa., Locust Grove cong., and Virginia Peachey, Allensville, Pa., Allensville cong., by Gerald Peachey and Erie Renno, Sept. 7, 1973.

Schwartzentruber — Avey. — Dale David Schwartzentruber, Stratford, Ont., Tavistock cong., and Charlene E. Avey, Norwich, Ont., Baptist Church, by Eric Strain, Sept. 1, 1973.

Short — Rufenacht. — Garth Short, Archbold, Ohio, Central cong., and Judith Rufenacht, Archbold, Ohio, West Clinton cong., by Edward Diener, Aug. 4, 1973.

Weirich — Baer. — Tony Lee Weirich, Goshen, Ind., First Mennonite cong., Middlebury, Ind., and Linda Sue Baer, Goshen, Ind., Missionary Church, by Samuel J. Troyer, Sept. 21, 1973.

Wenger — Miksch. — Noah S. Wenger, Hershey, Pa., Stauffers cong., and Kathryn D. Miksch, Lititz, Pa., Erbs cong., by H. Howard Witmer, Sept. 22, 1973.

White — Martin. — Clyde L. White, Lancaster, Pa., Mountville cong., and Norma J. Martin, Manheim, Pa., Gantz cong., by H. Howard Witmer, Sept. 22, 1973.

Zook — Zook. — Ray Zook, Stuarts Draft, Va., and Joann Zook, Belleville, Pa., both from Locust Grove cong., by Jesse Byler and Erie Renno, Sept. 22, 1973.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Aboulfadl, Ahmed and Phyllis (Yoder), Sarasota, Fla., first child, Sliman Daniel, Sept. 8, 1973.

Amstutz, V. Herbert and Ruth (Clark), Orrville, Ohio, third child, second daughter, Kara Janel, Sept. 10, 1973.

Beachy, Eldon and Joanne (Caister), Pigeon, Mich., sixth child, third daughter, Jody Shawn, Aug. 26, 1973.

Derstine, Leon and Elaine (Bergy), Hatfield, Pa., first child, Cheryl Lynette, Sept. 20, 1973.

Esch, Dennis and Delores (Ruby), Pigeon, Mich., second son, Jeremy Brent, Sept. 9, 1973.

Herold, Charles and Kathryn (Gingerich), Shakespeare, Ont., first child, Ross William, Sept. 12, 1973.

Hofstetter, Ken and Cheryl (Bibler), Phoenix, Ariz., first child, Michelle Leigh, Sept. 8, 1973.

Ingold, Michael and Liz (Massanari), Goshen, Ind., first child, James Michael, Sept. 22, 1973.

Lehman, Donald and Ruth (Nussbaum), Apple Creek, Ohio, second son, Lance Dean, Sept. 12, 1973.

Leinbach, Russell and Salome (Kurtz), Colorado Springs, Colo., first child, Greta Felice, July 3, 1973.

Liechty, Omar Wayne, Jr., and Sherry (Bradford), Spencerville, Ind., first child, Jason Wayne, Aug. 29, 1973.

Lindemer, Richard and Nellie (Hostetler), West Liberty, Ohio, third child, first daughter, Anne Marie, Aug. 9, 1973.

Miller, Keith and Lois (Shetler), Hesston,

Kan., first child, Bradden Keith, July 2, 1973.

Miller, Leslie and Patricia (Taylor), Kidron, Ohio, third child, first son, Caleb A' Kempis, Sept. 19, 1973.

Stuckey, Jay and Elaine (Blosser), Spencerville, Ind., first child, Kimberly Sue, Sept. 19, 1973.

Wenger, Glen and Ethel (Baird), Columbiana, Ohio, third child, first daughter, Amy Lynn, Sept. 12, 1973.

Wyse, Dwight and Sheryl (King), Harrisonburg, Va., first child, Derek Brent, June 28, 1973.

Zook, David Lee and Pauline (Steury), Sarasota, Fla., second child, first son, David Lee, Sept. 24, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Blough, Mary M., daughter of William J. and Sarah Ellen (Penrod) Eppey, was born in Somerset Co., Pa., Mar. 12, 1896; died at Memorial Hospital, Johnstown, Pa., Sept. 10, 1973; aged 77 y. 5 m. 28 d. On Apr. 9, 1914, she was married to Josiah Blough, who survives. Also surviving are 2 children (Dorene — Mrs. Millard R. Cauffiel and Clifford L.), 8 grandchildren, 8 great-grandchildren, 2 sisters (Stella — Mrs. Joseph Boyer and Emma — Mrs. LeRoy Thomas), and one brother (Ira Eppey). She was preceded in death by an infant daughter, a brother, and a great-grandchild. She was a member of the Blough Mennonite Church, where funeral services were held on Sept. 13, in charge of Elvin Holsopple and Harry C. Blough; interment in the adjoining cemetery.

Herr, Edith, daughter of John and Elizabeth (Gross) Landis, was born Jan. 26, 1893; died on Sept. 22, 1973; aged 80 y. 7 m. 27 d. She was married to John R. Herr, who preceded her in death in 1967. Surviving are 2 daughters (Mrs. J. Parke Mellinger and Edith L. Herr), 5 grandchildren, 3 great-grandchildren, one brother (Clyde), and 3 sisters (Elizabeth, Minerva, and Pauline). She was a member of the Millersville Mennonite Church, where funeral services were held on Sept. 25, in charge of Herbert Fisher and James Hess; interment in the adjoining cemetery.

Hollinger, Levi W., son of Jacob and Mary Ann (Witmer), was born at Ephrata, Pa., Aug. 28, 1888; died at the Mennonite Home, Lancaster, Pa., Sept. 2, 1973; aged 85 y. 4 d. He was married to Fannie Bollinger, who preceded him in death on Feb. 16, 1967. Surviving are 4 sons (Clarence, Phares, Elam, and Paul) and 4 daughters (Mrs. Kathryn Ruth, Mrs. Esta Erb, Mrs. Irene Shuey, and Mrs. Evelyn Boll). He was a member of the Erisman Mennonite Church, where funeral services were held on Sept. 4, in charge of Howard Witmer and Norman Shenk; interment in the East Petersburg Cemetery.

Kalous, Marie Vasek, was born in Czechoslovakia on Mar. 14, 1891; died at the home of her daughter in Deerfield, Ill., July 25, 1973; aged 82 y. 4 m. 11 d. On Nov. 4, 1920, she was married to Charles J. Kalous, who preceded her in death on Aug. 26, 1966. Surviving are 7 children (Mary — Mrs. Frank Kaiser, Annie — Mrs. Daniel Domin, Charles, Jerry, Lydia — Mrs. Jacob Martin, Helen — Mrs. Milford Keepers, and Martha — Mrs. Orval Manglos), and one brother (Anton Vasek). She was a member of the South Lawrence Mennonite Church, where funeral services were held on July 28, in charge of Leroy Schrock; interment in Mt. Nebo Cemetery, Jump River, Wis.

Nyce, Alice, daughter of Levi and Sarah (Landis) Clemmer, was born near Elroy, Pa.,

Jan. 30, 1882; died at Grand View Hospital, Sellersville, Pa., Aug. 31, 1973; aged 91 y. 7 m. 1 d. She was married to Harvey W. Nyce, who preceded her in death in 1949. Surviving are one daughter (Mrs. Ella Mae Kissel), 3 grandchildren, 2 great-grandchildren, one great-great-grandchild, one sister (Mrs. Katie Ruth), and 2 brothers (Clayton and Levi). She was a member of the Souderton Mennonite Church, where funeral services were held on Sept. 4, in charge of Russell B. Musselman; interment in the Salford Mennonite Church Cemetery.

Rasmusson, Mary, daughter of Charles and Mary (Moench) Weideman, was born at Grafton, N.D., July 22, 1889; died at the Trinity West Hospital, Ft. Dodge, Iowa, Sept. 20, 1973; aged 84 y. 1 m. 29 d. On Apr. 23, 1913, she was married to Elmer H. Rasmusson, who preceded her in death on Mar. 24, 1950. Surviving are 4 daughters (Lucille — Mrs. Gottlieb Janssen, Dorothy — Mrs. Richard Stamper, Florence — Mrs. Harold Walter, and Mary — Mrs. Charles Krusenstjerna), 14 grandchildren, 10 great-grandchildren, one brother (John), and one sister (Tillie — Mrs. Ira J. Miller). She was a member of the Manson Mennonite Church, where funeral services were held on Sept. 24, in charge of Nick Stoltzfus and Walter Smeltzer; interment in the Rosehill Cemetery.

Sommers, Donald F., son of Dan and Ida (Springer) Sommers, was born in Kansas City, Kan., May 15, 1938; died of heart failure as a result of a kidney transplant on Sept. 23, 1973; aged 35 y. 4 m. 8 d. On June 15, 1958, he was married to Violet Maddock, who survives. Also surviving are 3 children (Lu Ann, Todd, and Rodd), his father, and one stepbrother (Roger Richer). He was a member of the West Clinton Mennonite Church, where funeral services were held on Sept. 26, in charge of Edward Diener, Gary Marks, and E. B. Frey; interment in the Pettisville Cemetery.

Stout, Mabel Elizabeth Johnson, was born in Vernon Co., Wis., Jan. 26, 1910; died at her home in Glen Flora, Wis., Sept. 3, 1973; aged 63 y. 7 m. 8 d. On May 7, 1928, she was married to Harley Stout, who survives. Also surviving are one daughter (Roxie Fay), 3 grandchildren, one brother (Henry), and 4 sisters (Bessie, Hazel, Ethel, and Eunice). She was preceded in death by one son (Harley, Jr.). She was a member of the South Lawrence Mennonite Church, where funeral services were held on Sept. 6, in charge of Leroy Schrock; interment in Sheldon, Wis.

Weaver, Lydia Z., daughter of John and Mary (Zimmerman) Good, was born in East Earl Twp., Pa., June 25, 1877; died July 19, 1973; aged 96 y. 24 d. She was married to William H. Weaver, who preceded her in death in 1930. Surviving are 3 sons (Ivan G., Benjamin L., and Paul E.), one daughter (Anna — Mrs. George Reed), 23 grandchildren, 65 great-grandchildren, and 13 great-great grandchildren. She was a member of Lichty's Mennonite Church. Funeral services were held at the Goodville Mennonite Church on July 22, in charge of Walter H. Martin; interment in the adjoining cemetery.

Cover picture: Menno Simons by Arend Hendriks

calendar

Virginia Fall Missions Conference, Newport News, Va., Nov. 2-4.
AFRAM, Limuru, Kenya, Nov. 4-11.
Southwest Mennonite Conference, Trinity, Glendale, Ariz., Nov. 22, 23.
Pacific Coast Conference, Dec. 7-9.

Adopted 10 Children "The Lord Will Provide"

"We tell everybody that the Lord provides and He does. It is really exciting to let Him take charge."

Mrs. David E. Roufs of Minneapolis, Minn., was explaining how she and her husband manage to care for their interracial family of 14 children — 10 of them adopted.

The family spends nearly every weekend taking their 12-passenger van and traveling to communities of the Upper Midwest, singing and "witnessing to the Lord." Because the children come from so many backgrounds, they call themselves "Love's Rainbow."

Quite often, a freewill offering is taken for the Roufs in churches where they appear. Friends and strangers give them clothing and food.

Rising prices have made it a problem to feed the family of 16 and Mrs. Roufs says, "We pray about it every time we go shopping. It seems there are things marked down or on sale when we need them. We have a 25 cubic-foot freezer and the Lord filled it with beef a year ago."

Mr. Roufs, who works as a distribution specialist for a drug firm, "doesn't make big wages," Mrs. Roufs noted.

Mrs. Roufs said she and her husband had tried being foster parents, "but as children left, it was too upsetting to everybody."

"People ask how we were permitted to adopt so many when they can't adopt any," Mrs. Roufs said. "It's usually because they want a certain type — white, healthy new babies."

Most of those accepted by the Roufs have had emotional or physical problems. Two were severely handicapped.

Report Opposes Death Penalty in Pa.

The majority of a 17-member Study Commission on Capital Punishment, named by Gov. Milton J. Shapp, is opposed to the restoration of the death penalty in Pennsylvania.

Officially released in Harrisburg, a document confirms earlier reports that the panel would ask that capital punishment, outlawed by the U.S. Supreme Court as practiced in the past, not be restored in the state.

The report came amid speculation that the legislature is almost certain to restore the death penalty for "heinous" crimes. Gov. Shapp may use the study as the basis for a veto of legislative action.

The majority document concluded that "our careful and conscientious review of all the factors conceivably involved leaves us with the firm conviction that the death penalty is not needed, is undesirable, is offensive to a significant segment of our population, and its existence would do more harm than good."

Catholic Hails Charismatic Movement

Roman Catholic Archbishop James Hayes of Halifax, N.S., said that the charismatic movement is "a genuine renewal in the sense of Vatican II . . . it renews the faith, love, and dedication of Catholics in and for the church."

Archbishop Hayes gave the keynote address at the Northeastern Regional Catholic Charismatic Conference held at Loyola College.

Interviewed by the *Catholic Register*, published in Toronto, Ont., he said the conference was very significant, not only because it was the first such major gathering in Canada, but also for the clear message it gave that Pentecostalism among Catholics is not simply a movement within the church, or as some would have it, away from the church.

"Surely the Eucharist, which was so strongly highlighted at the conference, spoke this message eloquently," he said. "Jesus became incarnated by the power of the Spirit and He continues that mystery by His presence in the church, especially in the Eucharist."

Drive Against Television Sex and Violence

Early this year *Christian Herald* magazine asked its readers to state their views on TV programming. The response was unexpectedly intense and stunning.

A "We Protest" campaign was launched in May. By Aug. 3, when editors finally brought the project to a close, some 160,000 persons had signed their names to 25,009 protest forms which poured into *Christian Herald* offices.

"It is clear that we have hardly begun to tap the sentiment that exists in America," the editors said in a report on the campaign appearing in the September issue of *Christian Herald*, a nondenominational monthly.

"People are unhappy about the moral level of television programming. There are fewer and fewer programs they care to view."

They noted that more than 160,000 Americans had supported the magazine's protest "against the degrading misuse of sex and the exploitation of violence on television. This makes it the most massive expression that *Christian Herald* has ever received on a moral or social issue."

Christian Herald said results of the pro-

test "are being brought to the attention of television officials, advertising agencies, members of Congress, and to the press."

Sen. Hughes Will Leave Politics

Sen. Harold E. Hughes of Iowa, former governor of that state, has announced he will leave politics to begin a new career as a religious lay leader.

The 51-year-old senator, a United Methodist, said he will not seek reelection for a second 6-year term. He became the first Democratic Senator from Iowa in 20 years when he was elected to the Senate in 1968. His term ends after the 1974 session of the Senate.

Sen. Hughes said he plans to work with the Fellowship Foundation of Washington and International Christian Leadership on problems of alcoholism, narcotics addiction, peace, social justice, and brotherhood. He is a recovered alcoholic who has long been active in fostering programs combating alcoholism.

"This new work represents to me a new kind of challenge and spiritual opportunity in today's troubled world," he said. "It is the kind of move I have long been motivated to take for profoundly personal religious reasons."

"I have long believed that government will change for the better only when people change for the better in their hearts."

"No Smoking" Given Teeth in Arizona

Smoking and nonsmoking areas in such public places as restaurants are expected to become increasingly familiar in Arizona since the enactment of a ban on smoking in public.

Under the law, which went into effect on Aug. 3, smoking is banned in elevators, indoor theaters, libraries, art museums, concert halls, and buses — except where special areas for smoking are designated.

A section of the law which would have banned smoking in restaurants was removed in an amendment designed to increase its chances for passage. However, since the passage of the bill many major restaurants have voluntarily provided nonsmoking areas for their customers.

Arizona is the first state to limit public smoking for health rather than fire reasons. Under terms of the law, violators are subject to fines of \$10 to \$100.

The Arizona campaign was led by Mrs. Betty Carnes of Scottsdale, an ornithologist and antismoking crusader, who is credited with convincing American Airlines to establish smoking and nonsmoking sections on planes. She said she will lobby next for bans on smoking in food stores, doctors' offices, and hospitals.

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Giving to the Church

Let us say a word on behalf of supporting the church program. An article by general secretary Paul Kraybill in this issue sharpens this question for us.

Giving to the church, like time payments and taxes, is an opportunity always with us. And it may be that at times we find ourselves in the position of the member who was slow in paying his church pledge because, as he said, "The Lord isn't pressing me like my other creditors."

The cost of church work keeps going up, like the price of motor cars and the expenses of government. Is it worth all the expense? If Mennonite General Conference could be run for pennies in the 1930s, why must the General Board have dollars upon dollars today?

If Mennonite givers are slow to support the work of the General Board, it may be that they feel it isn't worth it. It could be also that they hadn't really heard there was a need. Or they may have genuine disagreements with what the Board has set out to do and exercise that right of nonsupport.

This is a privilege that should be allowed them. As Milard Lind has pointed out, persuasion has been a long-standing practice of the Hebrew and Christian faiths. People do not automatically become Christians; they are invited and they may choose to accept or reject the invitation. Having chosen to accept the way of Christian pilgrimage they engage in the study of the Bible and in conversation about the nature of their Christian calling. A part of this is the opportunity to give of their means in support of their church.

In certain European countries the government has "helped" the church by collecting taxes for church support. This practice would save Paul Kraybill and other fund-raisers a lot of effort, but it destroys a basic principle of our Mennonite faith. The only way we can operate is by persuasion and voluntary participation.

The *Gospel Herald* encourages generous giving to the church on all levels for the following reasons: (1) the amounts asked are not great and most of us can afford them if we will; (2) the method of asking us instead of taxing us is the true biblical method and ought to be honored; (3) our interests will tend to follow our money and so we will tend to become better informed about what the church is doing; (4) it is a way to support efforts toward building up instead of tearing down our world; (5) as contributors, we are in a position to ask for an accounting of

their stewardship by those whose work we are supporting.

Giving to a church organization is not the only expression of Christian faith, nor necessarily the highest one. All such activity is subject to review by the higher rule of love. It is conceivable that the church could have all the money it needed and lose the spirit of love so that no good would come from our efforts.

On the other hand, generous giving is a concrete way to express our love — our concern for values beyond the level of our regular weekly spending. Let us give first and ask questions later. For having given, we are fellow participants in the cause who have the right and responsibility to help discern the signs of our times and shape a program to meet them.

One of the problems that sometimes confuses givers is the number of separate appeals. No way has been found by the Mennonite Church to tie them all into one unified appeal. An attempt has been made, however, with the preparation of a leaflet called "God's People in Mission 1974." This leaflet, which has individually adapted versions for separate district conferences, gives specific amounts requested by all the churchwide agencies and programs.

Here is something those of us who are always a little confused by figures can use. It is particularly helpful to have the amounts translated into terms of district conference overall responsibility. In this way larger congregations with more resources can stand beside those with less.

It may be that some readers do have questions about the work of the General Board and the Board of Congregational Ministries, the two organizations for which Paul has asked for specific contributions. Beginning in a few weeks, a series of interviews is planned with leaders in various parts of the church program. You deserve to know them better and to have an opportunity to consider the purpose of the new church organization.

In the meantime if you have questions that can't wait, maybe you should go direct to the source at 10600 West Higgins Road, Rosemont, Ill. 60018, with a letter something like this:

"Dear Paul Kraybill. I understand you need \$3.15 from me in 1974. I would like to know what you plan to do with it." If more write than he can answer, we will give him additional space in the *Gospel Herald*. — Daniel Hertzler.

Gospel Herald

October 23, 1973



The Christian Family in Ephesians

by John R. Martin

Ephesians 5 is becoming one of the more controversial chapters of the Bible, especially the section dealing with the role of the wife. Some are saying that Ephesians 5 doesn't fit our society today and we ought to lay it aside quietly. Others are saying that Ephesians 5 is exactly what our society needs today and we need to lay it on loudly — shout it from the housetops.

I'll let you decide which you feel is the better approach. I have attempted to do a fresh, inductive study and have found it to be both a very thrilling and humbling passage.

In Ephesians 5 and the first part of chapter 6 there are three basic truths related to Christian family living. First, Paul presents the foundation of the Christian family. In verse 31 we read, "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one." This is a quotation from Genesis 2, verse 24, the earliest statement in Scripture regarding the family. In fact, it was a statement made at the dawn of Creation when the family was just beginning to emerge, and it is so very basic that it is quoted three times in the New Testament. It is found in Matthew 19:5, in the parallel passage in Mark 10:7, and the third instance is in Ephesians 5.

In Matthew 19 and the Mark passage, the Pharisees come to Jesus and ask a question about divorce. Jesus answers in terms of this quotation, underscoring both the permanence of marriage and also the foundation of marriage. The passage in Matthew 19 is especially interesting because Jesus said, "Have you not read that he who made

them from the beginning made them male and female, and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one?'" Jesus is saying that these are the words of God about what the family is supposed to be, and so they are extremely significant words. They are not words some ancient person made up, but Christ said they are the words of God Himself.

These words ought to be kept fresh in our minds in these days. Why? There are some anthropologists who go about the world studying various tribes and cultures attempting to discover the family patterns of these cultures and tribes. They find all kinds of patterns. They find monogamy. They find polygamy. They find polyandry. They find trial marriage. They find group marriage. They find wife swapping, husband swapping, homosexual marriage, and you can add to the list. Then they say, here is the whole gamut. One is not necessarily better than the other. You can choose the one that seems to be best for you.

I would remind us that the foundation for the Christian family does not come from the scientific investigation of family patterns, but rather from the pattern that God established. Ephesians 5:31 gives us God's foundation for the Christian family.

A Second Truth. The second truth I discover in this passage concerns the relationships that should exist within the Christian family. four specific relationships are mentioned.

The *first* is the relationship of the wife to the husband found in verses 22 to 24. This relationship is described by two concepts, "subjection" and "headship." There are a lot of intelligent Mennonites who hear the words subjection and headship and immediately start to think with their emotions rather than their minds. They say Paul was a woman hater, or he was promoting the status quo, or he was a child of his times.

Let's simply keep our cool and see what the Spirit has to say. In my mind, the word that unlocks this passage is the little word, "*as*." Notice verses 22 to 24. "Wives, be subject to your husbands, *as* to the Lord. For the husband is the head of the wife *as* Christ is the head of the church, his body, and is himself its Savior. As the church is subject to Christ, so let wives also be subject in everything to their husbands." What is Paul saying? Paul is simply saying that the wife is in subjection to the husband *as* members of the church are in subjection to Christ. And the husband is the head of the wife *as* Christ is the Head of the church, or your Head.

The important question is not what comes to your mind when I mention the word, "subjection" or "headship." The important question is what did Paul have in mind when he mentioned these words and when he set forth these particular truths? Did you ever try to probe the depth of what Paul meant? I must confess that I really hadn't until recently. In my opinion, the Book of Ephesians is written to answer these questions. The theme of Ephesians is Christ and the church, and the purpose of Ephesians is to show the relationship between the church and Christ and Christ and the church. To answer these questions, one must do a careful study of the total Book of Ephesians. Let me give a quick summary.

In the first three chapters of Ephesians, we have focused the headship of Christ over the church. This headship is seen in chapter 1 in terms of His choosing, His sealing, His enriching, His enabling, His unifying. What can be drawn from these functions that helps us to understand the role of the husband as head? In chapter 2, Christ's headship is seen as He wooed us through His love, as He exalted us to His own level sitting in the heavenly places with Him, as He lavished upon us the gifts of His grace. In chapter 3 the headship of Christ is seen in that He made Jew and Gentile fellow heirs with Christ, not inferior-superior, but fellow heirs. It's seen in rooting us in love and in unfolding to us the vastness of His love. What can we learn about the role of headship for the husband from these examples? This is the question I'll leave with you.

Chapters 4 to 6, it seems to me, focus on the subjection of the church to Christ. This subjection is seen in chapter 4 in that we are to walk worthy of our calling. We're to grow in unity and maturity. We're to put off evil deeds

of ungodliness. We're to put on holy living and love. In chapter 5, we're to walk in love. We're to put off works of darkness and put on works of light. We're to be fully possessed by the Holy Spirit. We're to be subject one to another. In chapter 6, we're to recognize God's order in society, servants, and masters and we stand with Christ and fight the spiritual enemy that wars against our soul. What can we learn from this in terms of what it means for a wife to be in subjection to her husband?

The Church Subject to Christ. If you are a Christian, then you are a member of the body of Christ, you are in the church, and you are living in subjection to Christ, your Head. What is the nature of this relationship? I don't know what it is for you. I know something of what it is for me. Does Christ yell out demands as a dictator and expect us to jump without asking any questions? No, He speaks in a still small voice and we talk things over together. Does Christ give us a daily work order sheet and we follow out an iron schedule during the day? No. Most activities are done routinely: eating, sleeping, teaching.

We try to do these in communion with Christ and in a kind of mutual fellowship with Him, but He is not putting us in a straitjacket. Does Christ force us against our will to do certain things, to be a certain kind of person? Does He ignore our will, our personhood? No. He is a perfect gentleman. He recognizes that we are persons made in His image. We may disobey, but He still loves and He talks, and He calls, and He woos.

I want us to see that Paul does not say the wife should be in subjection to her husband as women were in the Old Testament, or as wives were in the pagan society of the first century, or as the Jewish wives were in society of their day. This is what we quickly assume. What Paul does say is that they are to be in subjection *as* the church is to Christ.

Let me try to illustrate what this is like. When I became a Christian at the age of 12 at the Lindale Church near Harrisonburg, Virginia, I entered into a new kind of life. Why? Because life was now oriented around a person, a different person. I did many of the things that I had done before and in some ways life was very similar to what it was before, but there was a different center and I would check in with the Lord on deep and basic decisions.

When my wife, Marian, and I were married in 1956, we both started a new manner of life. Why? Because now life

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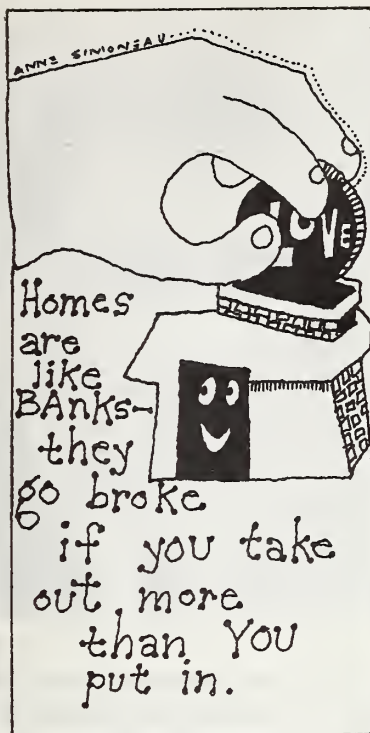
Daniel Hertzler, Editor

David E. Hostetler, News Editor

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ing, and I think this is what Paul is talking about. I am inclined to think that verses 25 to 30 are the ignored verses of Ephesians 5. How many ministers have preached from these verses about husband-wife relationships? I have preached a number of times about headship for the husband, but never have I stressed Calvary love for the husband. Have you ever criticized Paul for giving this kind of tremendous call to husbands? Have you ever heard a wife say she wished those verses were not in the Scriptures? I doubt it. Have you ever heard a husband say, "I think I'm living what Paul is really calling for"?

Many of the sisters wear a symbol of their acceptance of the role of subjection in relationship to husband and man. I must confess I am glad the Bible does not ask husbands to wear some symbol that we love our wives as Christ loved the church when He died for it, because I would have to be the first one to say I really don't think I could honestly do it, could you?

Children and Parents. The third relationship is children to parents. In chapter 6, verses 1-3, the key words are obedience and honor. The people of God discovered many hundreds of years ago through the revelation of God the importance of obedience and honor. It's interesting that men are discovering in a fresh way today these same basic truths and attitudes. Many writers today are saying that when a child is allowed to abuse his parents, the child and the parent both suffer. Both suffer from guilt, from anxiety, from frustration, and from a lack of respect.

A fourth relationship is the father to the children, verse 4 of chapter 6. This is a word that is urgently needed in our society today for we are living in a land of gross child abuse. It is reported that every year at least 60,000 children are seriously injured because of violent parents. And it is amazing that many of these child-abusing parents are coming from the drug culture that a year or two ago was demonstrating "for love." You and I probably don't face that kind of problem, but as a father I do face the problem of hurting my children in the way I react to them. More than once, I have had to go to them and say, "I am sorry for the way I answered you."

Concern for Atmosphere. The third basic truth is the atmosphere of the Christian home. The atmosphere described is that of oneness in Christ. In a sense the family is an extension of the one flesh that husband and wife should experience. The Book of Ephesians describes the unity the church experiences with Christ through Christ. This oneness, according to Paul, not only touches the church, but the Christian family. This then ought to be the atmosphere. It's interesting Paul begins the whole discussion in verse 21 with the words, "Be subject to one another out of reverence for Christ." Three times Paul uses the phrase, "to the Lord" or "in the Lord." When we relate to each other in the family "in the Lord," this creates the basic atmosphere that ought to pervade the Christian family.



was oriented around another person. It was no longer me and thee, but it was we. We did many of the same things after marriage that we did before, but I assumed a new responsibility in terms of basic decisions about our life together. We both brought our gifts and abilities and attempted to use them in the best possible way. This is the way we have lived together. I don't look down at her and she doesn't need to feel inferior to me.

I want us to see that what Paul is talking about is something very different from what we have assumed without probing the depth of what Paul meant. What I am trying to do is open a new window through which we can look at Ephesians 5, and it can be thrilling and exciting, not depressing, or simply controversial.

The *second relationship* Paul discusses is that of the husband to the wife, found in verses 25 to 30. It is described with the word love.

Again, I would suggest that the little word *as* is the key word to unlock what Paul means. Notice verse 25. "Husbands, love your wives as Christ loved the church and gave himself up for her." Observe verses 28 and 29. "Even so husbands should love their wives as their own bodies. He who loves his wife loves himself. For no man ever hates his own flesh, but nourishes and cherishes it, as Christ does the church."

Paul is saying that the husband is to love his wife right now the way Christ is loving us right now as He nourishes and cherishes us. But more than this, he is to love his wife as Christ did when He climbed Calvary's cross.

Harry Stack Sullivan said, "When the satisfaction and security of the other person becomes as significant as your own satisfaction and security, then the state of love exists." It's not just an emotional feeling. It's a depth-level car-

A Dialogue on the State of the Church

by Charles Shenk and Lois Clemens



Charles Shenk, missionary to Japan with Mennonite Board of Missions, has been serving as interim pastor of the Plains congregation during the past year. The Shenks, who returned to Japan at the end of August, were on an extended two-year furlough from the mission field. He shared some of his impressions of the Mennonite Church in America in a dialogue with Lois Clemens, a contributing editor of the *Franconia Conference News*. The interview is reprinted by permission from the *News*.

Lois Clemens: It's almost a year since you came to the Plains church as our pastor. Serving in the home church setting has probably been a new kind of experience for you. What do you have to share with us about that?

Charles Shenk: Well, I think the whole idea of getting back to the church, to the congregations that are really the foundations of the mission program we've been involved in, has been more of an experience than we anticipated. We've been very much aware of the church and very grateful for it. We've often mentioned in our work in Japan that we are simply an extension of the church that is supporting us. To come back and to be a part of the church that we refer to as the "sending church" has taught us a great deal. It's easy to be critical when you're a long way off, but when we came back and actually lived with the church we saw why it is what it is. The problems don't necessarily disappear in our minds, but we see the church and the people in the situations as they are with deeper love and appreciation.

What are some of the blind spots and problems that you felt were part of the church that have perhaps been confirmed by this experience?

Well, there were a lot of words that we liked to swing around — words like **traditionalism, materialism, nation-**

alism, or just plain unconcerned. And I guess I'd have to say that we do see these living with the people. I would say that the most outstanding weakness, at least in my own evaluation and my own understanding, is that the home church is **not aware of the terrific imbalance** of Christian resources in the world. In other words, someone has said recently that 90 percent of all Christian resources — I understand this to mean personnel, money, institutional strength — is being used by 5 percent of the world's population; that is, those of us here in the United States. This kind of imbalance, of course, is staring us in the face all the time in a place like Japan where only one person in 200 is a Christian. Many, many villages and towns don't have a church at all, and I guess this is the thing that's the most glaring to me.

There is the problem of materialism, and I know that this subject gets too much attention, perhaps. Maybe people get tired of hearing this word and we'll have to balance our perspective with the perspective of the people who live here in this situation. To us it still looks like we spend an awful lot of money on ourselves while the rest of the world gets along with very little and I guess this becomes a problem of conscience. Can we really go on this way? Materialism is a deadening thing when it comes to spiritual life, development, and growth.

People have become far more wealthy in recent years, and it may be that they have worked harder than we realize at trying to combat the problem of materialism. Maybe it's a much greater problem to combat than we realize because we've had fewer temptations of this sort, but I think it is something that the church just has to force itself to continue to look at.

So that danger may be a very real one for the ongoing life of our church if we are not more aware of it?

It seems that way to us, and I guess it's easy for us to say it, but how can a person justify a \$6,000 car, a very expensive boat, and many other things that seem to go along with American life when many people on earth can not even come close to this kind of living? There may be thousands of dollars I'm tying up in my standard of living that could actually go to people out there to help them spiritually and materially — people who are in need. Now it's just as simple as that, it seems to me.

We need to get this perspective then of using more of our resources for living investments in persons rather than putting so much money into material things. Is that what you're trying to say?

Very well put. I guess another thing that we see, although the church is really battling with it seriously, is the matter of traditionalism — “We have always done it this way.” Our Mennonite distinctives of the last four or five decades seem to become quite ultimate when actually in many cases they may be more cultural than they are biblical or spiritual. So traditionalism tends to burden the church with an inertia that's hard for it to break out of. I read just recently that we'd rather live with our old problems than with new solutions. Many times I've talked with people who I'm sure are not intending for it to be this way, but to me it seems they're saying, “This is the way we've always done and we've always been taught, so to change must be wrong or suspect.” This is deadening our progress in the church.

I know when I talk with people like this, however, they think I have fallen and am no longer faithful to the Scriptures. I guess I'd like to say that we're just growing in our understanding of the Scriptures. Tradition is a great thing, and I'm very excited about our tradition. I have no intention of leaving our tradition, but if this becomes ultimate, and if there are places where we ought to grow and are not, then it's a very killing thing.

You're saying that we need to be aware of the fact that very often we aren't able to disentangle what comes to our church practice and life from tradition and what comes to it from the Scriptures, and then it's hard to know what to change and how to change it when we can't make the issues any clearer than that?

And it may be that it's almost impossible to really face this issue until you have to face another culture with the gospel. It may be asking too much of the person in the local community who has never really faced another culture seriously. I'm not quite sure what the answer to it is, but I do know that there for the first time one really has to deal with the problem.

Maybe this is where we'll get some of our help — from the younger churches who come to the gospel with a freshness that we don't find in our own experience.

Yes, that's a very good point. The burden will be on us to be able to accept such persons into our midst and to really hear them, to hear their testimony about what Christianity means to them. I might mention one other thing that has disturbed me quite a bit this year. Having lived in an Asian setting for the most part the last fifteen years, I have taken a very very serious look at nationalism. I think that my family, that is my parents, my brothers, and I have all tended to be rather nationalistic.

We've tended to be rather quick to defend America, and we have this sort of warm pride in our hearts that we're a part of America. But my experience in Asia has given me a new perspective, especially seeing what America has been doing in Asia for these last 10-15 years and trying to answer Asians' questions. Many of them feel that Christianity is a very, very bloody religion.

I feel that here again in the States we have seen only one side of the picture. We've only been able to read or hear what the news media give us, and in some cases only part of this is right, according to the way it suits us; but there is another dimension that we've not been exposed to and feelings that we've not felt. We have a pride in our government, a confidence that we know what's right for ourselves and the world, a feeling that somehow we are better and more Christian and more successful, and therefore have the right to straighten out the world and its problems. To me this is very inaccurate and it's very unchristian. It twists our priorities, and it hinders us from other cultures and other people seriously. Some of its problems I think the church is pretty well aware of. I wouldn't call them necessarily blind spots. This one I would tend to call a blind spot.

It's our problem to learn to identify some of these and these may seem like rather harsh sayings for us, but it's good for us to have them brought to our attention because that might be the first step in our recognizing some of these problems. So we're glad that you had the freedom to mention these, and we hope that along with this you have been able to find some strengths in the church, too. Maybe you could tell us what you see about the church that you like.

Yes, I'm very glad to come to that. It has been a pleasant and a joyous reassuring experience to live again in a large community of Christian people who think basically alike and are seriously trying to be the people of God. We've enjoyed the fellowship, the great singing, and the many people who provide input to us in our own pilgrimage. There's something beautiful, comfortable, and encouraging about a large community of Christian people dedicated to Christ. In contrast, in Japan, we had been used to working with very, very small groups of people, five to twenty people, in a society where all other forces seem to be counter to our purposes.

As I have related to the society as a whole, or to Christianity as a whole, I've developed a new appreciation for

what the Mennonite Church is. Somehow people take attendance more seriously and they take giving more seriously. By and large they have a greater social concern, one that is not just in their head. They are ready to get out and do something, as MDS has proven very graphically. There is a basic, though somewhat dormant, desire to witness and bring other people to Christ. There is a desire to grow in the understanding of the meaning of being the people of God. I see these things in a very positive way when I compare them with some experiences I've had outside of our church. So I've been pretty direct with my criticism, but I'd like to say that I have deep appreciation also for our church and a great deal of optimism about the future — what it can be with all the resources it has as we continue to grow more Christlike and more mutually supportive of each other. I could say more in regard to these positive aspects of the Mennonite Church as compared with Christianity as a whole.

How do you feel about some of these problems mentioned earlier in the light of these strengths? Is there any resolution to your dilemma or will it be a kind of mixed image of the church that you take back? What kind of resolution to these contradictory feelings do you have?

I guess it'll be mixed. I believe my appreciation for and confidence in the church have grown overall.

Then perhaps your sympathies are with the church in her problems.

That's very true. At least now I can understand a little better how the problem got here and how difficult it is to work with it, and so I have new sympathy.

Now that your year with us is coming to an end, do you think it was a good idea for you to spend this additional time in the States before returning to Japan?

I think it was a fine idea. The original purpose for staying this extra year was a rather selfish one — a family-centered one. Because of our children being away in school, our family has been separated a great deal ever since our oldest children were ten years old. We felt that we really haven't had a chance to be parents, in the best sense of the word, over a long period of time. When we go back to Japan three of our children will remain here in the States. Only one will go with us, and he will be separated from us in Japan. So this gave us an opportunity to have one year pretty much together even though two of the children were in Harrisonburg and the family lived at Lansdale. Still we got together rather frequently and we feel that the original purpose for extending our furlough has been well fulfilled.

On top of that, there are these bonus things which we hadn't anticipated, such as the value of enjoying the fellowship of a rather large Christian community. We have



Ruth and Charles Shenk

been blessed by fellowship in the congregational worship services, and in small study and prayer and fellowship groups. Through getting into individual homes we found a whole new community which is now a part of us. I guess we didn't quite realize what a blessing this would be. Now as we go back we feel the people of this community will be interested in us and will support the work in which we are involved.

We like to think that at the same time we have been able to share some insights as missionary workers that may have helped the Plains congregation take its work of the church a bit more seriously. Perhaps the Mission Board ought to suggest that missionaries regularly spend an extra year of furlough in the home church before they go back to their regular assignments. It seems to me that it draws the sending church and the younger churches together in a way that can hardly be done otherwise. ☞

Pity Mr. Jones

Have you ever seen
A meaner man than Mr. Jones?
(I've not!) He moans
The world is rotten! Church is dead!
Instead of digging in
He takes delight in pinching
Where life is already bruised,
In drawing blood, kicking Achilles' heel;
Twisting the knife
(In Christian love, of course).
I will not let him
Make me mean as he.
So pity reigns where hatred longs to be.

— Elaine Rosenberger



The action's there because you care.
"Because You Care . . ." is a filmstrip report
focusing on the purposes of Mennonite Board of Missions.
It was mailed to congregations in early October.
Its use this month or next can become an occasion to also talk
about congregational mission, purposes and opportunity.

FALL MISSIONS WEEK NOVEMBER 4-11

MENNONITE BOARD OF MISSIONS

Box 370 Elkhart, Indiana 46514

Abortion Study Continued

In an atmosphere of reasoned calm, 105 registrants discussed the sometimes highly emotional issue of abortion Oct. 5 and 6 at O'Hare Concord Inn, Des Plaines, Ill., under the sponsorship of the Mennonite Medical Association.

Among the participants were 18 medical doctors, 24 nurses, social workers and psychologists, program board and college representatives, pastors, and journalists. Present were 56 women and 49 men.

Though none of the study papers advocated abortion on demand, some speakers and the discussion which followed indicated the new legal situation is affecting decision-making both at the institutional and personal levels. Pressure is brought to bear on Mennonite physicians and hospitals to perform abortions through demand and attempted legal sanction. Then, there are Mennonite women asking for abortions. Since the church has not taken an official church-wide position on the question, leaving it up to local congregations or conferences to work through, medical practitioners, spiritual counselors, and the like must help persons in trouble according to the best light they have on the question.

Keynote Speech

LeRoy Walters, keynote speaker from Bethesda, Md., gave the framework for the conference in "Ethical Issues at the Boundaries of Life." In the first part he examined three issues: (1) test-tube fertilization, (2) fetal experimentation, and (3) the terminal boundaries of life. Second, Walters developed three axioms for medical ethics. Human life should be respected and revered. The weak and defenseless are especially to be protected. Physical health and life are relative, not absolute goods. Simply to list these axioms does not throw much light on how the speaker used them to give guidance to boundaries-of-life issues. His thinking reflected a very cautious stance on abortion.

Discussing "The Religious Perspectives" was Ross T. Bender, dean of Goshen Biblical Seminary. He addressed himself to "the rightness or the ethical advisability of therapeutic abortion.

"We must be aware that technology, the social and religious climate, and the legislative and judicial processes do not stand still but are constantly changing," he

said. "In addressing this question, therefore, we do well to look at it both in terms of its narrowest focus and its broadest dimensions."

In trying to determine what the question "is not," Bender ruled out discussion on the following: When does the fetus become human? How is "human" defined? When does the soul enter the body? Does the fertilized egg consist of individual uniqueness or is it simply the mother's tissues?

Then he restates the question: What is the problem for which abortion is the answer? He answers his own question—The problem is in its simplest terms an "unwanted pregnancy." He then distinguishes between medical and psychiatric therapeutic abortions.

"In my view," Bender continued, "the major problematic area calling for ethical deliberation in decision-making involves those cases requiring a psychiatric judgment." This statement of the problem raised questions in the discussion which followed.

Social and Institution Aspects of Abortion

Helen Alderfer spoke on "The Personal Aspects of Abortion." She pointed out that an estimated 30,000,000 abortions are carried out each year, worldwide. "It is only when one begins to think of one person at the point of decision as to whether to terminate or complete a pregnancy (and better if it is a person one knows) that the misery and despair, the tangled thoughts and feelings begin to become real. Then abortion becomes the agonizing decision it is for many."

Using a case-story approach, Mrs. Alderfer focused on people where they were hurting.

One respondent pointed out that in none of the cases did Mrs. Alderfer show people who had had therapeutic abortions and were happy about it; the assumption being there were such. Neither did the respondent cite any cases.

Growing out of concern for the personal aspects of the question, the paper suggested more adequate counseling services, say, a competent counselor located within easy driving distance of each Mennonite community — up to 50 miles.

Ted Koontz in "Abortion: Some Social Considerations" called for an awareness of the many factors that go into making a

decision. He did not categorically condemn the option. He did say, however, "Whatever one's view on abortion policies, it seems to me that all concerned people should agree on one thing — abortion is not an ideal solution to the problem it 'solves.'

"Institutional Responsibilities with Reference to Abortion," by Marvin H. Ewert, focused the problem in concrete terms. We are affected by those we try to serve and the society around us, he said, in essence. He also said, "It appears there is no consensus on how the institution should respond to the new climate on abortion, and the gathering of further reactions would no doubt produce the finding that there are absolutists on both ends of the spectrum and others taking positions at various points between.

Concluding Thoughts

Paul Erb concluded the speeches with a warm admonition for concerned churches to become involved in the lives of those who must make ethical decisions of this nature. But he also said he would like to see people taking a stand for conscientious objection to abortion. He wants the church to keep learning how to serve as a caring community through institutions.

Remarks heard between sessions and at the end of the meetings reflected some satisfaction that basic groundwork had been laid. This meeting followed a similar one held in May by the same body. Both were preceded by previous studies. Since there is no easy answer to the question, more studies will be necessary, especially on the local level.

Helen Alderfer summed up the feeling of many when she said that since this conference, she has a better feeling of where the church is and the direction it might take.

Volunteers Explore Defusing Vietnam Fields

Exploratory work in the countryside of Vietnam to find ways to help local farmers clear their land of unexploded bombs began in October. Mennonite Central Committee second-term volunteers Earl and Pat Martin, Paoli, Pa., will do initial research.

Two to four million undetonated bombs now lying in the fields and forests of Vietnam prevent refugee farmers from returning to their homes and preparing their land for crop production. The Martins will explore the extent of the problem, what the Vietnamese themselves can do about it, and what ways foreign agencies like MCC may be able to help.

Unruhs Accept Wounded Knee Leadership



Pastor Ted Standing Elk (right) with members of the Porcupine Gospel Mission, Porcupine, S.D. Pastor Standing Elk has opened facilities at the mission as headquarters for volunteers.

Robert and Myrtle Unruh, Bloomfield, Mont., longtime Mennonite Central Committee workers in Paraguay, have volunteered for a term with Mennonite Disaster Service to provide leadership for the rebuilding programs under way in Wounded Knee, S.D., area.

The Unruhs arrived in Wounded Knee on Sept. 19, and are now headquartered at the Porcupine Ridge Mennonite Church not far away. Pastor Ted Standing Elk is hosting the workers and giving his services as program adviser.

The goal of the rehabilitation program in Wounded Knee is to repair and winterize homes of the Sioux Indian people.

Ministers Honored at Fellowship, Virginia

The ordained leaders of Northern District, Virginia Conference, and their wives held their annual fellowship dinner at Shady Oak on Sept. 6. The ladies of the Virginia Mennonite Home Auxiliary served the evening meal. The group spent the time in fellowship and in paying tribute to several of their number who had given years of faithful service to the church.

J. P. Alger spoke in tribute to his father, John H. Alger, who passed away on July 2 at the age of 80, after having served faithfully for almost 41 years as a deacon in the district.

Bishop J. Ward Shank and Linden M. Wenger then introduced Samuel A. Shank, who is also 80 years old and has served in the ministry for 45 years in the Northern District. Shank was born April 6, 1893, and was ordained March 24, 1928. Brother J. R. Mumaw was also ordained at the same service.

Brother Shank was given a citation

for his years of service and was presented a gift of a large picture, "The Road to Emmaus," by his fellow ministers.

Service on Broadcasts Board Recognized

Roy Umble, professor of communications and director of drama at Goshen (Ind.) College, was cited for 13 years of leadership in religious public communications during the fall meeting of the directors of Mennonite Broadcasts Sept. 28, 29. Umble retires from the Board after nine years under a new policy adopted by Mennonite Board of Missions limiting program board members to two, four-year terms.

In its annual reorganization, the MBI Board reappointed the following officers: John R. Martin, president, assistant professor of church studies at Eastern Mennonite College; Clayton Beyler, vice-president, dean of instruction at Hesston (Kan.) College; Norman Derstine, secretary, director of church relations at EMC; Donald E. Showalter, treasurer, attorney with the Wharton, Aldhizer, and Weaver law firm of Harrisonburg.

The Board heard a report from Armando Hernandez, executive director of JELAM, the new Latin-American Board for Mennonite broadcasting.

Hernandez highlighted a number of new developments in Spanish language broadcasting, including research and planning for a youth program, experimentation in the use of religious radio spots, the projection of a cassette ministry to shut-ins, congregations without pastors, youth, and the use of press columns for a religious message about life.

Hernandez called attention to the need for a Spanish-language consulting library at JELAM headquarters at Aibonito, Puerto Rico, and for additional funds to produce TV spots which have already been scripted in Argentina.

Lupe De Leon, Jr., president of JELAM and associate director of Minority Ministries Council for Mennonite Board of Missions, said that the Spanish churches in the U.S. are interested in relating to JELAM in the development and marketing of Spanish language broadcasts in the U.S.

In other actions, the Board:

- Transferred to Luz y Verdad, Inc., for JELAM use the broadcasting and office equipment at Aibonito, P.R.
- Called for a study to transfer the real estate at Aibonito to JELAM after incorporation.
- Reviewed nine English TV scripts and selected eight for further refinement.

- Considered a proposal for a mini-study leaflet for tract rack distribution and called for a feasibility study to convert MBI's current Home Bible Study program into a programmed learning setup.
- Affirmed a statement of objectives, goals, and audience for Choice Books and recommended an evaluative system to review whether or not these are being met.
- Recommended that the Mennonite Church General Board obtain the services of professional persons to bring to the attention of the five program boards significant information about media, its influence, and the changing profiles of our society. Such persons, obtained on a retainer basis, would be from four main areas of concern: theology/philosophy, marketing, social/psychological research, and the academic field.
- Wrestled with a possible deficit of \$50,000 in 1974 budget planning, largely through a drop in estate, annuity, and grant income and increased costs due to inflation.
- Evaluated progress reports on a new homemakers program, women radio spots, youth program research, international TV spot survey, and examined a studio renovation proposal.

Bishop O. P. Lall Returns to India Oct. 23

After spending almost three months in North America, Bishop O. P. Lall will depart for India today, where he will be returning to his duties as moderator of the Mennonite Church in India and pastor of the Balodgahan congregation.

He arrived on Aug. 6 as a fraternal delegate to Assembly 73, and has traveled through the Midwest and Eastern U.S., as well as in southern Canada.

"I have found Mennonite people church-centered," he said. "They try to give priority to the work of the church and her mission.

"They still are concerned for the church in India," he continued. "Both individuals and congregations have shown interest in various aspects of our work. Part of Bishop Lall's concern has been to share information on the new movement that has developed among the Satnamies of M.P. Province.

He did not find the sense of discrimination or pride he thought might exist among the American people. Lall is returning home with new ideas and enthusiasm for his work.

He leaves with gratitude to the Mission Board, Elkhart, for bringing him to North

America, and to all those who have so warmly received him, pastors and church members alike. "God's blessings on the North American church," was his farewell.

Jamaican Pastors Visit States



Left to right: Jamaican pastors Shirley and Samuel Walters and Josclyn and Faye Robinson.

Two Jamaican pastors and their wives will visit Virginia Conference churches during the month of November 1973. They are Samuel and Shirley Walters and Josclyn and Faye Robinson. Samuel and Josclyn are sons of Deacons Samuel Walters and Eric Robinson. Deacons Walters and Robinson visited the United States in 1964 and spoke in many Virginia Conference churches.

Samuel, Jr., and Josclyn are speakers at the annual Fall Missions Conference to convene at the Warwick River congregation, Newport News, Va. The conference is sponsored by the Virginia Mennonite Board of Missions and Charities.

The two pastors and their wives will visit churches in the Newport News and Norfolk, Va., area, Nov. 4-7. Their host will be Lloyd Weaver, Jr. Following these visits they will visit the Shenandoah Valley churches. Their hosts during their stay in the valley will be the Willard Heatwole family, former missionaries to Jamaica, and John and Katie Shank, for many years directors of the Peggy Memorial Home in Kingston, Jamaica.

The pastors and their wives will visit churches in North Carolina en route to Florida, where they will call on Mennonite churches in the Sarasota area. They will leave from Miami, Fla., for Jamaica, Nov. 27.

Polish Official Tours U.S. Farms

Pawel Warchol, a top official of the Polish government's agricultural education program, visited the U.S. and Canada in September. He came to observe North American farming practices and to meet with the 20 Polish agricultural exchange

visitors and their Mennonite hosts living in eight states and two provinces. This was Warchol's first visit to North America. It came after three years of cooperation in the exchange of young people between Poland and North America.

Five Mennonite Central Committee volunteers are now serving in exchange on Poland's state farms. Warchol praised these young men as hardworking, modest, and honest. As general manager of Poland's state farms breeding animals, Warchol said he would be glad to receive more North Americans in Poland in this exchange program.

Speaking for the Polish exchange visitors who have come to the U.S. and Canada over the past three years, Warchol said, "Our young people consider this opportunity to be extremely useful." He then noted that right now 70 applicants are waiting in Poland to come to North America.

EMC Prexy at Hesston

Myron Augsburg, evangelist and president of Eastern Mennonite College and Seminary, was in the Hesston community for meetings Sept. 23-25. He spoke to Hesston College students in special convocations. In the first session with students he talked about things worth conserving from the past. In the next session he discussed life qualities needed to face the future.

The community mass meetings were sponsored by churches in the Hesston community under the general theme "New Life for Today." Topics discussed were "New Men for These Times," "Whole Persons in Christ," and "Power to Be Disciples."

There was a special rap session for college youth on the Hesston campus. A community chorus, directed by Randall Zercher and in which college youth participated, sang at the mass meeting.

Seminaries Show Enrollment Increase

The Associated Mennonite Biblical Seminaries, Elkhart, continue to show a steady increase in numbers of students. Present enrollment for the two seminaries is 123 compared to 103 a year ago, 98 two years ago, and 87 three years ago. Goshen Biblical Seminary this fall reports 80 full- and part-time students; Mennonite Biblical Seminary reports 43.

Not included in the 123 figure are: six "ministers in vicinity" who are taking refresher courses on an audit basis; 23 persons taking classes on a spouse-privilege basis, a cost-free auditing arrange-

ment for spouses of full-time students; and 8 students enrolled in the St. Joseph Valley Clinical Pastoral Education program, a cooperative venture of the Associated Seminaries, the Notre Dame School of Theology, and Oaklawn Psychiatric Center.

There are twice as many women students this year as last year. The students, while representing many U.S. and Canadian locations, also bring a rich variety of experience from having lived in more than 20 different cultural settings. The majority of students bring to their seminary experience several years of church leadership and/or service.

Erland Waltner, president of Mennonite Biblical Seminary, stated that he is impressed with the mix and the maturity of the students this fall. "This is the finest fall I can remember."

Lilly Grant Offered to Goshen College

A half-million-dollar challenge gift has been offered to Goshen College from the Lilly Endowment, Inc., Indianapolis, announced J. Lawrence Burkholder, Goshen College president.

In the matching challenge grant, Lilly will match all funds placed in the college endowment fund and will match the cash value of all deferred gifts received from July 1, this year, until July 4, 1976. Real estate, stocks, or bonds are also eligible for matching on the basis of appraised or market value as of the date of assignment to endowment purposes.

In addition to the half-million-dollar grant, Lilly announced the continuation of the annual \$50,000 unrestricted operating grant to Goshen for the next three years.

In announcing the grant, Burkholder said, "All indicators point to a time not far distant when income from tuition and annual contributions will not enable colleges to operate in the black. Many small private colleges such as Goshen have operated during the past 30 years primarily upon income from tuition and annual gifts from their respective constituencies."

Burkholder added that the upshot of this new situation is that a college such as Goshen must establish a more adequate economic base through the enlargement of its endowment. He explained that the Lilly match helps to move Goshen into a new era of financing.

Aside from the recent grant, Lilly Endowment since 1966, has given Goshen College \$300,000 in unrestricted operating expenses. Since 1960 Lilly has given Goshen College \$311,450 for special programs.

mennoscope

Clayton Beyler, 55, of Hesston, Kan., collapsed and died in Hesston, Sat., Oct. 13. He was well known in the church as a scholar and was dean and professor of Bible at Hesston College at the time of his death. His funeral was held on Oct. 17.

"The Church Alive" will be the theme for the annual Ministers' Week program to be held Jan. 21-25, 1974, at Eastern Mennonite College. Major topics will include the meaning of celebration in worship, the role of women in the church, youth ministries, evangelism of minorities, the relationship of small groups to the congregation, and fusing new life into business meetings, Christian education, and other areas of church life.

"Jesus: Free to Follow, Bound to Choose" has been chosen as the theme for the triennial sessions of the General Conference Mennonite Church. Sessions will be held Aug. 1-7, 1974, on the campus of Brock University, St. Catharines, Ont.



Paul and Suzanne Landis and family

Paul and Suzanne Landis were installed as pastor couple at West Zion Mennonite Church, Carstairs, Alta., on Sept. 16. Landis assumed responsibilities following the resignation of Gordon Buchert, who had served for the past 25 years. The Landis family moved from Indiana, where Paul had been teaching school. Taking part in the installation service were Clarence Ramer, of Duchess, Paul Burkholder, of Bluesky, and Leonard King, of Edmonton. A potluck supper was followed by a testimony meeting and communion.

Ruth, wife of evangelist Joe Esh, Lyndhurst, Va., underwent surgery for a malignancy on Oct. 8. She was scheduled for a second operation in ten days. The prayers of the brotherhood are solicited.

Glen Egli was installed as pastor of

the Springdale congregation, Waynesboro, Va., the evening of Oct. 7. Paul Wenger, outgoing pastor, led the devotional. Roy D. Kiser, bishop of the Southern District of Virginia Conference, preached the sermon and gave the pastoral charge. The congregation participated in the laying on of hands. Glen is also a student at Eastern Mennonite Seminary.

The Peace and Social Concerns and Home Missions Committees of the Northern District Conference of the General Conference Mennonite Church have decided to sponsor a bookrack ministry. Ardean Goertzen, pastor of Bethel Mennonite Church of Mountain Lake, Minn., is currently working with Choice Books to set up the program. The primary market area for the Northern District Conference is located in the Minnesota-Nebraska-Montana-North and South Dakota area. The conference is planning to make the Sioux Falls-Freeman, S.D., area their center of distribution.

Thomas Marquis, 33, assistant vice-president of the First National Bank of Goshen, has been named director of community relations at Goshen College. He will replace John Frankenfield who has joined the real estate firm of Lapp and Alderfer, Inc., Souderton, Pa. In his new assignment Marquis will plan and initiate programs that will interpret Goshen College to the people of Michiana. His work will be in two areas: community relations and fund-raising.

Charles and Ruth Shenk, recently returned to Japan with Mennonite Board of Missions after a two-year furlough, are now enjoying reorientation and language study in Sapporo. "We've already had some fine reunions with Christian friends and co-workers," the Shenks write. "We are encouraged by the growth and good spirit of persons we have known and worked with in the past, including some whom we saw come to faith. It is good to be part of the mission family in Japan again."

Ten graduates from Dhamtari, Shantipur, Satbarwa (Bihar), Jagdeeshpur, Kerala, and Orissa were included in the 21st commencement of the Dhamtari, India, Christian Hospital School of Nursing on Oct. 12. Dr. Himat Singh Martin, medical superintendent, will grant the diplomas while E. P. Bachan will give the address.

"Because You Care" . . . a filmstrip focusing on the purposes of Mennonite Board of Missions, Elkhart, Ind., has been prepared for use in congregations this

fall. The filmstrip, a record, and a discussion guide have been mailed to pastors with suggested use in fall missions promotion. Fall Missions Week is Nov. 4-11.

Esther and Paul Kniss report from Ranchi, Bihar, India: "The topic for conversation which is uppermost in people's minds is 'rain.' We are having lots and lots of it. The monsoon was late in starting and now it is continuing into the season when farmers want to harvest their corn. There is so much rain that they cannot dry the grain that is harvested and that which is in the fields is sprouting."

"The hospital remains a busy place," reports Robert Martin, Mennonite Board of Missions doctor serving in Nazareth. "One day last week there were 24 deliveries — and our obstetrician is on a one-month vacation! We have said good-bye to a Christian Arab medical student from one of the villages in Galilee, who is returning to begin his fourth year in Glasgow, Scotland. He worked with me this summer and had immediate perfect communication with the patients. I have great hope that someday God will call him to Nazareth. In many ways operating a hospital in Israel gets more complex with ever-increasing demands and responsibility."

The Germantown, Pa., Mennonite meetinghouse recently has been placed on the National Register of Historic Places. The U.S. Department of the Interior, through its National Park Service, has selected over 1,000 properties "worthy of preservation for their historic value." Sites or buildings selected must "possess integrity of location, design, setting, materials, workmanship, feeling, and association." Acting as executive secretary of the Pennsylvania Historical and Museum Commission and as state liaison officer responsible for the National Historic Preservation Act program in Pennsylvania, William J. Wewer wrote to the Germantown Mennonite Church on Aug. 1, "I am pleased to inform you that the Mennonite meetinghouse, located in Philadelphia County, has been placed on the National Register of Historic Places, our nation's catalog of historically and architecturally significant structures and sites."

The Canadian Mennonite Bible College officially opened its 27th school year with an alumni homecoming weekend and a special opening program on Sept. 23. The Sunday program featured John Friesen of Morden, Manitoba, as guest speaker. His theme was a call to "live life to the full." The school choir under the baton of Bernie Neufeld sang several songs including Handel's "Hallelujah Chorus" as a benediction. College enrollment is up somewhat from last year with 111 full-time students, 25 part-time

credit students, and about 15 audit students.

Eastern Mennonite College's psychology department has converted its entire curriculum to individualized instruction, a system of learning that emphasizes one-to-one relationships over traditional classroom interaction. "We're just trying to make learning less aversive to both students and faculty," department chairman John H. Hess commented recently. He said the individualized instruction format at EMC was developed over a three-year period using principles first outlined by Fred S. Keller of Western Michigan University.

Dale Ressler left the U.S. on Oct. 8 for a mission associate assignment in Musoma, Tanzania.

The local Lions Club in La Ceiba, Honduras, has promised to provide more than 25 complete annual scholarships to enable students lacking financial resources to attend the Bible Vocational Institute in La Ceiba, according to recent correspondence received by the overseas secretary Harold Stauffer. The Lions Club also donated \$5,000 to help build the Institute, which is now under construction.

James and Rhoda Sauder and Efrain Padilla spent Sept. 17-21 in the department of Olancho, Honduras, giving short Bible courses in the towns of San Esteban and Gualaco. The Sauders are Eastern Board missionaries located in La Ceiba, Honduras, and Efrain Padilla is secretary of the Honduras Mennonite Church. "There is a real need for courses of this nature in that area," reported George Zimmerman, missionary in La Ceiba, Honduras. "The response of those attending these meetings was enthusiastic."

Cantos de Libertad (Songs of Freedom) is the name of the new hymnal produced by the Honduras Mennonite Church in 1973. It was produced in order to gather together hymns, songs, and choruses that are Latin or at least adapted to the Latin environment. A set of cassettes also has been prepared to aid in learning the songs, and will be available.

The Meserete Kristos Church Executive Committee, Ethiopia, has decided to continue the normal contribution to Globe Publishing House for 1974. The Executive Committee took this action in response to Globe Board's request that MKC delay for one year its decision to reduce the budget. MKC had earlier decided to withdraw in 1974, as had been previously announced.

The Nazareth Bible Academy facilities, Ethiopia, were well utilized during the past school vacation. In late July 48

young men sponsored by the Ethiopian Youth Service Organization, moved in to occupy the boys' dormitory for one month. The boys were assigned work responsibilities in the community during the day. On Sept. 4 Meserete Kristos Church youth campers arrived for six days of fellowship and inspiration. Speakers for the event were Peter Cotterell, Ato Mellese Wegu, Robert Garber, Paul T. Yoder, and John Cheyne. Calvin Shenk and James Brubaker participated in an evening panel discussion and question-and-answer period. A choir group from Addis Ababa arrived later in the week to share in the singing. Weekend attendance averaged 150, with many persons coming from the town of Nazareth.

Costa Rica, Honduras, Haiti, and Belize will be the four nations where Goshen College Study-Service Trimester units will work during the 1974-75 school year. Mr. and Mrs. Howard Kauffman will be unit leaders in Belize, formerly British Honduras. Kauffman is professor of sociology at Goshen. Mr. and Mrs. Wilbur Birky will serve as unit leaders in Costa Rica. Birky is an associate professor of English at the college. Mr. and Mrs. Arlin Hunsberger, Goshen, will be unit leaders in Haiti. Hunsberger is director of international education at Goshen. Mr. and Mrs. Norman Kauffmann will be unit leaders in Honduras. Kauffmann is associate dean of students at Goshen.

Twenty-five volunteers joined the July 31 to Aug. 10 orientation at MCC headquarters, Akron, Pa. Volunteers will be serving as teachers, social workers, and maintenance workers. Other assignments include accountant, secretary, recreation director, truck driver, manager of store and meat market, audiovisual assistant, nature guide, and a lab technician. Participants from the Mennonite Church were Donald Zook, Verna Zook, Jan Swartzen-druber, Joyce Barber, Margaret Lichty, and Patricia Sutter.

Ed and Gloria King, missionaries in Honduras, now have a group of 15 youth meeting on Saturdays in Bible study and preparation for moving out. Another group of five to ten youth are meeting on Sunday afternoons, and a group called "Athletes for Christ" is beginning to get together. Also, we are preparing to visit homes in the area where we are living, with at least one other family ready to join with us." Recently Ed finished his last series of trips for Alfalit, a literacy-evangelism organization with which the Kings have worked since 1966. The purpose of the trips was to share the results of an evaluation of the work, receive the reactions of the leaders in each of the twelve participating countries, and suggest

possible changes.

Jason and Ann Denlinger, pastor couple in Williamsport, Pa., recently reported, "These have been exciting times as we see God moving by His Spirit in the prison, in the church and in our homes. Two weeks ago a man accepted Christ in the prison. One week ago another man found that love which he has been seeking for, even though he was the son of a fine minister. He testified before the men that now he can begin to communicate with his father." The Denlingers continued, "On Saturday night a woman who considered herself a Christian was set free from a demon of witchcraft. Every day since she has called to testify of the change that has come about in her home. The children are so much more relaxed; constant fighting is gone, and there is a real attitude of peace."

Mennonite Central Committee picked up administrative responsibility for a Voluntary Service unit in Lancaster, Pa., Oct. 1. Three Mennonite volunteers are now working in housing and child care projects in the city. The unit was formerly administered by the Eastern Mennonite Board of Missions and Charities at Salunga, Pa. Because of a decline in volunteers coming to Salunga and a decision by Lancaster Mennonite churches to participate no longer in the advisory council for the unit, the Eastern Board discontinued direct administration in October.

A new slide set produced by the National Action/Research on the Military-Industrial Complex (NARMIC) is now available from Mennonite Central Committee Audio-Visual Department. The slides are a sequel to "The Automated Air War." The set of 160 slides tells how the U.S. continues to support the war in Vietnam since the Paris Agreements on Jan. 27. The NARMIC slides are sent at no cost with carousel trays and a written script. An abbreviated version will soon be available. The set should be reserved at least one month in advance. Write the AV Department, MCC, 21 South 12th St., Akron, Pa. 17501.

Correction; due to a change of plans, the dialogue between Mennonite Broadcasts, Inc., and the Steelton (Pa.) Mennonite Church, which was to have been held on Oct. 13 and 14, will take place Nov. 3 and 4.

Special meetings: Paul Zehr, St. Petersburg, Fla., at New Holland, Pa., Nov. 11-18; Isaac Risser, Harrisonburg, Va., at Locust Grove, Burr Oak, Mich., Oct. 28 to Nov. 4.

Ella May Miller, Heart to Heart radio speaker, is planning to contact churches and women's groups in Michigan as follows: Bethany Mennonite Church, Nov. 3 (afternoon); Pigeon River Menno-

nite Church, Nov. 3, 7:45 p.m.; Riverside Mennonite Church, Nov. 4 (morning); Fairview Mennonite Church, Nov. 4 (evening); Engadine Town Hall, Nov. 5, 7:30 p.m.; Petosky Mennonite Church, Nov. 6; White Cloud Mennonite Church, Nov. 7, 7:30 p.m.; North Park Mennonite Church, Nov. 8; Calvary Baptist Church, Nov. 9 (at invitation of Heath Street Mennonite Church); Family Altar Chapel, Nov. 10 (noon).

David Augsburg, writer/speaker for Mennonite Broadcasts, will address the Southern District Mennonite Brethren Convention at Hillsboro, Kan., Nov. 9-11.

Paul Roth, counseling pastor for Mennonite Broadcasts, is scheduled to speak at the Tedrow Mennonite Church at Archbold, Ohio, Nov. 4-7.

New members by baptism: nine at Lake View, Susquehanna, Pa.; eight by baptism and one by confession of faith at Hopewell, Kouts, Ind.; one by baptism and four by confession of faith at Zion, Broadway, Va.

Change of address: the address of Glenn Brubacher was not complete as given in the Sept. 4 issue of *Gospel Herald*. His address is: Apt. 2B, 48 Fairway Rd., Newark, Del. 19711.

The A. J. Metzlers' November and December address will be: c/o Lawrence Brunk, RS Pena 1340, Santa Rosa, La Pampa, Argentina.

readers say

Submissions to Readers Say column should comment on printed articles.

I am a student at Christopher Dock Mennonite High School. In my social studies course, "American Diversity," we have been studying minority groups, including Indians. I'd like to comment on the article "We Changed Our Minds About Indians" (*G.H.*, Sept. 18).

I really can identify with what the authors said. I believe that if a group of Indians had come to our church, I'd have wondered what they'd be like, and if they would act weird or something. I think in my mind, I'd have expected them to come with feathers, war paint, teepees, and everything else that Indians are pictured with.

If I had been an Indian, it would have taken a lot of nerve to get up and share my faith with the white man. But they did it! I hope because of that article many people will look differently at the Indians. — Lois Roth.

I am writing with the purpose of correcting a misleading statement printed in your publication dated Aug. 21 under the column entitled "Readers Say."

I have great respect for your basic Mennonite ordinances, and I hope that someday I will receive from my Mennonite friends a similar respect for my religious faith, known as Christian Science.

The statement I wish to correct is that "Christian Scientists believe sin is merely a state of mind." This statement can easily be corrected by omitting the word "merely," making the statement read "Sin is a state of mind."

There is scriptural authority for this great truth in Jesus' teachings. Our Master stresses most emphatically throughout the Beatitudes that sin first appears in thought before it becomes an act, and the act of sin is a result of sinful thinking, and evil thinking must be corrected by right thinking in order to conquer sin. The only way to avoid an evil act is to deal with evil in thought, and if sin is dealt with in thought in the first instance, the act will never occur. Hence the importance of learning that "sin is a state of mind" — not merely, but emphatically! As St. Paul writes, "Be not conformed to this world: but be ye transformed by the renewing of your mind."

Individuals of all religious faiths are all better because of their faith. None of the individuals mentioned in the article in question have been proven guilty; however, when one individual falls short of the mark, it should not be construed that it is the fault of his faith in God, but rather that an enemy hath sown tares. It is hardly Christian to condemn faith just because the devil strikes. No one should blame his faith in God for the evil deeds he has committed. It would be wiser for all of us to find the good in each of our faiths "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (St. Paul). — Mary Frances Cassell, Mt. Joy, Pa.

I see Don Jacobs' answer to how he copes with problems as a very helpful way to good mental and spiritual health. (*G.H.*, Oct. 2, p. 753). Please print it again for those who may have missed it. I anticipate many will want to clip and save this gem. — Marnetta Brillhart, Scottdale, Pa.

Jacobs said: "I try to refuse to carry negative feelings. One needs to accept a problem, try to understand it in its context, make a decision, and then wash out the feelings that the problem generated. I try not to let the dye of one problem rub off on the next. I deliberately pray for this kind of liberation."

"Anxiety is like an internal hemorrhage; it saps your strength before you know what's happening. If I stop and take a look at my anxieties, I usually find myself at the center rather than Jesus or others."

births

"Children are an heritage of the Lord" (Psalm 127:3)

Beck, Duane and Lois (Gingerich), West Liberty, Ohio, second son, Andrew Duane, Sept. 30, 1973.

Clemence, Reginald and Louise (Gordon), Kitchener, Ont., second daughter, Eugenia Elaine, July 27, 1973.

Finger, Thomas and Lareta (Halteman), Harleysville, Pa., second son, Brent Frederick, Sept. 22, 1973.

Johnson, Robert and Myrna (Friesen), Lakewood, Colo., second son, Andrew Dean, Sept. 9, 1973.

Hertzler, Ray and Betty (Mast), Powhatan, Va., first child, Kevin Arthur, June 23, 1973.

Huyard, Alvin and Janice (Kauffman), Rileyville, Va., first child, Jonathan Isaac, born July 26, 1973; received for adoption, Sept. 14, 1973.

Kaufman, Lloyd and Ethel (Hartzler), Mio, Mich., second child, first daughter, Kristina Elizabeth, Sept. 16, 1973.

Kislinsky, Lawrence and Mary (Dawson), Hamilton, Ont., second child, first son, Robert Eugene, Sept. 20, 1973.

Martin, Ernest and Judy, Orrville, Ohio, second child, first daughter, Melissa Janelle, July 7, 1973.

Miller, Amos and Janet (Miller), Amboy, Ind., third son, Randy Joe, Sept. 11, 1973.

Miller, Cliff and Patty (Cummings), Goshen, Ind., first child, Michael Anthony, born Aug. 12, 1973; received for adoption Sept. 25, 1973.

Roth, Terry and JoAnn (Stauffer), Milford, Neb., first child, Aaron Ray, Sept. 29, 1973.

Troyer, Menno and Patricia (Miller), Hartsville, Ohio, second son, James Brian, Sept. 21, 1973.

Yutzy, LaVern and Mary Jane (Yoder), Landisville, Pa., first child, Amy Janelle, Oct. 2, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Bustos — Handrich. — Mario Bustos, Jr., New Paris, Ind., Church of the Good Shepherd, and Shirley Handrich, Grand Marais, Mich., Grand Marais cong., by Willard Handrich, father of the bride, and Mario Bustos, father of the groom, Aug. 28, 1973.

Curo — Byers. — Dennis Curo, Jerome, Pa., and Debra Byers, Stoystown, Pa., Carpenter Park cong., by Glenn E. Steiner, Sept. 29, 1973.

Freeman — Burkhart. — Richard Freeman, Elmira, Ont., and Donna Burkhart, Drayton, Ont., Floradale cong., by Gerald Good, Sept. 29, 1973.

Gallian — Burkholder. — Stanley H. Gallian, Missionary Church, Kitchener, Ont., and Sylvia O. Burkholder, Cedar Grove cong., Markham, Ont., by Lorne Burkholder, father of the bride, and Floyd Schmucker, July 14, 1973.

Hallman — Snyder. — Peter C. Hallman, Kitchener, Ont., First Mennonite cong., and Brenda Faye Snyder, Breslau, Ont., Bloomingdale cong., by Robert N. Johnson, Sept. 29, 1973.

Kauffman — Wyse. — Neal Kauffman and Roxana Wyse, both of Archbold, Ohio, Lockport cong., by Walter Stuckey, Aug. 10, 1973.

King — Zintana. — Harley G. King, Jr., Roanoke, Ill., Metamora cong., and Maria Luz Zintana, Roanoke, Ill., by Hubert Brown and James Detweiler, Oct. 6, 1973.

Landis — Bontrager. — Stephen Landis, Harleysville, Pa., Salford cong., and Emily Bontrager, Midland, Mich., Midland cong., by Lloyd R. Miller, Sept. 22, 1973.

Martin — Kuepfer. — Earl Martin, St. Jacobs, Ont., Glenn Allen cong., and Verna Kuepfer, Newton, Ont., Riverdale cong., by David K. Jantzi, Sept. 29, 1973.

Marquiss — Martin. — Thomas Marquiss, Greencastle, Pa., and Charlene Martin, Waynesboro, Pa., both from Salem Ridge cong., by Harold Fly, Aug. 12, 1973.

Miller — Noblit. — Jeff Miller, Orrville, Ohio, Orrville cong., and Nancy Noblit, Wooster cong., Wooster, Ohio, by Sanford Oyer and Lester Graybill, Aug. 11, 1973.

Miller — Wenger. — John Miller, Maple Grove cong., Burton, Ohio, and Helen Wenger, Smithville cong., Smithville, Ohio, by Sanford Oyer and Carl Rudy, Sept. 22, 1973.

Rupp — Fielitz. — Bruce Rupp, Archbold, Ohio, Evangelical cong., and JoAnne Fielitz, Archbold, Ohio, Lockport cong., by Walter Stuckey and Charles Zimmerman, Aug. 19, 1973.

Schrock — Schmucker. — Kermie Schrock, Goshen, Ind., Mt. Joy Cons. cong., and Joyce Schmucker, Goshen, Ind., East Goshen cong.,

by Cliff Miller, Sept. 29, 1973.

Shallenbarger — Lehman. — Richard Shallenbarger, First Mennonite cong., Topeka, Ind., and Esther Lehman, Wooster cong., Wooster, Ohio, by Sanford Oyer, June 9, 1973.

Short — Gnagey. — Jerry Short, Stryker, Ohio, Lockport cong., and Kathleen Gnagey, Archbold, Ohio, Tedrow cong., by Jesse Yoder, Sept. 1, 1973.

Siegrist — Martin. — Ronald L. Siegrist, East Earl, Pa., Church of Christ, and Marilyn K. Martin, Narvon, Pa., Meadville cong., Gap, Pa., Aug. 25, 1973.

Swartzendruber — Detweiler. — Gary Swartzendruber, St. Lawrence, S.D., Miller cong., and Carolyn Sue Detweiler, Leonard, Mo., Mt. Pisgah cong., by Val Swartzendruber, father of the groom, Aug. 25, 1973.

Sweigart — Sensenig. — Richard Sweigart, Stevens, Pa., and Mary Sensenig, Richland, Pa., both of Myerstown cong., by James R. Hess, Sept. 29, 1973.

Wagler — Kuepfer. — Ralph Wagler, Baden, Ont., Steinman cong., and Caroline Kuepfer, Newton, Ont., Riverdale cong., by David K. Jantzi, June 30, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Chapple, George Harold, son of Francis and Florence (Marshall) Chapple, was born near Newton, Kan., May 27, 1904; died at the Bethel Hospital, Newton, Kan., Sept. 21, 1973; aged 69 y. 3 m. 25 d. On June 6, 1934, he was married to Anna Sommerfeld, who survives. Also surviving are 3 children (Verna — Mrs. Carroll Harder, Hazel — Mrs. Delbert Wiebe, and James), 10 grandchildren, 4 sisters (Mrs. Daisy McCart, Mrs. June McCart, Mrs. Lucy Kamm, and Mrs. Alice Winsky). He was preceded in death by one sister (Nora Chapple) and 2 brothers (Francis and William). He was a member of the Whitestone Mennonite Church, where funeral services were held on Sept. 24, in charge of Jerry Weaver and Earl Buckwalter; interment in the Halstead Cemetery.

Kooker, Harold M., son of Abram A. and Florence (Mitman) Kooker, was born in Sellersville, Pa., Jan. 7, 1943; died at his home in Yonkers, N.Y., Sept. 15, 1973; aged 30 y. 8 m. 8 d. He was married to Maria Luisa Alfronso, who survives. Also surviving are his parents, 2 brothers (Harley M. and Bruce M.), one sister (Karen M.), his maternal grandmother (Mrs. Martha Mitman), and his paternal grandfather (Abraham H. Kooker). He was a member of Rockhill Mennonite Church, where funeral services were held in charge of Henry L. Ruth and Eugene Shelly; interment in the adjoining cemetery.

Martin, David S., son of Manasseh and Magdalena (Shantz) Martin, was born in Waterloo Co., Ont., Oct. 24, 1892; died at the K-W Hospital, Kitchener, Ont., Sept. 16, 1973; aged 80 y. 10 m. 23 d. On Feb. 13, 1918, he was married to Agnes Martin, who survives. Also surviving are 3 sons (Leonard, Earl, and Abner S.), and one daughter (Mildred — Mrs. Abner B. Martin). He was a member of the Elmira Mennonite Church. Funeral services were held Sept. 19, in charge of Vernon Leis; interment in the Elmira Mennonite Cemetery.

Martin, Jacob E., son of Jacob A. and Fannie (Eby) Martin, was born in Franklin Co., Pa., Mar. 22, 1893; died at Rockingham Memorial Hospital, Harrisonburg, Va., June 9, 1973; aged 80 y. 2 m. 18 d. On Oct. 6, 1915, he was married to Rhoda Mae Eshleman, who survives. Also surviving are 5 sons (Jacob E.,

Jr., J. Mark, Paul H., Joseph B., and James R.), and 17 grandchildren. He served as a deacon in the Pike Mennonite Church, where he was a member. Funeral services were held at the Pike Mennonite Church June 12, in charge of Menno S. Brunk, Earl Delp, and John Risser.

Moyer, Grace, daughter of James and Amy (Duffield) Megary, was born at Philadelphia, Pa., Aug. 29, 1907; died of a cardiac arrest at the Grand View Hospital, Sellersville, Pa., Sept. 30, 1973; aged 66 y. 1 m. 1 d. On Aug. 1, 1925, she was married to J. Arthur Moyer, who survives. Also surviving are 3 sons (Howard E., Harley A., and David M.), 2 daughters (Ruth — Mrs. Willard Tyson and Marie — Mrs. Raymond Bechtel), 13 grandchildren, 3 great-grandchildren, and one brother (Earl Megary). One daughter, Grace preceded her in death. She was a member of the Blooming Glen Mennonite Church, where funeral services were held on Oct. 4, in charge of David F. Derstine, Jr.; interment in the adjoining cemetery.

Nofziger, Fannie L., daughter of Samuel and Fannie (Short) Aeschliman, was born near Wauseon, Ohio, Sept. 4, 1898; died of cancer at her home at Archbold, Ohio, Oct. 1, 1973; aged 75 y. 27 d. On Dec. 4, 1917, she was married to Harley H. Nofziger, who survives. Also surviving are 4 daughters (Evelyn — Mrs. Vern Nofziger, E. Lorene — Mrs. Elon Eash, Lois — Mrs. Galen Aeschliman, and Valetta — Mrs. Edwin Beck), one son (Loyal), 26 grandchildren, 5 great-grandchildren, 4 brothers (Nelson, Ralph, Wilbur, and Alfred), and 5 sisters (Ann — Mrs. Ira Grieser, Marie — Mrs. Noah Kauffman, Mrs. Ilva Miller, Nola — Mrs. Chester Short, and Zelma — Mrs. Donald Rupp). She was a member of the Central Mennonite Church, where funeral services were held on Oct. 4, in charge of Charles H. Gautsche, P. L. Frey, and Gary Hodges; interment in the Pettisville Cemetery.

Saltzman, John J., son of John B. and Barbara (Lauber) Saltzman, was born at Shickley, Neb., July 4, 1905; died suddenly of a heart attack while on his tractor at his home at Shickley, Sept. 24, 1973; aged 68 y. 2 m. 20 d. On Nov. 30, 1926, he was married to Tillie E. Augustine, who preceded him in death in 1971. Surviving are one son (Ivan), 4 daughters (Velma, Mildred — Mrs. Robert McGinnis, Betty — Mrs. Ebbert Hjorth, and Elsie), 2 brothers (Jacob and Benjamin) and 2 sisters (Emma — Mrs. Lee Steider and Elma). He was a member of the Salem Mennonite Church, where funeral services were held on Sept. 27, in charge of Lee Schlegel, Peter Kennel, and Fred Reeb; interment in the Salem Cemetery.

Showalter, Lurella, daughter of Henry S. and Viola (Long) Lehman, was born at Chambersburg, Pa., Nov. 2, 1924; died after a brief illness in Baltimore, Md. On May 19, 1946, she was married to Elmer Showalter, who survives. Also surviving are 4 children (Dianne — Mrs. Raymond L. Martin, Earl, Debbie, and Lynn). Funeral services were held at the Salem Ridge Mennonite Church, July 3, in charge of Harold M. Fly.

Stutzman, Joseph Lloyd, son of Wilford and Wava (Brenneman) Stutzman, was born Oct. 10, 1956; died of injuries received in an automobile accident near Cardenas, Tabasco, Mexico, Aug. 29, 1973; aged 16 y. 10 m. 19 d. Surviving are his father, 5 brothers (David, Daniel, Philip, Paul, and Stephen), 3 sisters (Lois, Joanna, and Rachel), his paternal grandmother (Anna Stutzman), and his maternal grandmother (Cora Brenneman). His mother and one sister (Julia Ann) died in the same automobile accident. Funeral services and interment were held at Tabasco, Mexico, on

Aug. 30. Memorial services were held at Kinross, Iowa, school auditorium, on Sept. 9, in charge of Aden Gingerich.

Stutzman, Julia Ann, daughter of Wilford and Wava (Brenneman) Stutzman, was born Jan. 19, 1971; died in an automobile accident near Cardenas, Tabasco, Mexico, Aug. 29, 1973, aged 2 y. 6 m. 10 d. Surviving are her father, 5 brothers (David, Daniel, Philip, Paul, and Stephen), 3 sisters (Lois, Joanna, and Rachel), her paternal grandmother (Anna Stutzman), and her maternal grandmother (Cora Brenneman). Her mother and one brother (Joseph Lloyd) died in the same automobile accident. Funeral services and interment were held in Tabasco, Mexico, on Aug. 30. Memorial services were held at the Kinross, Iowa, school auditorium, on Sept. 9, in charge of Aden Gingerich.

Stutzman, Wava, daughter of Lloyd and Cora (Yoder) Brenneman, was born in Johnston Co., Iowa, Apr. 5, 1930; died in an automobile accident near Cardenas, Tabasco, Mexico, Aug. 29, 1973; aged 43 y. 4 m. 24 d. On Nov. 23, 1949, she was married to Wilford Stutzman, who survives. Also surviving are 8 children (David, Daniel, Lois, Philip, Paul, Joanna, Rachel, and Stephen), her mother, 2 brothers (Virgil and Arden), and 3 sisters (Pearl — Mrs. Verton Miller, Goldie — Mrs. Leon Gunden, and Edith — Mrs. Robert Sommers). She was preceded in death by her father. Two children (Joseph Lloyd and Julia Ann) died in the same accident. She was a member of the Salem Mennonite Fellowship at Kinross, Iowa. Funeral services and interment were held at Tabasco, Mexico, on Aug. 30. Memorial services were held at the Kinross, Iowa, school auditorium, Sept. 9, in charge of Aden Gingerich.

Yoder, Robin Eugene, son of Mylin and Marlene (Yoder) Yoder, was born in Lagrange Co., Ind., July 17, 1958; died as a result of a cycle accident on his farm in Middlebury, Ind., Sept. 28, 1973; aged 15 y. 2 m. 11 d. Surviving are his parents, 2 sisters (Yvonne and Janelle), and one brother (Jeremy), and grandparents (Mr. and Mrs. Quinton J. Yoder and Mrs. Maude Yoder). Funeral services were held at the Forks Mennonite Church, on Oct. 1, in charge of Sylvester Haarer and Donald E. Yoder; interment in the Maple Grove Cemetery.

Zehr, Michael J., son of Joseph and Lydia (Roggie) Zehr, was born at Indian River, N.Y., Jan. 17, 1910; died of cancer at the Lewis Co. General Hospital, Sept. 10, 1973; aged 63 y. 7 m. 24 d. On Oct. 6, 1937, he was married to Mildred Lyndaker, who survives. Also surviving are one son (Loren), 2 daughters (Betty Ann — Mrs. Marvin Swartzendruber and Mary Jane — Mrs. Cleveland Garrison, 8 grandchildren, 5 brothers (Menno, Samuel, Alvin R., Amos, and Vernon) and 4 sisters (Mrs. Catherine Swartzendruber, Mrs. Martha Beller, Mrs. Marion Gingerich, and Mrs. Esther Moshier). He was a member of the Conservative Mennonite Church, Croghan, N.Y., where funeral services were held on Sept. 13, in charge of Richard Zehr; interment in the church cemetery.

calendar

Virginia Fall Missions Conference, Newport News, Va., Nov. 2-4.
AFRAM, Limuru, Kenya, Nov. 4-11.
Southwest Mennonite Conference, Trinity, Glendale, Ariz., Nov. 22-23.
Pacific Coast Conference, Dec. 7-9.

Religious Press Mailing Costs Increased

Mailing cost increases averaging 20 percent for religious newspapers and magazines as a result of postal rate increases went into effect on Sept. 9.

With authorization from the federal Cost of Living Council, the Post Office Department has announced that the second of ten annual increases went into effect on that date.

James Doyle, executive director of the Catholic Press Association, estimated that the average increase for most nonprofit periodicals would probably be 20 percent. He added, however, that this is "a tricky figure" because it depends on the distribution of the particular periodical. The general range of increases, he said, will probably be from 12 to 25 percent.

Since the latest increase came as part of the 10-phase program, it was no surprise, although it had been postponed by the June 13 price freeze. Summing up the reaction of his organization, Mr. Doyle said, "We're sorry it's been released by the Cost of Living Council, and we're going to double our efforts to get some kind of legislative relief."

Critical of Christian Missionaries

Christian missionaries in Zambia and other areas of Africa were criticized for failure to help Africans combat racism and other social evils, including drunkenness and crime.

Lusaka Radio broadcast a lengthy article originally published by the *Zambian Daily Mail*. It dealt with the role of Christian missionaries in Africa in the past and denounced their connections with colonial powers and policies.

The *Daily Mail* article, while praising the "civilizing work" of missionaries in the past, said that today's task is basically that of consolidating the Christian faith among converted Africans.

"The 20th century has brought new problems to the African continent and these are problems which require the Christian missionaries to struggle with as much zeal as the first missionaries in Africa to bring the principles of Christianity to otherwise indifferent African peoples."

The article declared that Christian missionaries have done very little to help the Africans in their struggle against racial policies which resulted in the death of many black Christians. In Zambia today, there are a number of social problems which are the result of the country "hav-

ing many people with sick minds."

Citing the problem of drunkenness, the article said, "We hear very little, if anything at all, of the churches carrying out a campaign against this social evil."

Church Colleges Must Go Forward

In response to those who say the jig is up for church-related colleges, Fred E. Harris writes in *Higher Education Report* (July-September), United Methodist Church, P.O.B. 871, Nashville, Tenn. 37202: "Separate the colleges from the church and each is likely to suffer with respect to mission. The church is whole with its colleges; the colleges are not whole without the church. The denominations that gave birth to the special concept of educational service in the marketplace cannot safely deny their past. The marketplace would not be the same without the educational institution of the church. Life is a celebration—a spiritual-intellectual-social continuum. And it is in celebration of life that church-related institutions were established. It is in that celebration that they must live."

Rising Divorce Rate in Egypt

Government officials are becoming increasingly concerned over Egypt's "rapidly growing" divorce rate, according to a Cairo Radio report.

Quoting official figures, the broadcast said that in 1970 there were 700,000 divorces as compared with 325,000 marriages, and that since then, "the marriage-divorce ratio" had been "worsening considerably."

Cairo Radio said that the high divorce rate in the United Arab Republic appeared to be an end result of the "growing use" of Muslim law "which allows a man to divorce any of the four wives he is permitted under Muslim law merely by declaring three times, 'I divorce thee.'"

To meet the challenge of the growing divorce rate, the broadcast continued, the government has sponsored joint meetings of judges, social workers, and Muslim religious leaders to consider the advisability of scrapping the Muslim divorce law "to save the family."

31,000 Soviet Jews Entered Israel

A spokesman for the Jewish Agency said that more than half of the 57,000 new Jewish immigrants who had so far arrived this year in Israel had come from the Soviet Union.

Israeli Radio quoted Arye Dulzcin, act-

ing chairman of the international, non-government body which is the executive and representative of the World Zionist Organization, as saying that in the current year 31,000 Jews had immigrated from the USSR, representing a 5 percent increase over last year.

The broadcast said Mr. Dulzcin noted that the education tax imposed by Soviet authorities on Jews requesting permanent exit visas "had virtually been suspended," and that "40 percent of recent Soviet immigrants had academic degrees."

The radio added that, meanwhile, the Israeli Parliament had met for the second time during its summer recess to debate the issue of Soviet Jewry and to press for "freer emigration rights" for Russian Jews, who wished to come to Israel.

Tax Issues Involving Hutterites

Hutterites, who comprise the oldest Christian communal group in the world, are again facing church-state problems in Canada.

A debate in the federal House of Commons involves the issue of whether to exempt Hutterites from Canada's pension levies on their self-employed earnings. And in Edmonton, Alta., the old question of whether members of the sect are required to pay income tax has resurfaced.

In the House of Commons, an attack against the Hutterites came from Jack Horner, a Conservative who represents Crowfoot Riding, Alta. He declared that Hutterites are not good citizens because they do not accept the responsibilities of citizenship, and should therefore not be exempted from contributing to the Canada Pension Plan.

On the day after Mr. Horner's speech, Heath Macquarrie, a Conservative from Hillsborough Riding in Prince Edward Island, praised the Hutterites for their "high standards of morality and filial affection," and said that their tradition of providing for elderly members was one that has disappeared in society in general.

In the Edmonton case, Justice John Urie of the Federal Court of Canada reserved judgment on a Hutterite appeal against federal income tax assessments from 1961 to 1968.

After a special three-day meeting of the Federal Court, Justice Urie declared, "There is a great deal involved here and the matter will require careful consideration."

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In the News

The 1973 fall meeting of Lancaster Mennonite Conference convened on September 20. This was the same day that Billy Jean King beat Bobby Riggs in tennis at Houston, Texas, and the presidential lawyers refused to compromise with Archibald Cox in Washington on the issue of presidential tapes for the White House. A spokesman denied having disparaged Vice-President Agnew. Carl McIntire was engaged in a struggle with the FCC to keep his radio program on the air.

The Lancaster Conference reported peace and a spirit of unity among the 16,000 people of 190 congregations. The other four mentioned above were characterized by strife and dissension. Yet so far as I know the Lancaster Conference received no attention from the mass media while the tennis match, the controversy over the tapes, and the problem of the U.S. vice-president received wide coverage.

J. C. Wenger gave two stirring addresses to the conference and there were optimistic reports from the Eastern Mission Board, Lancaster Mennonite High School, and conference-related Philhaven Hospital. Attendance appeared excellent. There was no roll call but it seemed as if all 451 ministers of the conference were present. The bishop board reported that plans for communion were proceeding smoothly in all twenty-six districts. Greetings were received from and returned to overseas churches related to the conference. A generally positive attitude prevailed in the meeting.

There are various reasons, of course, why a meeting with respect and comparative unity makes little news and situations with conflict get attention. One of them might be called the dogfight factor. Most of us are more or less bored with our lot and a dogfight — or cat-, rooster-, boy-man-, or woman-fight — brings a little excitement.

There is also the matter of involvement. If my cat or dog gets in a fight this is more urgent than one whose owner I do not know. If my government is under fire as in the political questions under discussion, then I am more

likely to have an opinion. If I identify with one or the other side in a contest, I wonder what its outcome will be.

Then there is publicity. People will get interested in, and sometimes buy, almost anything in response to a clever publicity campaign. In contrast, many beautiful flowers and significant deeds go unnoticed because none has called attention to them.

Again important happenings are not always recognized. Except for a few uncertain references, the only sources of information on the life of Jesus are the records of His followers. General historians could not know that He would change the course of history. Only after some generations did it begin to become clear how important He was.

It is not always possible to discern the importance of an event. Yet it seems obvious that many of the items in the news are insignificant trifles, reported only for their entertainment value.

Should the church try harder to interest the public in its news? If so, how may this be done? Surely not by clever manipulation of events and people. Rather Christians need to practice their newsworthy calling. It has been said that if a dog bites a man, that is not news (unless it was your man or your dog). But if a man bites a dog, people get interested because they didn't expect it.

Christians then may attract attention in one of two ways. They may reject the perverted values of their society and attract attention by a way of life separated from accepted practice or standards. Another way is for Christians to reverse their own standards and cause surprise by their own lack of principle, as for example when a congregation divides and goes to law over the custody of the building.

Clearly the former is the more desirable way to make news. It may be inevitable that much of what the church does will not be newsworthy except to those on the inside of the circle. But by fulfilling the call to right living and deeds of love, Christians will cross the paths of their fellowmen and so occasionally make news that some may hear and think of Jesus. — Daniel Hertzler

Gospel Herald

October 30, 1973



Report from Portland

by Marlene Kropf

We live in the Northwest, far from the geographical centers of the Mennonite Church. Yet we are attempting to be faithful followers of Christ in our city of Portland, Oregon.

Just a glimpse into our church history might help clarify who we are. Begun as a city mission in 1906, the Portland Mennonite Church became an organized congregation in 1924. Since that time the membership has changed a good deal. At one time the church was surrounded by a racially integrated community and seventeen black persons became members. Gradually the area around became industrialized, and the people moved elsewhere. So a new location was sought.

Choosing to remain in the inner city, in 1970 the congregation purchased a building in a low-income community in southeast Portland. During the past twenty years the church has seen a continual influx of new people as young men came to Portland from all over the nation to perform alternative service in our city hospitals. A Mennonite Voluntary Service unit worked in Portland from 1958 to 1970 and has been succeeded by another unit in northwest Portland.

Of the 150 adults who are regular attenders or members of our congregation, nearly 70 percent are under 35 years old. Eighty-five percent of us, including our pastor and family, have been here less than 10 years. The fact that we are an almost new congregation functioning together heightens the level of crisis and loneliness among us.

We also experience a considerable amount of static in working together because we have not been together long enough to really understand each other. On the other hand, there are some benefits in our newness. It allows us a maximum of flexibility, the chance to raise questions together and to look at issues.

So what are the issues we face? If someone else from our congregation had been asked this question, no doubt the answer would be different from mine. But my list comes out this way. The primary issue we face is how to be the church. Transplanted from rural or small-town roots and living miles away from our nearest relatives or traditional Mennonite communities, we are struggling with trying to understand what being an Anabaptist Mennonite means. Some issues we face are brotherhood and unity, the role of the pastor, individualism versus community, our relation to government, and outreach.

For us being the church means developing a spirit of brotherhood and unity within our own congregation. Jesus said, "This is how all men will know that you are my disciples, because you have such love for one another" (Jn. 13:35, Phillips). We look around at our mismatched, diverse congregation and wonder if we could ever be distinguished by the love we have for each other.

Some people say we are really two separate congregations worshipping together under one roof. Actually, it is not even that simple. We have come from every kind of Mennonite background from the most conservative to the most liberal. Nearly every level of education is represented from the illiterate to a PhD candidate. Some of us earn barely enough to keep body and soul together, and others worry about how to be stewards of an overabundance of wealth. Some in our congregation thrive on change, on trying out new ideas, and others wish things would always be the same. There are people who like small groups and others who hate them! Sometimes I've thought to myself, "If the Spirit of Christ can work and move in such a group as ours, He could do it anywhere!"

We have worked hard at learning to be a loving congregation through what we call brotherhood meetings. As issues have arisen which have threatened to divide us or cause misunderstanding, our board of ministers and pastors have called us together to work until understanding is reached. Some of the issues which we have discussed in the past have been which version of the Bible to use officially, whether or not to use a piano or organ in worship services, the use of the woman's veiling, the practice of foot washing, and payment of war taxes.

Our pastor has been tremendously helpful in teaching us how to truly listen to each other and in insisting that every voice be heard. We try to come to a decision by consensus to which every member can assent. One weakness is the lack of a structure for accountability so that

members can continually be called to faithfulness for the decisions made.

Requirements for a Member. Probably the most important issues we have ever worked with is the one we are struggling with now: What are the requirements for being a member of the church? We recently wrote a brief statement in which we agreed that the purpose of our church is to experience the love of God among us and demonstrate it to the world. Some in our congregation feel membership should be a somewhat casual commitment with few attendant responsibilities or disciplines. Others would like a more rigorous covenant with their brothers in which all areas of life would be open and specific commitments would be made and disciplines accepted. Our pastor and board of ministers plan to meet this fall with groups of 30 persons at a time to discuss the requirements for membership. After everyone in the congregation has had the chance to participate, we will meet together to come to a congregational decision.

Along with asking questions about the purpose of the church, we have to ask questions about which structures will best help us carry out our mission. The Sunday morning worship service is important to us, and our worship committee has worked hard to keep it fresh and meaningful. It includes a time for sharing of concerns and testimonies, a time which has drawn our congregation together in a way which nothing else has done. But we are continuing to look for ways to make our weekday life together more significant. A task force on small groups recently spent six months studying some alternatives such as house churches and koinonia (fellowship) groups which we will be looking at together.

Closely related to the issue of the structure of the church is another concern of ours: the role of our pastor. Depending upon what we believe the church should be, our view of what a pastor should be also changes.

We have been greatly blessed by the ministry of Marcus Smucker, a man whose spiritual vision has challenged all of us and jolted us from comfortable Christianity. His gift for caring for each one of us as persons has taught us much about the love of God. I think almost everyone in the congregation could tell how Mark and his wife, Dottie, have come to minister at a time of great personal need. But the unique aspect of Mark's ministry has been his

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Daniel Hertzler, Editor

David E. Hostetler, News Editor

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Marlene Kropf is a homemaker and mother of two and an active member of the Portland Mennonite Church.



Located at the junction of the Columbia and Willamette rivers, Portland is a deep-water port serving the entire Pacific Northwest.

humanness, his realness. No paragon of virtue who sets himself apart from the rest of us, Mark has failed and been forgiven among us. He continues to grow as a person and pastor.

Mark came to our congregation almost ten years ago, a fresh graduate from New York Theological Seminary. Having lived in New York City, he brought a vision of what a city church should be: a caring, ministering servant to the hurts and needs of the impersonal city. What he had not counted on was such a fragmented, hurting body of believers who at times seemed almost incapable of reaching out to others. A large portion of his time has been spent in counseling and in helping the lost Mennonites to find their identity.

During his time here Mark has moved from being an administrator-pastor who initiated nearly all the church activities (from opening and locking church doors to drafting the church constitution) to becoming an enabler-pastor who tries to help members develop their own gifts. There will no doubt be other variations in his role as we move toward a more decentralized church structure.

Being the church also forces us to face another issue, the problem of individualism versus community. People who live in cities find it easy to live anonymously. It is a normal occurrence not to know our neighbors and almost as normal not to know our fellow church people. The spirit of individualism which surrounds us and penetrates our thinking makes a true experience of community very difficult in the church. Realizing the dangers of being caught in the lonely web of the city, we are looking for ways to become known to each other, to practice mutual caring.

Paths That Do Not Cross. A basic problem is that we live all over the city. It is the usual thing for our paths

not to cross from Sunday to Sunday. Believing that we must *be* together in order to experience community, we have chosen to meet together in small groups during the week in order to meet the need for Christian fellowship and mutual encouragement.

One group of three families has chosen to form an intentional community by purchasing homes within walking distance of each other. They meet weekly for a meal together and have covenanted to take care of each other's needs. Recently when one family's wage earner was hospitalized, the other two families made the house payment for that family.

Another group of about nine families has met regularly for several years for Bible study, for mutual decision-making, for discipling each other, for hammering out the meaning of living as responsible Christians in an affluent society. This group has developed a closeness and trust in each other which have made it possible for individuals to risk following Christ in ways they would have been afraid to do alone.

Soon after the group began meeting, one family canceled a sizable life insurance policy because they had found a new security in the church. One man left his long-held job with retirement pension and other benefits because of a growing conviction about his responsibility in the company's military-related production. The group promised to support another family while the husband searched for a job compatible with his beliefs about family responsibilities, his own gifts, and his commitment to God and the church. Several families discontinued paying the telephone tax as a response to the group's study of war taxes. Almost everyone in the group experienced a new freedom from the slavery of material possessions as they learned to trust each other. They found the courage to

make life-changing decisions together.

One member of the group said recently: "Several months ago I was having a conversation with one of the interior designers that I work with, and he remarked that in the whole world there was no one that he could really trust and share with in a deep way. I responded that I could name a dozen or more whom I can both trust and share my concerns with right here in Portland, and this is what I appreciate about the Portland Mennonite Church."

Along with our desire for community has been a growing concern for the spiritual well-being of our children. It is obvious to us that it is impossible for one nuclear family unit to stand alone against the onslaughts of negative influences in our city. We believe that if the church is a caring, accepting, faithful community, that it can be a place where children will grow up loving God and wanting to follow Him. We think it is important for our children to form deep relationships with other adults in the church — then this network of relationships can be a support to them far stronger than one set of parents can ever be.

One group in our church meets regularly for the benefit of their children. They go on picnics together, sing Christmas carols in their neighborhoods, celebrate birthdays, visit the art museum, play games, spend a day at the beach — all with the purpose of forming a larger Christian family for their children.

The experience of community is fostered in one other way in our congregation, and that is by riding bicycles together! Just about everyone who can pedal has a bicycle, so we ride together and in the recreation of our spirits we are drawn together in our church family.

I have already alluded to another issue which matters to us a great deal. Many of us came to Portland as conscientious objectors serving in the city's hospitals, and we continue to be concerned about our response to our government. As a congregation we have struggled with the issue of paying war taxes. To us there seems to be an inconsistency between refusing to give our bodies to the cause of war, but being willing to give our income for that same warfare. We were instrumental in bringing together the congregations of our district for a discussion of war taxes.

Typically, our own responses to this issue have varied: a few in our church have refused to pay a portion of their income taxes designated for military purposes; others refused to pay the telephone tax levied for the Vietnam War; some write letters of protest and concern to government officials; and still others believe all taxes should be paid, no matter what the purpose. Whatever our responses, we continue to be aware that church must raise her voice against violence and slaughter in our world.

Another issue we are concerned about is the evangelistic outreach of our congregation. We believe that Christians are called to be God's persons wherever they are, but we are also involved in united efforts to be a light in our area. We could do much more than we are doing because

we are in the middle of a very needy part of the city. Our pastor carries a burden for the city, and here and there he has been able to light a spark, and the church has reached out. There is a VS unit ministering in northwest Portland; there are summer camps for city children and teenagers, a senior citizens' program for the many elderly persons who live near our church, and a newly established community craft day once a week in our building where we provide a variety of classes for children and adults and try to minister to their heart needs.

This is at least part of what it means for us to be the church in our local congregation. Even though we are only one small unit in the larger Mennonite Church, and far removed at that, we feel very much a part of that larger body of believers. It may be partly because we have ties with Mennonite relatives all over the United States, ties which help keep us aware of what is happening elsewhere in our church. But it is also because we are one in spirit with what we know of the Mennonite Church. We are becoming more aware of our Anabaptist heritage and appreciate that emphasis in the church.

We also have a deep regard for Mennonite Publishing House because it is our vital link with the church. The new *Mennonite Hymnal*, *Gospel Herald*, Sunday school and Bible school materials, and other church publications all help us feel a part of the larger church. One event we wish happened more often is visits from the church leaders from the Midwest and the East. We are always grateful for their ministry among us.

While we feel a part of the church, at times we have sensed a gap between the urban churches and the larger established churches. We have been forced to deal with change more rapidly than others, and some misunderstandings have arisen because of that situation.

At a Turning Point. I believe our congregation now stands at a turning point. We are at the end of an era when we grew simply by adding on all the Mennonites who came to the city. We have been oriented to young people, to the new people who constantly came in. In our church no one ever uses the phrase: "This is the way we used to do it." There has been no past. Now, however, we will begin to develop a tradition. The young couples have become families with growing children. Our church life will be characterized by less flux and more stability.

In the midst of this "settling in" we will face the challenge of carrying out our mission in new ways. A church which turns in upon itself and rests on past accomplishments soon ceases to be the church. To continue to experience God's love among us and demonstrate it to the world must be our goal.

Finally, I love my church, my spiritual home on earth. If what I have written sounds too glowing, be assured that we do fail often. But I have seen God at work among us in small and mighty ways. Whatever we become is the gift of our good and loving Father. He is worthy of our praise!

Unnecessary Waste or Necessary Witness?

by John R. Martin

The Mennonite Hour radio program, which began in 1952, was born out of urgent evangelistic conviction. This conviction was expressed in the following excerpt from an early letter to interested supporters:

"Shall we keep on going back to the same sinners in our communities who have had hundreds of opportunities and many advantages through the years to be Christian or shall we tell the multitudes who have fewer advantages and fewer opportunities to learn of the saving grace of God? Let us share with those in the regions beyond.

"As a staff we are dedicated to make this ministry a better one. We are dedicated to make it scriptural, evangelistic, spiritual, and warm. Pray for, support, and encourage this work of 'The Mennonite Hour.' "

The lead article of the October 1953 *Informer* was entitled "We Preach Around the World by HCJB." The same issue listed these six objectives for the broadcast:

- To help fulfill the Great Commission.
- To get freedom from the blood of lost men.
- To help make the masses eternity-conscious.
- To help provide a spiritual diet for radio listeners.
- To provide a spiritual ministry to shut-ins.
- To use another of the "all means" to save some.

Evangelistic compassion and warmth motivated the broadcast. The radio ministry was produced with the conviction that many of the listeners were unchurched and unsaved. *The Mennonite Hour* was to help the Mennonite Church fulfill the Great Commission.

God used the ministry of B. Charles Hostetter to touch many persons. The "success" of *The Mennonite Hour* reached beyond the expectations of the founders. During the first ten years, the broadcast had thousands of listeners.

But who were these listeners? Were they from the multitudes and masses who had few opportunities to learn

of the saving grace of God? Yes, some were. But the majority were Christians, persons who knew of God's grace through Christ and had some church connection. Why weren't the masses listening? Partly because of the nature of the program, but also because most releases came during the Sunday morning "religious ghetto." Stations generally agree that the listening audience on Sunday morning is a church-oriented audience.

Due to these factors and others, some people have concluded that *The Mennonite Hour* should be discontinued. They have concluded that it is an unnecessary waste.

The reasons are varied. Persons working in the inner city or among minority groups feel the program should be dropped and "the money given to the poor." In light of our glaring social needs, how can we justify spending thousands of dollars each year for a ministry that is not geared to bring immediate physical or social relief?

Persons aware of the large number of religious broadcasts in this country question the value of our producing "just one more religious broadcast." An accurate count of religious broadcasts is difficult, but there are 360 broadcast producing or handling groups related to the National Religious Broadcasters (NRB). WIVE, a Christian radio station at Ashland, Virginia, releases 64 paid religious broadcasts. Should we be just another voice among the many religious radio voices?

But there is another side to the issue. An increasing number of Mennonite congregations desire local exposure and denominational identification. During the 1950s and 1960s, some of our congregations were embarrassed by the Mennonite label. Their ideal was to be a community church or nondenominational. Today, an increasing number are saying unashamedly, "We are Mennonite." They want the community to know about their congregation and that they are a part of the Mennonite brotherhood. Sponsoring *The Mennonite Hour* on a local station helps provide the desired exposure and identification. A number of congrega-

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tions recently rated *The Mennonite Hour* very high as "moderately relating" to community needs.

Another factor is the call of some congregational leaders for a positive alternative to religious broadcasts with a distorted message. Religious broadcasts range from excellent to poor. One concerned pastor feels the local religious station has more influence on the congregation than his own ministry. The Mennonite Church Member Profile indicates that 4 percent of the Mennonites listen to Carl McIntire and 7 percent listen to Herbert Armstrong. Sixty-three percent listen to Billy Graham. Mennonites do listen to religious broadcasts and are influenced by the negative and the positive elements of their message.

In 1970, consideration was given to discontinuing *The Mennonite Hour* in favor of programs directed to the unchurched. However, the Mennonite Board of Missions rejected the proposal because they said church people "need a Mennonite voice to speak to our day." After further consideration, the MBI directors agreed that *The Mennonite Hour* should be "a church-oriented program with discipleship and prophetic themes."

Many Christians are seeking help on moral and ethical issues but are not finding it in their congregational relationships. *The Mennonite Hour* attempts to speak to some of these issues in a bold manner from a biblical perspective.


But this approach did not settle the issue of *The Mennonite Hour*. Questions continued to be asked. In order to answer these, the directors of MBI sought the advice of the Mission Board and the coordinating counsel of the General Board. They affirmed the need for a *Mennonite Hour*-type of program.

The MBI staff recently completed a weekend of dialogue with 16 congregations. They appreciated the role of *The Mennonite Hour* as:

1. A statement of Mennonite theology and values.
2. A ministry to the church of the community.
3. Contemporary communication of Christian principles.
4. Positive voice among certain questionable religious broadcasts.

The Mennonite Hour continues to be broadly used by our congregations. Eighty churches are involved in sponsoring fifty releases of the broadcast. Twenty-five stations release the broadcast as a public service (free) to their communities. The other releases are sponsored by interested Mennonite individuals or groups. The Mennonite Brethren in the province of British Columbia placed *The Mennonite Hour* on seven stations in their area.

In light of these recent directives from the brotherhood, the MBI Board took action on May 25, 1973, to continue *The Mennonite Hour* with the present statement of target audience and objectives. The program is viewed as a broadcast that applies Christianity to contemporary issues.

We feel the mind of the brotherhood has been discovered and that *The Mennonite Hour* is viewed not an unnecessary waste but rather a necessary witness. 

Menno's Opinion

A few words to the new editor of the *Gospel Herald* might be in order, words from a layman, from the grass roots, out where the action is, words which the dweller in the Scottdale ivory tower might well meditate upon before too many issues of our paper run off the press.

I believe this paper is the most widely read, most influential paper of the Old Mennonite tribe. It perhaps generates more heat from its articles and editorials than any other paper or magazine we release. It has been identified in the past as the official organ or voice of our church. To edit it is a task that only a few should undertake.

Now, Brother Editor, if this does not put the squeeze on you, if you do not feel afresh the pressure, then I would be much disappointed in the choice of the powers that be who placed you in this pivotal spot in our church. You need to feel the weight of your task.

I understand that you possess a doctor's degree. Fine. Just remember that most of us do not. I am not sure what narrow segment of Mennonite theology or history you inflated into a doctoral dissertation, but I am confident that in the *Gospel Herald* you will need to speak to broader issues, using words of less than six syllables. We respect your education and you will not need to prove it to us.

A new broom is recognized as one that sweeps clean. Your predecessors, however, were not men who accumulated a lot of rubbish. I would suggest that you do some sifting, some weighing, some consulting, before you brush too much out the back door. You are evidently a man of no mean stature, but discretion is sometimes the better part of valor. We are not a people to be changed overnight. We move slowly, a calendar timing us better than a stopwatch.

Let our paper continue to hear from the far edges of the Mennonite spectrum, as well as the center. This paper should continue to be a sounding board. But it dare not be a place to publish that which is theologically unsound. Measure incoming manuscripts by biblical standards, not your own rule of thumb. It will be your task to give us a balanced diet without introducing false doctrine to upset our spiritual digestive system. I do not envy your task in this respect, your task of sorting, accepting, refusing, balancing.

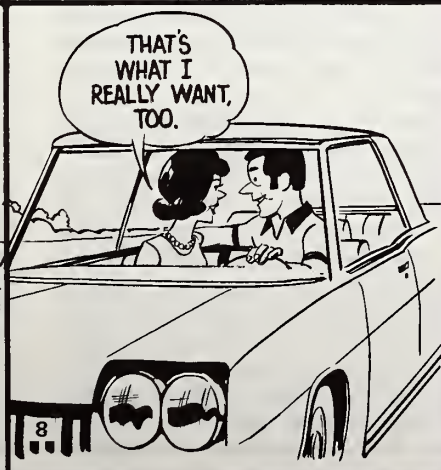
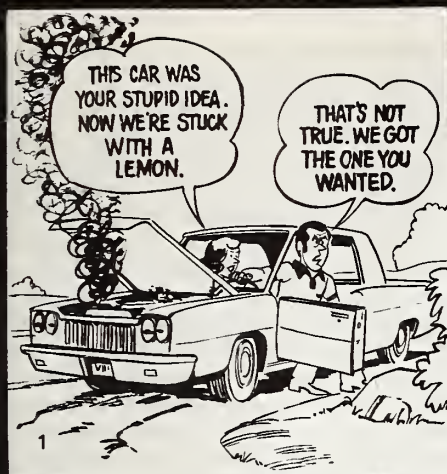
You should have an opinion of your own. It would be a mistake to try and carry water on both shoulders. We will expect a certain Hertzlerian flair to your editorials. If they flair too much, we will tell you. Unfortunately, when they are just right, you probably will not hear.

I have many more things to tell you, but I am not certain that you have the strength at this time to bear them.

I pledge to pray for you. Any Mennonite who fails to do so is failing his duty.

If I have seemed hard, forgive me. But your task is large. I love you, and I love our church. I believe the love for both is compatible. — Menno B. Hurd

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"Overview and Orientation," Theme for MBCM



Members of the Mennonite Board of Congregational Ministries from left to right: Russell Krabill, Elkhart, Ind.; Martin W. Lehman, Tampa, Fla.; Mark Derstine, Hyattsville, Md.; Phil Bender, Tavistock, Ont.; Fern Erb, Peoria, Ill.; Lupe De Leon, Elkhart, Ind.; Evelyn Brown, N.Y.C.; Theron Weldy, Phoenix, Ariz.; Richard C. Detweiler, Souderton, Pa.; James Hershberger, Hesston, Kan.; Mark Lehman, Sterling, Ill.

Mennonite Board of Congregational Ministries met at the Goshen offices, Oct. 9 and 10. This first meeting in the new biennium reviewed the total work of the Board. This was also the meeting at which the Board organized for the next two years.

One hour was spent responding to the report of each of the five Commissions and the staff persons associated with the Commissions. Much of the time of the Commission on Congregational Planning and Resources was spent looking at a proposal for a Congregational Planning and Resource Guide. This book is planned to help congregations look at their planning process, find resource persons, experiences, materials, and structures, and to have in one place a handy workbook for keeping a calendar, giving plans, and records.

Howard Zehr reported on the final meeting of the Commission on Evangelism which had been appointed by various agencies during the time before MBCM began to work. They had looked at positive values they saw for the Men-

nonite Church in Key 73, some concerns they had about Mennonite participation in Key 73, and some projections for the coming year. They urged the development of a strategy for church growth. Evangelism workshops will continue during the coming year. A new Commission will be appointed by the Board for the coming year.

In discussing the report of the Commission on Peace and Social Concerns, some time was spent with Cross-Cultural and Peace Education. Included was the discussion of a peace film. More of the time was spent looking at the peace and heritage emphases for 1975-76. It was decided to appoint a Commission with the specific task of coordinating the total planning for these years in the Mennonite Church.

The report of the Commission on Congregational Education and Literature recognized that Family Life Education, the emphasis for 1974, will be getting a major push when persons gather for "A Week of Work" early in the new year. This is to be a meeting to plan and coordinate the beginnings which will continue beyond 1974. It was decided to accept a proposal that the Herald Summer Bible School Series be revised. Youth work also comes in the scope of this Commission. A tentative

approval was given to a convention schedule through 1976; the major decision may well be the one to appoint a Commission on Congregational Youth Ministries. These persons will work at program development with Art Smoker, staff person in Youth Ministries.

The Commission on Congregational Leadership report raised two basic questions. We need to recruit congregational leaders more effectively to provide for the churches and to work more decisively in the area of continuing education. Several models, including Project Timothy and some of the things the seminaries are doing, were discussed. Further work will have to be done in Coordinating Council to help identify where continuing education will be lodged in the church structures.

In the reorganization, Richard C. Detweiler was again elected president; Clayton Beyler, vice-president; Fern Erb, secretary; and James Hershberger, treasurer. Pray that God may guide this Board on a course useful to the congregations of the Mennonite Church.

Four New Members Join Congregational Ministries



Left to right: Martin W. Lehman, Tampa, Fla.; Phil Bender, Tavistock, Ont.; Evelyn Brown, New York City; Theron Weldy, Phoenix, Ariz.

Four new Board members, appointed by the regions, joined eight continuing members at the first meeting of Mennonite Board of Congregational Ministries in the 1973-75 biennium.

Martin W. Lehman is bishop of Georgia-Peninsular Florida District of Lancaster Conference. He works with eleven churches in this responsibility. In the Southeast Mennonite Convention, a district of Region V including Florida, Georgia, and South Carolina, Martin serves as vice-chairman. Martin and his wife, Rhoda, have two children. They are members of North Tampa Mennonite Church.

Phil Bender, a senior in agriculture at the University of Guelph, majoring in

* Note: Word has since come of Clayton Beyler's death. "We join the family and all who knew Clayton in a sense of loss. Our prayer is that God may sustain those grieving and provide help as persons adjust to the loss." — MBCM

crop science, is a member of East Zorra Mennonite Church in Ontario. He has been involved in conference youth work and in the conference Christian Education Committee. He is single. Uniting the new life in the church with Anabaptist discipleship is a primary interest which Phil has.

Evelyn Brown is a native of South Carolina who has lived for several years in New York City. She is currently completing a master's degree in early childhood education. She teaches young children. Evelyn has a fifteen-year-old daughter. They attend Seventh Avenue Mennonite Church in Harlem.

Theron Weldy, a member of Sunnyslope Mennonite Church, Phoenix, Ariz., is director of counseling for a health agency. He works as a marriage and family counselor. Another part of his task includes supervising student counselors from Arizona State University; he is also a teaching assistant for a graduate course in counselor education under the extension department of the university. Theron and his wife, Evelyn, have three children, eleven to sixteen. They are MYF sponsors and Theron is music director in the local congregation. He has also served for the past twelve years as secretary of Southwest Conference.

Voices to Be Heard



Agency representatives (l. to r.): David Helmut, Laurence Martin, John Ventura, Ken Weaver, and Armando Hernandez.

Spanish-speaking Mennonite congregational leaders from the U.S. and Puerto Rico want their voices heard throughout the church.

As part of communicating with the brotherhood, Spanish leaders are talking with each other. Approximately 40 persons met Oct. 14-18 in the first Spanish workers *retiro* (retreat) held in south Texas.

Latino congregations are asking for help, especially in Spanish-language publishing. Representatives from Mennonite Church agencies working in Christian education and broadcasting attended to listen, re-



Table fellowship

port, and discuss Spanish-language concerns. Al Valtiera, member of Lawndale Mennonite Church, Chicago, called for more involvement of Spanish persons on church boards to carry Spanish congregational interests.

Financial resources from the whole church must be channeled to make possible these special projects.

"If we can make some decisions and get them on paper we won't need to bring this up at another assembly," said Ruperto Guedea, pastor of the Alice (Tex.) Mennonite Church.

"Church leaders visit south Texas and ask, 'Why aren't you Mennonite?' People need something that tells them in their own language," another delegate said.

Laurence Martin, director of Congregational Literature Division of Mennonite Publishing House, and David Helmut, representing interests of Mennonite Board of Congregational Ministries, took the counsel of the group. They indicated readiness to seek funding for initial Spanish-language projection. Martin is seeking names of persons able to write, translate, and edit Spanish materials.

Ken Weaver, secretary of Mennonite Broadcasts, Harrisonburg, Va., reported the change in responsibility for all Mennonite Spanish-language broadcasting to JELAM a year ago. JELAM is based in Puerto Rico and directed by Armando Hernandez, formerly of Colombia. Hernandez explained the scope and planning of the organization. The group discussed how North American groups can be involved in JELAM programming.

Other concerns identified and discussed included (1) Spanish pastors for Spanish congregations, (2) problems of youth in Spanish congregations, (3) a Spanish hymnal, (4) leadership training, (5) a five-year plan for Spanish congregations, (6) church-sponsored elementary schools, (7) meetings with Spanish leaders of other conferences.

Daniel Schipani, Mennonite pastor and professor from Argentina, currently studying at Associated Mennonite Biblical Seminaries, Elkhart, Ind., led a discussion on "The Family in the Context of the Church." Small groups dealt with related themes of (1) family planning, (2) money management, (3) role of women, and (4)

child discipline and development gifts.

As part of retreat sessions numerous persons — men and women — gave testimony and reported on their work. Discussion, at times heated — as on family planning — was always lively, intense, and with wide participation.

Persons came from Iowa, Illinois, Indiana, Ohio, Pennsylvania, New York, New Jersey, Oregon, Texas, Puerto Rico, and Mexico.

Another Family Reunited

Almost routinely, but with a bit more excitement in her voice than usual, Doreen Harms, Mennonite Central Committee worker at Akron, handed me a letter. "Here's another *Findefall*."

"Findefall" in literal German translation is a "finding case." In our office jargon *Findefall* refers to a missing relative who has been found through the MCC Tracing Service.

It seems incredible that a husband and wife should be separated involuntarily and without knowledge of each other's whereabouts for 32 years. We paged through the file of Mr. and Mrs. E and their children. According to the Tracing Service records, Mrs. E first filed the information about her missing husband in 1953. Hopeful that he would be found soon and that MCC would help them get reunited, she wrote at the bottom of the vital statistics page: "The children and I wish you God's blessing for this work."

During the long years of war they hoped for peace and a happy reunion at home. But when the war ended, there was no home to return to. Instead of the warm embrace, there came the cold and lean refugee years.

And the long silence.

Just how long that silence and waiting had been was forcibly driven home to Mr. E when he realized that his two daughters, who had been six and ten when he saw them last, were now 36 and 40 years old.

As Mr. E contemplated the cruel fate, if fate it was, that tossed him eastward to Siberia and carried his wife and children westward to British Columbia, Canada, he composed his first letter to them. Why did you wait thirty years to find me, he asks. Then realizing that she could pose the same question to him, he changes the subject, rejoices that at long last they know of each other's whereabouts, apologizes for having forgotten how to write in German, and inquires about the children. He can hardly wait to receive the first letter from her.

In the Tracing Service, there are still many hundreds of such cases unsolved.

Dutch Peace Group, 50th Anniversary

A North American Mennonite representative joined in the celebration of the fiftieth anniversary of the Dutch Mennonite Peace Group at its annual conference in Elspeet, Netherlands, Aug. 31 to Sept. 2.

William Keeney, secretary of studies for Mennonite Central Committee Peace Section, attended the celebration as part of a European visit to review the current situation on Christian peace movements there.

The Peace Group celebration also honored Cor Inja, who has served for 25 years as a counselor for conscientious objectors. Inja, who has a strong New Testament basis for his pacifism, counseled at least 5,000 conscientious objectors during his work for peace.

The celebration service, a slide and music show, included religious paintings, pictures of Peace Group activities, and quotations from Revelation. Cor Inja closed with a devotional.

C. F. Brüsewitz, chairman of the Dutch Mennonite Conference; J. de Graaf, former chairman of the Dutch Fellowship of Reconciliation; J. H. van Wijk, member of the Dutch parliament; and W. Veen addressed the three-day conference.

Brüsewitz emphasized getting at the root causes of war rather than simply being against war and military service or dealing with the symptoms of war through relief work.

J. de Graaf noted that Mennonites by remaining a separate group were sometimes considered a stumbling stone in the peace movement. But he pointed out that their greatness lies in the obstinacy with which they maintain discipleship to Christ. Mennonites combine the tasks of standing with the oppressed and remaining nonviolent, he said.

J. H. van Wijk illustrated his belief that a minority group can have an impact on larger society if it is committed to freedom, equality, and nonviolence; demonstrates trustworthiness; and makes reasonable proposals.

Jesus' peace is one of powerlessness, said W. Veen on Sunday morning. Jesus' peace leaves one vulnerable. It is relational, not rational. This is the context in which the Peace Group has been busy the past fifty years, he added.

Following the conference Keeney attended meetings concerning the celebration of the 450th anniversary of the beginning of the Mennonite church, and the possible reconstitution of the German Mennonite Peace Committee. Keeney also served as a resource person for an MCC and Mennonite mission worker

retreat in Germany where he also talked with the American Mennonites, who have been relating to peace activities.

Researchers Study Middle East



Arab mukhtars (village chiefs), at the village of Surif in Israel, host a "news conference" for the Middle East study group.

"The experience was a full success," so spoke an enthusiastic member of the Middle East Study Tour and Field Archaeology following a 3 1/2-week visit to Lebanon, Syria, Jordan, and Israel capped by another two-week excavation at Tel Aphek in Israel.

Encouraged by the Council of Mennonite Seminaries, the two seminaries at Fresno and Elkhart, under the leadership of Elmer Martens and Millard Lind, organized the educational experience for a 20-member group.

The group got a taste of the inconvenience which Middle East politics can impose. Because the borders between Lebanon and Syria were closed, it was necessary, despite top-level talks between the two countries, to fly to Nicosia in Cyprus so that from a neutral base the group could enter Damascus. Border crossings, with their frequent friskings and extensive paper work, were indicators of the uneasy relationship which exists between the Arab countries and Israel as well as among neighboring Arab countries.

The study group examined many excavations. Notable ruins of Canaanite culture at Ugarit, of Roman architecture at Tyre, Baalbek, Jerash (in Jordan) and Jerusalem, of the Nabateans at Petra presented evidence of strong societal organizations preoccupied in the past with deities, temples, altars, and burials. Bible details came into focus: when Jesus visited Tyre or Jerash (in Jordan) He was in cities in which there was much cultural activity.

When Herod built the temple platform in Jerusalem he spared no energy to make the setting for the temple extremely impressive.

A feature of the tour consisted of the lectures and study papers presented by students and faculty. At Tyre and in Damascus Martens discussed the role of these respective powers in the ancient world. En route to Ugarit, Bob Zuercher, student at the Elkhart Seminary, read a paper about the significance of the clay tablet literature from this north Canaanite city-state. While traveling south on the King's Highway through Moab and Edomite countries papers on the historical situations were read. Millard Lind presented a stimulating paper on the Zealot movement in conjunction with the visit to Masada, a notable holdout for Zealots in the first century.

Frequently, lengthy Scriptures were read as at Tekoa, the home of Amos, the prophet. Atlases and related literature circulated almost constantly among group members. At Shechem and Jericho, Don Henson and Alma Coffman, both enrolled at the seminary at Elkhart, presented lengthy and well-researched papers on archaeological aspects. A geography major, Gary Smith, helped pass the time at customs at Jericho with a paper on the Jordan rift. Professionals such as Hal Ronning gave two interpretive talks on historical geography.

Students were kept aware of the continued tension between various factions in the Middle East. An Israeli government official indicated that Israel would be prepared to release 55 percent of its territory to the Arabs.

It was unsettling to some members of the group to observe that not all of the Israelis are enthusiastic about developments in the country. Visits to certain synagogues made clear that there are those who protest the actions of the Israeli state even in its 25th anniversary year. One saw such graffiti on the synagogue walls as "25 years of rebellion against God."

Roy Kreider, longtime a Mennonite resident in Israel, noted in his talks to the group that Israel no longer countenances missionary activity. Cleon Nice, one of the group participants, had occasion to see firsthand the damage done to a Baptist Church by protestors.

Unforgettable, and for some tour members a highlight of the entire experience, was the visit to the Arab village of Surif. The visit was coordinated by LeRoy Friesen of Mennonite Central Committee in Jerusalem. Here was firsthand evidence of the assistance that the Mennonites are offering to the needy villagers through the supply of embroidery materials. *Mukhtars*, the local village

chiefs, called the equivalent of a news conference. They spoke readily, though guardedly, about their history of occupation by the British, the Jordanians, and now by the Israelis. The sharing of a meal, as well as visits to their homes, were high moments in which all felt a measure of kinship and compassion.

In Jordan the group visited the Marka Camp, a refugee camp of 25,000 Arabs. Here various agencies, including Mennonites, are assisting in the food distribution program and in the educational program. Five kindergarten schools are in operation but still 300 boys and girls are without the opportunity for this type of education. An after-dinner discussion with Mennonite Central Committee workers in Amman, Jordan, pinpointed various issues but most significantly conveyed the dedication of these workers.

Group members agreed that great stimulus came by way of fellowship discussion and sometimes debate with fellow Mennonites.

War Not Affecting Work in Middle East

War continues in the Middle East, where eighteen Mennonite Central Committee volunteers are serving. Five workers are located in Amman, Jordan; four in Jerusalem; five in Beit Jala, just outside of Jerusalem; and four in Cairo, Egypt.

Akron staff is alerting Middle East personnel to its readiness to respond to the relief of war sufferers on either side.

According to cables from Jerusalem and Amman, Mennonite volunteers are well and working. Although no direct word has been received from the teachers in Cairo, they are not in apparent danger.

In addition to the teachers at the Ramses College for Girls in Cairo, the Middle East program includes community and economic development projects, a clinic and health program, and two kindergartens for Palestinian refugee children in Jordan. In West Bank, volunteers work with a Mennonite Boys' School, a needlework project involving 600 Palestinian women, and a sewing and training center.

There are no plans for moving volunteers from their present assignments. Should the war become significantly more widespread, it would be necessary to face the difficult question whether they should move to other locations. Remaining may be important during an emergency situation when local people need assistance the most. Leaving the area might mean it would not be possible to resume work there.

Two Pastors Elected to Seminary Board



Herbert Schultz



Ronald Kennel

Pastors Ronald L. Kennel, Wellman, Iowa, and Herbert Schultz, Cambridge, Ont., were elected recently by the Mennonite Board of Education to membership on the Goshen Biblical Seminary Board of Overseers. Both men are graduates of the Goshen Seminary.

Ronald Kennel is pastor of the Wellman (Iowa) Mennonite Church, and is a member of two Iowa-Nebraska Mennonite Conference bodies: the Mission Board Executive Committee and the Conference School Board.

Herbert Schultz is pastor of the Wanner Mennonite Church at Cambridge, Ont. From 1955 to 1970 he was pastor of the Poole (Ont.) Mennonite Church. During this time he served on several Western Ontario Mennonite Conference agencies, and taught at the Ontario Mennonite Bible School and Institute from 1962 to 1969.

The Goshen Biblical Seminary Board of Overseers is responsible to the Church-wide Mennonite Board of Education for the operation of the seminary.

Other members of the Seminary Board of Overseers are Paul L. Conrad, Scottsdale, Pa.; Clayton Eigsti, Morton, Ill.; Nelson E. Kauffman, Mt. Joy, Pa.; James D. Kratz, Elkhart, Ind.; John E. Lapp, Lansdale, Pa.; Donald E. Yoder, Phoenix, Ariz.; Richard J. Yordy, Hesston, Kan.

Auditions for Manitoba Centennial to Be Held

The Canadian Mennonite Bible College and Mennonite Brethren Bible College Oratorio choirs will again join forces for a performance at the Centennial Concert Hall on Mar. 8, 1974, in Winnipeg, Man. The program will open with several shorter 17th-century works by Heinrich Schuetz and Henry Purcell, and will commemorate the 100th anniversary of the coming of Mennonites to Manitoba.

The second half of the concert will be recorded by the Canadian Broadcasting Company for release on the national radio network in the spring and will feature Bruckner's "Mass in F Minor," accompanied by a fifty-piece professional orchestra. George Wiebe, CMBC faculty member, will conduct.

Auditions for soprano and alto soloists for the performance of Bruckner's "Mass in F" and Purcell's "Te Deum Laudamus" and "Jubilate Deo" will be held on Nov. 2, 8:00 p.m., and Nov. 3, 2:00 p.m., in the chapel of CMBC, 600 Shaftesbury Blvd., Winnipeg, Man. Teams of auditioners will consist of three members from the Canadian Broadcasting Corporation in addition to William Baerg and George Wiebe of the combined oratorio choir.

For further information call (812) 337-1378.

Workshop on Biblical Preaching Announced

Responding to expressed interest, a workshop on contemporary biblical preaching is being announced to be held at the Associated Mennonite Biblical Seminaries, Elkhart, from Jan. 28 to Feb. 1, 1974, sponsored by the seminaries and area Mennonite conferences.

The workshop is designed for pastors and for seminarians as well as others interested in the renewal of faithful biblical preaching which speaks relevantly to the contemporary human situation.

Forenoon sessions throughout the week will focus on biblical interpretation in preaching. Primary resource persons for these sessions are James D. Smart (Toronto), author of *The Interpretation of Scripture* and *The Strange Silence of the Bible in the Churches*; John Howard Yoder (Elkhart); as well as other members of the seminary faculties and boards.

Afternoon sessions will focus on the communication issues in contemporary preaching. Primary resource persons will be LeRoy Kennel, associate professor of Communications at Bethany Theological Seminary; Kenneth Bauman, Berne, Indiana, recently president and professor of preaching at Union Biblical Seminary, Yeotmal; and others.

Evening sessions will be devoted to the experience of preaching itself with response sessions to illustrate follow-up and development possibilities in the preaching process.

This workshop is a new form of the January Inter-Mennonite School for Ministers held annually at the seminaries. Details on registration will be announced later.

Rosemary Ruether, noted Catholic theologian, will speak on "Women and Religion" at the Peace Section Assembly to be held at Camp Friedenswald, Cassopolis, Mich., on Nov. 9 and 10. Theme of the assembly is "Interdependence of Men and Women." Contact the Peace Section, MCC, Akron, Pa. 17501, or call (717) 859-1151, for further information.

James Armstrong will be ordained on Nov. 4 at the Mill Run Mennonite Church, Altoona, Pa. Elam Glick, overseer, will be in charge of the service. George Townsend, of Altoona, will lead the singing, and J. J. Hostetler, conference minister, has the sermon. Giving the charge to Armstrong and the congregation will be Elam Glick. Also on the program are testimonies by James and Linda Armstrong.

Keith Leinbach, from Three Rivers, Mich., was licensed and installed as assistant pastor of the Lockport congregation, Stryker, Ohio, Oct. 14. Keith's father, Etril, of Valparaiso, Ind., brought the message. Willis Breckbill, conference minister, officiated in the licensing. The Leinbachs have two children and live at R. 2, Archbold, Ohio 43502.

Vincent Frey was installed as pastor of the Huber congregation, New Carlisle, Ohio, Oct. 14. Elvin Sommers, area overseer, officiated. Vincent and his family spent nearly ten years in Ahome, Sinaloa, Mexico, as missionaries under the Pacific Coast Mennonite Conference. The Freys were originally from Archbold, Ohio, and have four children. They live at 9775 Milton-Carlisle Road, New Carlisle, Ohio 45344.

Paul Boyer began serving the Central congregation, Elida, Ohio, as interim pastor on Sept. 23. Paul was ordained in the General Conference Mennonite Church and has served the First Mennonite Church of Lima as interim pastor. He has full-time employment with the Wapakoneta school system, where he serves as vocational guidance counselor in the high school.

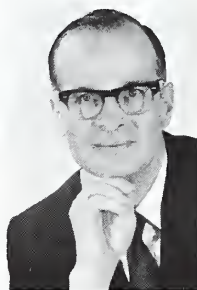
Eugene and Luella Blosser, serving with Mennonite Board of Missions in Japan since their transfer from China in 1953, have moved to Hiroo to help with a new outreach venture of the Japan Mennonite Church. "We are excited about the completely new role we find ourselves in," they write, "as we enter a town where there is no established congregation. As the Spirit guides, we will give the simple message of salvation, praying that the hearts He has prepared will receive it. Wednesday evenings we are having cottage meetings in the homes of the

three Christian families in Hiroo." The Blossers' new address: 10 Chome, Nakadori, Horoo Cho, Hiroo gun, 089-26 Hokkaido, Japan.

A memorial fund has been set up at Hesston College in honor of Clayton V. Beyler, who passed away on Oct. 13. The fund will be used for loans to students interested in biblical studies. Beyler was dean of instruction at Hesston College, where he had been a faculty member for 24 years in the Religion, Bible, and Philosophy Division. He was ordained to the ministry in 1944 and spent three years in India and China serving under Mennonite Relief and Service Committee. He wrote more than 250 curriculum pieces for Mennonite Publishing House. In 1962, he delivered the John F. Funk Lectures, which were published the following year as *The Call to Preach*. Beyler actively served the Mennonite Church at large, and at the time of his death was vice-president of the Board of Congregational Ministries.

Michael and Mattie Mast, Mennonite Board missionaries in the Chaco of northern Argentina, report that a Pilaga Indian pastor has opened a lumber camp for his people. Denis Zarate, pastor of the church at El Descanso, obtained local credit and launched the camp as an independent business venture. He employs about 60 woodcutters. "We spent several days visiting the camp and hopefully aroused renewed interest in the Lord of all while giving encouragement to this splendid show of initiative," the Masts reported.

John and Genevieve Friesen, serving in India with Mennonite Board of Missions since 1939, now live in Naini, where John is assistant secretary for North India for the Leprosy Mission. A major part of the assignment involves visiting leprosy centers to encourage paramedical workers in development of a spiritual ministry integrated with their medical work. John reports visiting a hospital with 37,000 registered patients at Purulia, West Bengal. "They had a lot of things they wanted me to see, including their out-clinics—one 30 miles out, the other 45, and still another place 45 miles beyond that may be closed." In mid-October, John attended the All-India Leprosy Workers' Conference in Wardha, which



Clayton V. Beyler

was a centennial celebration of the discovery of the leprosy bacillus by Hansen in 1873.

Robert and Lois Witmer, Mennonite Board of Missions workers in Paris, France, are on a three-month trial—having Sunday school during preaching time. They meet together for a half hour to sing and worship before the children go to their classes. At the same time the adults have prayer and praise and the sermon. With many young families with from two to four children, we are trying to find the best solution to train them and still combine two cultures: one that says children don't go to church, and the other that feels children can profit from church life."

David and Karen Powell, serving in Aibonito, Puerto Rico, with Mennonite Board of Missions, request prayer for a two-day church leadership retreat next month: "We will study why our churches are or are not growing, set some realistic goals for the next five years, and pray that God will give us wisdom and insight to accomplish these goals." As treasurer of the island-wide women's group, Karen participates in planning meetings. "The last meeting, on the theme 'Showing the Fruits of the Spirit in the Home,' was thrilling; all went home determined to live out God's love with families and neighbors," she reported.

Stanley Miller, overseas mission associate teacher in Asuncion, Paraguay, for two years, has returned to his home in Elkhart, Ind. (Box 337-A, R. 1. 46516)

Christmas International Homes is being sponsored for the second year this Christmas season by the Home Ministries and Evangelism Department of Eastern Mennonite Board of Missions. The project plans to arrange for hospitality from Dec. 21 to Jan. 4 for international students who are unable to go home during their school holidays. Plans are to host 100 students. Families of the Lancaster, Pa., area are invited to host the students. Persons interested in becoming hosts to one or more students, including student families, should contact Home Ministries Office, Eastern Mennonite Board of Missions and Charities, Salunga, Pa. 17538; tel.: (717) 898-2251.

"The key to a successful Christian life is interaction with a close group of Christian brothers and sisters," said missionary-anthropologist Donald R. Jacobs during Eastern Mennonite College's Fall Spiritual Life Week, Oct. 1-5. Using the theme "Jesus Christ is Lord" and emphasizing "joyful discipleship" and "deepening Christian commitment" during ten morning and evening sessions in the chapel auditorium, Jacobs warned that "commitments made this week will dis-

sipate unless they are reinforced by Christian friends." Throughout the week, the visiting EMC professor attempted to draw spiritual truths from the life of Peter.

Because of shortage of food in areas near Maiduguri, Nigeria, Mennonite Central Committee has granted up to three thousand dollars to buy guinea corn for Nigeria. William Thiessen, Nigeria director, reported that the critical period will extend into November, when farmers hope to harvest a crop of guinea corn and millet, provided there is enough rain to allow the crops to mature.

Samuel and Lois Zeiset and son Frederick left their home on Oct. 8 for a two-year assignment in West Irian. They are appointed by Eastern Board with secondment to Missionary Aviation Fellowship for an airplane mechanic job. Their address is Missionary Aviation Fellowship, Sentani, Irian Jaya, Indonesia.

Nathan Hege, mission director in Ethiopia, recently reported that a number of missionaries and church leaders have had medical difficulties. Nathan is still recovering from an operation he had in mid-September; Carl Hansen has hepatitis, and Paul T. Yoder broke a bone in his foot, which will cancel his trips to Awash Valley for six weeks. Negash Kebede is convalescing from a recent fistula operation, and Million Belete was in the hospital with an undiagnosed fever and severe headache at the time Nathan wrote, on Oct. 3. Nathan concluded, "This looks like a sorry bunch reporting, but morale is still reasonably good. It means a lot to us, however, to have you think about us when we have low times."

Richard Weaver, missionary at Shirati Hospital, Tanzania, was in the States for several weeks in October to take his medical boards in surgery. His father, Daniel L. Weaver of New Holland, passed away on Oct. 8.

Nicholas Wolterstorff, chairman of the philosophy department at Calvin College, Grand Rapids, Mich., is speaking at Eastern Mennonite College, Oct. 29-31, under the auspices of the Thomas F. Staley Foundation's Distinguished Christian



Nicholas Wolterstorff

Scholar Lecture Program. Wolterstorff's chapel address each day focuses on "Faith and Reason." In the evenings he is speaking on "The Christian Perspective on the Arts." The author of two books, Wolterstorff is senior editor of *The Reformed Journal* and contributing editor of *The Other Side*.

A Mennonite Central Committee volunteer in Nigeria was among 100 chosen to help with national education planning, Sept. 9-23. Mrs. Martha F. Graber, Freeman, S.D., was one of seven members of the home economics group working on curriculum reform at a workshop sponsored by the Nigeria Educational Research Council. The workshop, held at the University of Ibadan, was set up to review the content and methodology of the secondary curriculum in Nigeria. Curriculum changes were needed to provide for a wider range of student abilities and to make study more relevant to practical needs.

Offset printer needed at Goshen College. Person should have experience with negative stripping and platemaking. Will have responsibility for operating small offset press and managing printing department with two employees. Call or write to Staff Personnel director, Goshen College, Goshen, Ind. 46526. Tel. (219) 533 3161, Ext. 377.

Special meetings: Richard F. Ross, Hartville, Ohio, at Gospel Fellowship, Shallow Water, Kan., Nov. 4-8. J. Lawrence Burkholder, Goshen, Ind., at Bloomington, Ill., Nov. 17, 18.

Revival meetings with Elam Stauffer as evangelist at Barrville (Reedsville, Pa.) Mennonite Church had been announced for Nov. 11-18. The date has now been changed to Nov. 18-25.

New members by baptism: eight by baptism and one by confession of faith at Howard-Miami, Kokomo, Ind.

readers say

Submissions to Readers Say column should comment on printed articles.

I am happy you were able to use one of my articles, "Urban Sioux Face Many Problems," in your Oct. 2 issue (pp. 759, 760).

I do wish you would not have cut off the last (and to me the most important) statement of the article which reads:

"The above selected problems are complicated and intricately interrelated. Readers are encouraged not to see these difficulties as isolated from each other, but rather to try to appreciate the fact that the problems run in cycles. To try seriously to solve these problems would mean to work comprehensively in each area all at the same time. This means that we should never be satisfied with haphazard and half-hearted summer projects. It means that trained people are needed to commit their lives for a people who have been hurt in a most insistent and tragic way."

After a whole summer of traveling through Indian reservations and seeing white Mennonite missionaries at work, the above statement needs to be made over and over again. There are too few comprehensive and balanced programs by white missionaries. — Emma La Roque, Goshen, Ind.

I've read with interest the article "Watchman, What of the Night?" Oct. 2, and was disappointed with the author's narrow view of why some American Christians are "yearning for the rapture."

America isn't the only nation that's ripe for God's judgment. America is very sinful, I agree, but what of communist China and Russia, etc., that have put millions of persons, including Christians, to death? Are the other nations of the world any less ripe for judgment?

Why do Americans think the end is so near? There is worldwide evidence of the very soon return of Christ. The new nation of Israel, the rise of powerful Russia to the north, evidence of coming world government, demon worship today, just to name a few. Some Christians are seeing these and many other signs and are discerning the times. (Luke 12:56.) . . .

Man has tried and failed to rule the world. Jesus Christ is coming back to rule the nations perfectly. God does have a timetable set for this old earth and it is moving right along according to His schedule. So again I say, not only America but the world will soon be seeing God's total judgment.

In the meantime, let's look up and live as though Christ were coming today, evangelize, and praise the Lord! — Eileen Godshall, Frederick, Pa.

I am very grateful for Waltner's article, "We Changed Our Minds About Indians," in the Sept. 18 issue. It is also my wish that the Indians can be accepted in our society.

I am only now beginning to realize how much the Indians are discriminated against, and I believe there are others also subject to this ignorance.

I liked the stress that was put on the fact that the Mennonites did not know what to expect from the Indians, but I would have liked to know more of what the Indians were thinking and feeling throughout the experience. — Vicki Shelly, Perkaskie, Pa.

I greatly appreciated the three articles by Dorothy Nyce (Aug. 7, 14, 21) concerning women. Hopefully, this will help dissolve some of the myths within the male-dominated church that have perpetuated the subjugation of women.

It was also encouraging to hear what the MCC Peace Section Task Force on Women is endeavoring to do. Much more needs to be done in the local congregations to enable women to realize their potential. Unless the church begins speaking to the needs of women they will be forced to look elsewhere for answers. — Bernita Boyts, Overland Park, Kan.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Atkinson, Mark and Grace (Myers), Perkaskie, Pa., third child, second daughter, Rosanna Joy, July 4, 1973.

Beall, Wayne and Caroll (Hostetler), Corpus Christi, Tex., first child, Shannon Dwayne, Aug. 29, 1973.

Bergey, Kenneth C. and Connie Sue (Hange), Souderton, Pa., first child, Matthew Scott, Oct. 6, 1973.

Boyer, Johnwilliam and Elaine (Amstutz), Buckeye, Ariz., second son, John Mark, Sept. 14, 1973.

Bueno, Daniel and Jeanette (Clymer), Lancaster, Pa., first child, Anthony David, Sept. 2, 1973.

Clemmer, Leroy and Doreen (Alderfer), Harleysville, Pa., first child, Christopher Lee,

Aug. 7, 1973.

Dagen, Nelson and Barbara (Neff), Leola, Pa., first child, Craig Philip, Oct. 6, 1973.

Davenport, Harold and Verneice (Lovick), Bronx, N.Y., first child, Rachel Lynnette, Aug. 12, 1973.

Derstine, Leon K. and Elaine (Bergey), Hatfield, Pa., first child, Cheryl Lynette, Sept. 20, 1973.

Derstine, William S. and Janet (Givens), Souderton, Pa., first child, Krista Lynn, Oct. 4, 1973.

Hostetler, Charles and Wanda (Amstutz), Smithville, Ohio, second child, first son, Rodney Lynn, Sept. 29, 1973.

Klett, Ronald and Janet (Jaquet), Wooster, Ohio, first child, Brian Andrew, Sept. 29, 1973.

Landis, Kenneth and Leona (Freed), Perkasia, Pa., second child, first son, Brian Lamar, Oct. 4, 1973.

Lehman, Keith and Ernestine (Short), Lititz, Pa., first child, Kendall Keith, Sept. 8, 1973.

Mast, H. Linn and Nancy (Moon), Pittsburgh, Pa., second son, Timothy Andrew, Oct. 1, 1973.

Miller, William R. and Patricia (Townsend), Canton, Ohio, first child, William Ray II, Oct. 2, 1973.

Myers, Alan and Rhoda (Moyer), Lebanon, Pa., first child, Beverly Jayne, June 10, 1973.

Nisly, Calvin and Orpha (Yoder), Hartville, Ohio, sixth child, third daughter, Marilynn, Oct. 11, 1973.

Plett, Gerald and Grace (Wendland), Stratford, Ont., third child, second son, Jonathan Edward, Oct. 7, 1973.

Scheetz, Tom and Becky (Alderfer), Harleysville, Pa., second daughter, Kristen Nicole, Sept. 27, 1973.

Steiner, Charles and Martha (Richard), Wooster, Ohio, third child, second daughter, Janelle Renae, Sept. 23, 1973.

Stoltzfus, Marvin and Zeldia (Yoder), Kalona, Iowa, third child, first daughter, Angela Leigh, Oct. 1, 1973.

Swartzendruber, Wayne and Geraldine (Dietzel), Bay Port, Mich., second child, first daughter, Dawn Renee, July 13, 1973.

Yoder, Milton and Carol (Yoder), Sarasota, Fla., second daughter, Tonya Michele, Oct. 3, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beechy — Schrock. — Leonard Beechy, Wooster, Ohio, Martins cong., and Sharon Schrock, Wooster, Ohio, Oak Grove cong., by Peter B. Wiebe, Aug. 25, 1973.

Fewster — Brubacher. — James Edward Fewster, Brantford, Ont., United Church, and Carol Linda Brubacher, Elora, Ont., Bethel cong., by Simeon Hurst, Oct. 6, 1973.

Fosnight — Rupp. — Aaron D. Fosnight, Wichita, Kan., Mennonite Brethren Church, and Patty Rupp, Wauseon, Ohio, Inlet cong., by Dale Wyse, Aug. 18, 1973.

Frey — Rychener. — Kenneth Frey, Wauseon, Ohio, West Clinton cong., and Victoria Rychener, Archbold, Ohio, Zion cong., by Ellis B. Croyle, Aug. 18, 1973.

Horst — Hess. — James E. Horst, Jr., E. Petersburg, Pa., Brethren in Christ Church, and V. Jean Hess, Lancaster, Pa., Landis Valley cong., Oct. 6, 1973.

Kapper — Petre. — Dennis Kapper, Alliance, Ohio, Stoner Heights cong., and Sandra Petre, Alliance, Ohio, United Church of Christ, by Harold G. Stoltzfus, July 28, 1973.

Meyer — Weldy. — David Meyer, Ridgeville Corners, Ohio, and Kirsten Weldy, Archbold, Ohio, both from Zion cong., by Ellis B. Croyle, Aug. 4, 1973.

Miller — Schlabach. — Arden D. Miller and Linda Sue Schlabach, both from the Longenecker cong., Winesburg, Ohio, by Albert C. Slabach, Sept. 8, 1973.

Miller — Steiner. — John R. Miller, Millersburg, Ohio, Berlin cong., and Sharon Steiner, Berlin, Ohio, Flat Ridge cong., by Roman Stutzman, Aug. 24, 1973.

Nissley — Leaman. — Jay Wilmer Nissley, Manheim, Pa., Erisman cong., and Elta Jean Leaman, Manheim, Pa., Gantz cong., by Ellis D. Leaman, Oct. 13, 1973.

Nussbaum — Thut. — Ray Nussbaum, Fishers, Ill., East Bend cong., and Kay Thut, Orrville, Ohio, Oak Grove cong., by Peter B. Wiebe and Ervin Nussbaum, Sept. 1, 1973.

Schwager — Derstine. — Ronald Earl Schwager, Quakertown, Pa., Lutheran Church, and Carol Anne Derstine, Souderton, Pa., Rockhill cong., by Henry L. Ruth, Sept. 15, 1973.

Stoltzfus — Burkholder. — Jerry Stoltzfus, Conestoga cong., Morgantown, Pa., and Judy Burkholder, Albany cong., Albany, Ore., by Paul G. Burkholder, father of the bride, and Paul G. Landis, Oct. 5, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Beideman, Raymond S., son of Isaac and Mary (Swartz) Beideman, was born in Montgomery Co., Pa., Jan. 16, 1894; died at the Grand View Hospital, Sellersville, Pa., Sept. 30, 1973; aged 79 y. 8 m. 14 d. He was married to Della Moyer, who preceded him in death in 1951. Surviving are one daughter (Edith B. — Mrs. Wilmer D. Kramer, Jr.), 4 grandchildren, 5 great-grandchildren, one brother (Abraham S.), and 2 sisters (Mrs. Alice Gehman and Mrs. Edna Bishop). He was a member of the Souderton Mennonite Church, where funeral services were held on Oct. 4, in charge of Richard C. Detweiler and Russell B. Musselman; interment in the Souderton Mennonite Church Cemetery.

Gerig, Della B., daughter of Urial and Lydia (Lantz) Yoder, was born at West Liberty, Ohio, Apr. 1, 1889; died of a heart attack at Mennonite Memorial Home, Bluffton, Ohio, Sept. 23, 1973; aged 84 y. 5 m. 22 d. On Dec. 17, 1912, she was married to Melvin Gerig, who survives. Also surviving are 3 daughters (Marie — Mrs. Leonard Miller, Emily — Mrs. Weldon Bender, and Eloise — Mrs. Gene Caskey), one son (Virgil Gerig), 17 grandchildren, 10 great-grandchildren, and one sister (Mrs. Lela Plank). She was a member of the Oak Grove Mennonite Church, where funeral services were held on Sept. 24, in charge of Peter B. Wiebe; interment in the Oak Grove Cemetery.

Gusler, Basil Howard, son of George and Emelia (Bushman) Gusler, was born at Fairview, Mich., June 15, 1913; died of a heart attack at Fairview, Mich., Oct. 6, 1973; aged 60 y. 3 m. 21 d. On Sept. 19, 1937, he was married to Fern Handrich, who survives. Also surviving are 3 sons (Owen, Nelson, and Donald), one daughter (Dawn), 6 grandchildren, 4 brothers (Kenneth, Norman, Melvin, and Gilbert), 3 sisters (Verna Rhoads, Lela Miller, and Luetta Detweiler). One son, Claire, preceded him in death. He was a member of the Fairview Mennonite Church, where funeral services were held on Oct. 8, in charge of Virgil S. Hersberger; interment in the Fairview Cemetery.

Klopfenstein, Roger D., son of Alton and Elsie (Grieser) Klopfenstein, was born at Arch-

bold, Ohio, Sept. 6, 1943; died suddenly at Madison, Wis., Aug. 23, 1973; aged 29 y. 11 m. 17 d. On May 30, 1964, he was married to Janette Rupp, who survives. Also surviving are 2 sons (Chad and Dereck). He was a member of the North Clinton Mennonite Church. Funeral services were held at the Central Mennonite Church, Aug. 26, in charge of Dale Wyse, Olen Nofziger, Charles Gautsche, and Ellis Croyle; interment in the Pettisville Cemetery.

Miller, Daniel J., son of John D. and Kathryn (Miller) Miller, was born near Sugarcreek, Ohio, Apr. 4, 1900; died at Timken Mercy Hospital, Canton, Ohio, Aug. 22, 1973; aged 73 y. 4 m. 18 d. On Sept. 5, 1936, he was married to Dorothy B. Barr, who survives. Also surviving are 2 daughters (Margaret Matye and Martha — Mrs. Freeman Hostetler), 4 sons (Dale, Doyle, James R., and Ralph D.), 11 grandchildren, 2 sisters (Ollie — Mrs. Milo Hamsher and Martha — Mrs. George Beechy). He was preceded in death by his parents, 3 sisters, and 3 brothers. He was a member of the Walnut Creek Mennonite Church, where funeral services were held on Aug. 25, in charge of Paul R. Miller and Albert Slabach; interment in the church cemetery.

Schrock, Mary Viola, daughter of Daniel and Rebecca (Smiley) Ramseyer, was born at Smithville, Ohio, Apr. 22, 1892; died of a stroke at the Dunlap Hospital, Orrville, Ohio, Sept. 13, 1973; aged 81 y. 4 m. 22 d. On Nov. 27, 1913, she was married to Alvin Schrock, who survives. Also surviving are 3 sons (Donald, Dean, and Darrell), 2 daughters (Laverne — Mrs. Richard Redett and Mary Louise — Mrs. William Berkey), and 21 grandchildren. She was a member of the Oak Grove Mennonite Church, where funeral services were held on Sept. 15, in charge of Peter B. Wiebe and Lester Hostetler; interment in the Oak Grove Mennonite Church Cemetery.

Vann, Edna May, daughter of Aquilla and Mary Miller, was born at Edinburg, Va., Dec. 17, 1891; died at Woodstock, Va., Oct. 7, 1973; aged 81 y. 9 m. 20 d. On Nov. 8, 1913, she was married to Claude Vann, who survives. Also surviving are 2 sons (Randolph R. and James F.) and 2 daughters (Mrs. Virginia Drummond and Mrs. Alice Moton). She was a member of the Mt. Jackson Mennonite Church. Funeral services were held at the Dellinger Funeral Home on Oct. 10, in charge of Herman R. Reitz and Linden M. Wenger; interment in Mt. Jackson Cemetery.

Yoder, Ida, daughter of Mr. and Mrs. Solomon B. Plank, was born in East Lynne, Mo., Dec. 3, 1897; died at Newton, Kan., Sept. 24, 1973; aged 75 y. 9 m. 21 d. On June 2, 1920, she was married to Eli T. Yoder, who preceded her in death on Sept. 13, 1972. Surviving are 3 sons (John Arnold, Lawrence, and Vernon), one daughter (Mary Kathryn — Mrs. Ransom Stucky), 16 grandchildren, one brother (John Stucky), and one sister (Ella Plank). She was a member of the Hesston Mennonite Church, where funeral services were held on Sept. 27, in charge of John Duerksen and Paul A. Friesen; interment in East Lawn Cemetery.

Cover and page 827, Portland Chamber of Commerce photos.

calendar

Virginia Fall Missions Conference, Newport News, Va., Nov. 2-4.

AFRAM, Limuru, Kenya, Nov. 4-11.

Southwest Mennonite Conference, Trinity, Glendale, Ariz., Nov. 22, 23.

Pacific Coast Conference, Dec. 7-9.

items and comments

International New Testament Published

After seven years of preparation, the New International Version New Testament has been published.

Sponsored by the New York Bible Society International and published by Zondervan Bible Publishers in Grand Rapids, Mich., the NIV New Testament is a fresh translation from the original language of Scripture — Hebrew, Aramaic, and Greek. It has been prepared by some 100 evangelical scholars from various nationalities and denominational backgrounds.

The formal beginning of the project was in 1965, when an ad hoc committee of scholars was formed to study the possibility of a new Bible translation to replace the archaic King James Bible. A year later, a Conference on Bible Translation was held at Chicago's Moody Memorial Church, during which 100 Christian leaders and Bible scholars agreed on a translation that would be both modern in idiom and faithful to the original languages.

New York Bible Society International took sponsorship of the project in 1967 and established a 15-member Committee on Bible Translation. Work actually began in 1968 and in 1969 the NIV Gospel of John was published. An initial press run of 100,000 copies of the NIV New Testament has been made for distribution and the Society plans to print 300,000 paperback copies in October in a variety of formats.

Canadian Churchmen on New Chilean Regime

Leaders of the Anglican, Roman Catholic, and United Churches of Canada have warned the Canadian government against "precipitous recognition" of the "unconstitutional regime" in Chile.

"One thing is clear," they said in a wire to Mitchell Sharp, secretary of state for external affairs, "a democratically-elected government has been violently overthrown."

The churchmen said it is important that people understand and appreciate that social justice and brotherhood tie all men together in every part of the world.

The awareness of this, they said, prompted them to speak of the recent unrest in Chile and the reported suicide of its president, Salvador Allende. They added that they could only hope and pray that violence would not generate further violence.

"We request the Canadian govern-

ment to do its utmost so that constitutional government be restored as soon as possible," their message said.

"A particular aspect in the Chilean situation is of special concern. Many refugees are presently living in that country. We strongly urge the Canadian government to offer safe conduct and assistance to those refugees and any Chileans who may wish to come to Canada."

Backs Farm Labor Bill

An executive of the Pennsylvania Catholic Conference has testified in favor of a farm labor bill now being considered by the State Senate.

Howard J. Fetterhoff, executive director of the Conference, told the Senate Labor and Industry Committee that 52,000 farm workers in Pennsylvania need the bill (Senate Bill 1019) "if they are merely to be assured of minimal standards of living now enjoyed by those employed in business and industry."

He noted that the Catholic Conference has discussed farm labor problems with the Pennsylvania Council of Churches and referred to the latter organization's "compassion for seasonal farm workers and their support for legislation like this."

Sponsors of the Senate bill, Mr. Fetterhoff recalled, have said that seasonal farm workers need a law to improve their living and working conditions "by establishing standards for their wages, hours, conditions of work, and housing; by the regulation of farm labor contractors; by making unlawful the practices by which such workers may be isolated from the community and from services to which they are by law entitled; and by limiting child labor among such workers."

Northern Ireland Peace Service

In a noteworthy instance of grass roots ecumenism in sectarian Northern Ireland, Protestants and Roman Catholics joined together in Limavady, County Derry, for a United Christian Service for Peace.

The service (Sept. 20), said to be the first of its kind in strife-torn Northern Ireland, was attended by clergy and laity from many parts of the British province. The crowd was estimated at about 5,000.

Among those present were a Presbyterian minister whose son had been killed last year by a terrorist bomb, representatives of the Women for Peace Movement from the Catholic Bogside district of Londonderry, and the parents of a Roman

Catholic British Army soldier slain while at home on leave in Londonderry from his billet in West Germany. (The 19-year-old enlisted man was kidnapped, beaten, and shot in the head by members of the "Official" Marxist-orientated wing of the Irish Republican Army [IRA] in June 1972.) Those taking part in the United Christian Service were drawn from Northern Ireland's three principal churches; the Presbyterian, Roman Catholic, and Anglican.

Clergymen representing the three churches underscored a common theme that, despite differences in background and outlook, participants in the service were united in their belief that "Jesus is God."

Barred for Pushing Sterilization

A South Carolina obstetrician, an advocate of sterilization for welfare mothers, has been barred from delivering babies under the Medicaid program unless he halts his campaign for sterilization.

The State Department of Social Services approved a recommendation by the State Attorney General to place the restriction against Dr. Clovis H. Pierce of Aiken, S.C. The restriction would apply only to the delivery of babies and not to any other Medicaid services.

Dr. Pierce's medical practice came under investigation after mothers complained that he was putting pressure on them to be sterilized.

In July, Dr. Pierce publicly announced that he would not serve welfare mothers with three or more children unless they submitted voluntarily to sterilization.

Serious Crimes Down One Percent

Serious crimes in the U.S. declined one percent during the first six months of 1973, compared with the same period the previous year, but violent crimes as a group were up 4 percent.

According to the latest figures in the Uniform Crime Reports of the Federal Bureau of Investigation, murder in the U.S. increased by 9 percent, while forcible rape and aggravated assault each rose 8 percent.

The Uniform Crime Reports divides "serious" crime into two categories: "violent" — which includes murder, forcible rape, robbery, and aggravated assault; and "property" — which include burglary, larceny theft, and auto theft.

Violent crimes increased 4 percent in the first half of 1973 compared with one percent increase the previous year. However, property crimes, which are far more numerous, dropped 2 percent in 1973, compared with a one percent decrease in the same period of 1972.

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In Our New World

"If anyone is in Christ, he is a new creation" (2 Cor. 5:17).

John H. Yoder recently called attention to a point of biblical interpretation which affects our life together in Christ. A common view of 2 Corinthians 5:7, he points out in *The Politics of Jesus*, is that the newness Paul describes happens to an individual person.

Here in essence is the Pauline version of the new birth, we are told. When a man gives himself to Christ, he is changed and in some sense is never the same again. *The Living Bible* expresses this conviction when it translates, "When someone becomes a Christian he becomes a brand-new person inside."

This is an important idea, says Yoder, as expressed in John 3 and other places, but it is doubtful whether this is what Paul was saying in 2 Corinthians 5:17. Rather, he believes that Paul is at this point emphasizing a change in relationships, a different way of viewing people, "a whole new world," as the *New English Bible* translates it. Thus the readers are being called upon to view everyone on the basis of the new perspective in Christ, rather than from the old order, an interpretation that fits in well with what precedes in the chapter.

If we can accept this interpretation, it opens a window on the Christian life which we may not have seen. That is, not only does being new in Christ change a person's perspective on himself, as we have always held. It changes his perspective on other people and this is what this passage contributes to our thinking.

In the strong emphasis on individual salvation which is abroad in the land, there is danger in overlooking what being in Christ does for relationships. The Christian alone is not a fully redeemed person, for salvation is the calling not so much of isolated persons as of a people.

The people need to learn to live and work together and this is a topic to which the New Testament returns

again and again. In all the epistles, Christians are urged to be kind, gentle, forgiving, and concerned for each other because they are members of one another.

The significance of the new perspective needs emphasis among us today also. For the common bond of faith in Christ brings together people who might not otherwise be together. Some in the church — in the same congregation, in fact — do not like each other, would not choose each other as friends.

Shall they then disregard one another, form cliques, despise each other, gossip about one another? Too often this happens, for this is the way the old world does, and we forget that we are in Christ and there is a new creation.

But in this new creation we are expected no longer to view people after the flesh. Now we are to love and support one another, even when we don't really care for the other and can make a list of his faults as long as a supermarket tape.

The old has passed away, even though we don't always feel like it. The brother or sister in Christ deserves my love and support, even though she or he may not really be my type. To get away from the obligation to love and support him I would need to leave my place in Christ and I am really not prepared for that!

I believe this perspective not only increases my responsibility, but also my sense of freedom in Christ. No longer need I brood over the fact that unpleasant feelings against another have not been removed. (Am I indeed a new creature?) Instead I am free in Christ to accept myself and my brother and to begin to learn to love him.

What I did not wish to do as a member of the old order I am now enabled to do as I view my brother from a whole new perspective. Christian love is frail and often damaged by the thoughtlessness of those who forget to view life and especially their Christian brothers and sisters from a whole new perspective. — Daniel Hertzler



Decision-Making in the Church

by Ross T. Bender

"For it has seemed good to the Holy Spirit and to us . . ." (Acts 15:28). These words, first spoken at the conclusion of the historic Jerusalem Conference, became a favorite Free Church text and have often been quoted when an important decision has been made by the church. The Jerusalem Conference was called because a difference of opinion had arisen among the Christians — whether the Gentile believers had to become Jewish first in order to be Christian.

The right answer to this question seems obvious enough to us. We must remember, however, that it was not easily answered then, for the missionary movement into the Gentile world had just begun. Jesus was a Jew and the church which He founded was made up of His Jewish disciples who recognized Him as the Messiah, the fulfillment of centuries of Jewish hopes. Some, indeed, like Simeon in the temple, recognized that in addition to being the answer to Jewish expectations, Jesus was sent as "a light for revelation to the Gentiles" (Lk. 2:32).

Nevertheless, the missionary apostles preached their message first to the Jews and only second to the Gentiles (Acts 14:46). God had to teach Peter a special object lesson about His intention to include the Gentiles in His new Israel (Acts 10:1-48; 11:1-18). Even then the full implications were not clear to Peter, and Paul reports in Galatians 2:11 ff. that he had to set Peter straight on this matter.

Eventually the disputing and debating got so vigorous that the leaders of the church called a conference to de-

cide the matter. The following observations may be made concerning the way the decisions were reached:

1. All points of view were presented — Acts 15:7.
2. There was an appeal to their history — 15:7 ff.
3. There was an appeal to Scriptures — 15:15 ff.
4. There was an appeal to their basic theological convictions — 15:11.
5. There were testimonies about their Christian experience as several persons related how God had been leading — 15:12.
6. Those present not only *spoke*, but also kept silence and *listened* to each other — 15:12.
7. A weighty brother, James, who was respected by all expressed his judgment — 15:19 ff.
8. The assembly came to consensus and recorded its common mind in a letter — 15:22 ff.

When the decision came, it did without a formal motion, second, and majority vote. The whole body shared in the decision, even though its mind seems to have been expressed by only one of its leading members. No doubt the record in Acts is very much abbreviated so that many details of the decision-making process are omitted. The main elements, however, of that process are readily seen.

Be sure to notice that the letter contains not only the summary of the mind of the meeting but also concludes with the statement that "it seemed good *to the Holy Spirit* and to us. . . ." The role of the Holy Spirit is not to be listed as one point out of eight in the process but is to be seen as the presence of God in the midst of the deci-

sion-making group. They were convinced that in all that went on, God was working and speaking through them.

An Awesome Responsibility. It is an awesome responsibility for a group to speak for God and make His will visible within history. If each member of the body keeps this in mind and desires truly to be led of the Holy Spirit, there is an effective check on unseemly power struggles and self-centered influence seeking.

It is possible for the church today to profit from this early example without imitating it slavishly in every detail. Certainly the appeal to Scriptures and Christian history must be a part of decision-making in the church and so also the sharing of experiences and opinions. Speaking up and listening quietly with respect to others' opinions are part of it. Many people find it difficult to share their counsel for fear it will be scorned, while others seem to be hard of hearing. These are probably the two main reasons that most congregations find it difficult to make decisions.

Another difficulty arises when people become individualistic. "What I decide is my own business and nobody else's." This attitude is seen more and more among Christians today. This is a worldly attitude. The worldly spirit of every man for himself has infected the church as well. In part, it is the result of the reaction many people have toward the past when decisions were handed down.

Another difficulty which arises is the seeming inability of congregations to make decisions for lack of experience. In the new organization of the Mennonite Church, more responsibility is placed on the local congregation for making decisions on matters of Christian faith, life, and mission. Congregations seem to be calling not for more answers from outside but for help in learning how to make decisions. It may take some time for congregations to learn how to make effective Christian decisions but as in other areas so here it is true that effectiveness comes with practice.

A third difficulty arises out of what some have called a crisis of authority. Most Mennonite Christians would agree that the Bible is our authority for faith and life. But as individual Christians read their Bible, they come to different conclusions on what it says and how it is to be applied. Learning to interpret the Bible correctly *as a whole congregation together* is of utmost importance if the congregation intends to gain skill in making decisions. Books like J. C. Wenger's *God's Word Written* and David Schroeder's *Learning to Understand the Bible*, both published by Herald Press within the past few years, can be very useful and should be studied by the entire congregation. In most congregations, there are pastors and other mature leaders who have carefully developed the skills of studying and interpreting the Bible. There may be a trusted Bible teacher in one of the congregations in your community who could be called on as a resource person.

Ross T. Bender is executive secretary, Mennonite Board of Congregational Ministries.

Some Common Patterns. How are decisions made in *your* congregation? Here are various patterns which I have observed or heard about:

1. **Roberts' Rules of Order.** This pattern calls for doing everything "by the book." Motions must be properly made, seconded, and discussed according to a carefully established formula. Technical phrases are used such as "I move the previous question" or "I rise to a point of order." I have been in meetings where the focus has been more upon helping the chairman through the maze of technical procedure than upon the fruit of the process. It is interesting to speculate on what the Jerusalem Conference would have decided if they had operated "by the book."

The virtue of Roberts' Rules of Order is of course that everyone is operating according to agreed-upon procedures. These procedures are democratic and are intended to prevent any one person from railroading his way through a group. But railroaders are a sturdy ingenious breed and have been known in the past to make their way against well-nigh insurmountable odds (including carefully established rules of democratic procedure).

In any case, it is not a settled matter that the Christian church is a democracy and should make its decisions by democratic procedures. Nor on the other hand is it a dictatorship.

2. **From the top down.** This is the hierarchical approach to decision-making, where the powers are vested in the "leaders." Leaders may, of course, be democratically elected to "represent" the congregation in its decision-making. There are other ways in which leaders get to be recognized as leaders and even when they are elected, they do not necessarily reflect a representative point of view.

There is also the problem of how to implement and enforce their decisions. The state has police powers to enforce its decisions (laws) but the church must depend on voluntary acceptance of its decrees unless of course it uses its powers of excommunication.

In the past, important decisions of faith and life were made by conference leaders. These leaders were usually the ordained brethren and their decisions were binding on the local congregation. In those parts of the brotherhood with an Amish Mennonite background, there was a

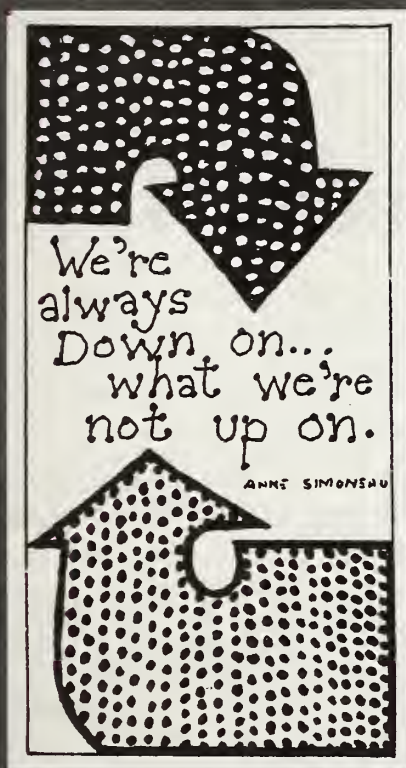
Gospel Herald

Daniel Hertzler, Editor

David E. Hostetler, News Editor

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stronger congregational polity, but here too the decisions were made by the ordained leaders.

Today there is a greater involvement by laymen in decision-making and administration on both conference and congregational levels. The problem of legislation "from the top down" has still not been fully resolved even with the inclusion of lay persons in the decision-making process.

3. Charismatic leadership. The Quakers have a unique practice of recognizing some of their number as "weighty Friends." These persons are not formally elected to an office but their counsel is received with a greater measure of respect than that of others because it is tested, mature counsel and can be depended on.

Mennonites certainly have the equivalent of "weighty Friends" in their congregations, although the term is not used. These are persons whose informal leadership is recognized whether or not they have been elected to office. In studying leadership structures of a given group or congregation, knowledgeable observers do not look only at the organizational chart but study such matters as eye drift to see who looks to whom for leadership.

Of course this approach has its perils as well. Self-seeking persons can exploit their power and influence and

use it for their own good rather than for the common good. I have heard of a brother in one congregation who, it is alleged, controls the decision-making process by a raised eyebrow or a subtle nod or shake of the head. Although he holds no formal office, he is the real leader of the congregation and allows no opposition.

4. The congregational meeting. In early pioneer New England there was an institution known as the town meeting. It was held on a regular basis and every citizen had the right to attend and to participate. It was an effective decision-making institution because the community was small enough for all citizens to be known, all had a right and an obligation to participate, and all had a stake in it. Its decisions were vital to the life of the entire village.

Town Meeting as a Model. The town meeting can serve as a model for congregational decision-making. This model assumes that:

1. The congregation is a face-to-face group of persons who know and care about each other, that is, they live in a covenant relationship with God in Jesus Christ and with each other.

2. The congregational covenant emphasizes both the rights and duties of "citizenship."


3. All members have a vital stake in the decisions which are made.

If Christians today would see themselves as those upon whom the end of the ages has come, as bearers of the destiny of history like the New Testament Christians, they would be aware that their decision-making is not only vital to the life of the congregation but vital to the fulfillment of God's purpose in the world as well.

Congregational business meetings are notorious for their routine transactions and poor attendance. Routine business must be attended to, to be sure, but it is most unfortunate that this meeting is the image most people have when they think of a congregational meeting.

A growing number of congregations are planning congregational meetings which deal with the basic issues of Christian obedience such as paying war taxes, divorce and remarriage, abortion, poverty, and affluence. On issues such as these, we need the counsel of the brotherhood to find the way. Where congregational meetings deal with integrity on vital issues, interest is growing and renewal is coming.

Each of the four models has something to commend it as well as limitations. Decision-making is most effective when all are agreed on the procedures and abide by them. All the members should be heard with respect and should be expected to participate responsibly in the process. The counsel of mature and tested persons should be given special consideration. Some matters of detail may be left to a smaller group but on the more basic issues, the whole body should speak.

The procedures in themselves are not the most important thing. What is important is the solemn but joyous awareness of the Holy Spirit in the midst of the brothers and sisters helping them discern the mind of Christ. 

The Call to Mission in 74

by Howard J. Zehr

The mission goal adopted by the Mennonite Board of Missions and given enthusiastic support at Mennonite General Assembly has exciting possibilities for the congregations of the Mennonite Church. For each congregation to send out one or more additional persons next year in a special mission/service assignment is a very logical sequel to the Key 73 evangelism emphasis of the current year.

Key 73 did not make it possible to do all our evangelism in 1973. It was never perceived that way. It has been, however, a year of special emphasis on evangelism, a launch year, and it furnished us with a new impetus for a more aggressive evangelistic witness through our congregations. But 1973 is not to be considered the end of aggressive evangelism in our communities.

Many good things happened in Mennonite congregations during this year. There was, of course, not equal impact in every congregation, but there were values, many of which may not be immediately realized, to all of us. Key 73 pushed us to a new sense of identity. We came to a greater realization of the unique elements of our faith and life which we tended to take for granted or felt apologetic or inferior.

Key 73 helped us view evangelism as an integral part of congregational life. Who we are and what we do with the congregation is extremely important to our evangelistic witness. Without meaningful and loving relationships within the church our efforts to speak and share with those outside are phony. We had reinforced for us the necessity of ministry to the whole person. Ours is not a task of simply trying to save souls; we are being called to share a gospel for the saving of persons that is a ministry of wholeness and completeness. Such a ministry involves the total brotherhood and the total membership of our congregations. Thus, the year 1973 provided positive values

for us through Key 73. Now we have the exciting challenge and God-given responsibility to build upon those beginnings and positive values.

A Call to Obedience. It is evident that God is calling us to new levels of obedience. The set of circumstances that have brought us to this point have not come merely by chance. They are indeed in the purposes of God regardless of their nature and origin. The established goal of our Mission Board being recommended to each congregation furnishes us some handles by which we can respond.

Isaiah's call and response were followed by specifics: "Go and say to this people," and then a specific message followed. Is not God saying to you and your congregation, "Look ye out among you at least one additional person who can be sent forth this year for ministry beyond your congregation?"

The sending forth of persons greatly affected the life of the early church. There was intensive witness taking place in the local community. Believers were going about witnessing everywhere to their faith in Christ and new persons were being added to the church. But there was much work yet to be done at home.

The demands for local ministry were great, but at the same time the call of the Spirit was heard to send forth the Pauls and Barnabases to the regions beyond. Their periodic visits back to the home church and their reports of what God was doing in those regions beyond helped clarify the vision and was a real boost to the local witness and strength to the church. This is always the case.

The local congregation is never weakened or impoverished by sending forth workers in response to the call of the Spirit. The reverse is true — renewed dedication, a quickening of the Spirit, a new sense of mission, a stronger sense of identity, a new awareness of worldwide brotherhood which breaks down the tendency to provincialism result. These are some of the potential benefits our congregations should anticipate if we take God's call and commission seriously.


Howard J. Zehr is associate secretary, Mennonite Board of Congregational Ministries.

A Specific Goal for Every Congregation. The recommendation which comes to each congregation furnishes us with a goal that is specific, tangible, and measurable. It leaves no unanswered question for any member of the congregation as to its meaning and requirement. At least one person from each congregation — that means one or more in 1974 in addition to whatever the number and nature of those who have already gone forth from your congregation and are now serving in various capacities. If you are a congregation of 80 or more, it means additional persons called to meet that goal.

Working at a specific goal like this helps us examine the goals of our congregation. It will require the involvement of the total membership to fulfill that intended purpose. Faithfulness calls for more than a quick, short-range effort to reach our quotas. The recommendation is a call to involvement in the total mission of the church by the church's total membership.

One Mennonite pastor shared a significant and exciting development in congregational life as they considered the Key 73 movement. His first statement would have indicated that this congregation was not really involved in Key 73. But his further sharing of the experience led one to see the tremendous impact. The significant impact was not in the congregation's direct involvement in prescribed Key 73 programs. Instead, the congregation was confronted: should they respond and relate to such a movement? After careful examination of some of the suggestions and resources of Key 73, the congregation made a conscious decision not to become involved directly.

It did, however, cause them to look at where they were as a congregation and to work more seriously at long-range planning and goals. Leaders of the congregation reviewed their own commitments and as a result some made specific decisions to arrange their schedules to give more of the resource of their thought, energy, and time to the congregation's life and ministry. It also resulted in the congregation becoming involved in sending persons out for specific witness and service assignments. The report was indeed exciting and refreshing. This can happen in your congregation as well if you are willing to face your mission and look at your commitment to it. Goals give direction and make possible mobilization of the congregation's membership. Working at the recommended goal to send someone from your church gives occasion for you to review your own goals and commitments.

There is always excitement when we obey God's call to mission, when we take God seriously and respond in obedience. The youth of our church want to be part of a church that is alive and active, not merely one that is a beehive of activity or that tries to provide busywork for them. They want to be involved in an authentic ministry where the Spirit is moving and inspiring His people to obedience and mission. Let's dare to be obedient to the Spirit in 1974 and the years following by taking seriously the specific call to mission that confronts us. 

Missions Goal, 1974-75

Christians want to live and share the good news of God's love. As Mennonites we want to maintain a pattern of self-giving service in the Spirit of Christ. Assembly 73 has asked us to "clarify, strengthen, and activate our commitment as a missionary people."

With this in mind Mennonite Board of Missions says, "We ask each congregation of the Mennonite Church (whatever its size) to call and send at least one additional person annually to a mission/service assignment in the coming biennium. We urge that larger congregations send at least one additional person for each 80 members. To implement this, all members should be informed and asked to pray for God's leading in assessing their congregation's mission and gifts, to assist in discerning how these gifts should be deployed in the mission, and to do their part in helping their congregation to meet its annual budget to support local, district, churchwide, and worldwide programs."

We suggest that:


1. Congregations think through needs at home and beyond and the gifts God has given them as resources to meet these needs in ways which make their mission one whole or total mission.

2. Persons and families be challenged to review their commitments and lifestyles in light of the gospel and Christ's command to "go to all peoples everywhere (in your community as well as beyond) and make them my disciples" (Mt. 18:19, TEV).

3. Persons who feel led into service at home or beyond will take the counsel of their congregations in determining their gifts and their service.

4. Congregations seek out the human needs in their communities, respond to them as God's call to mission, and free the resources needed to carry on these activities.

5. Congregations provide service opportunities for persons, along with district mission or church extension agencies, Mennonite Board of Missions and Mennonite Central Committee. We encourage personnel to serve through Mennonite channels and with Mennonite perspectives of faith and discipleship.

6. District or conference and churchwide agencies work at discerning God's call to them and provide information on their opportunities for service and mission. 

Pricila Torres: An Appreciation

by Levi Miller



Pricila with Pedro and children: Tomas, Pedro, Jr., Adalberto, and Lisa.

She could be made to represent those who are not represented, those who are not recognized in organizations but who constantly recognize others. In Puerto Rico, she willingly placed herself among the *humildes*, the humble, the poor of the earth. But it would be unfair to remember her as a symbol; she was a person who influenced me greatly. I know of many others who would say the same.

She could combine personal emotion with serious sharing. One Sunday stands out: At the Mennonite Fellowship in the barrio of Botijas I, in Orocovis, Puerto Rico, we were all sad one morning because one of the fathers had run away and left a sister and her four children in a house without electricity and no money to pay her bills. She was crying when she came to the meeting. I don't recall all that was said, but Pricila got up and remarked that somewhere in the Bible it says that we should laugh with those who laugh and cry with those who cry. She began to cry and we joined her. Then she suggested that we all join in paying the monthly electric bill. We all did that too. Such was mutual aid with personal involvement.

Pricila was thoroughly Mennonite — she would tell anyone that — and thoroughly *Puertoriqueno*. She knew that Christianity was not equated with American culture. For example, she never attempted to talk or understand English. She said that if God would have wanted her to talk and live like the *Americanos*, He would have called her Smith and placed her in New York. She always had coffee or a dish of chicken *asopao* for a neighbor or a visitor and she taught my wife, Gloria, to make *pasteles*, a delicious Puerto Rican vegetable pie. When her husband, don Pedro, lost his job, she went to work making baby dresses in their little 15 x 30 house under the brand name *Lisa*, also the name of her little daughter.

She and don Pedro, who committed himself to the church

after seeing his wife's persistent faith over the years of marriage, used to talk about entering the Mennonite Voluntary Service program sometime, even though their lives were voluntary service. Maybe it was a dream, or a wish, or an extension of their desire to serve, but it doesn't matter.

About a year ago, Pricila found out that she had cancer of the breast. She remained cheerful even with three young sons: Pedro, Adalberto, Tomasito; two daughters: Lisa, and a baby, Noemi; she could not take care of. Then, on August 16, 1973, she died at the age of 39 years.

I was at the Mennonite Youth Convention when David Helmuth, another North American friend of the Riveras, told me that she had died the week before. Later that evening, I went to the Spanish coffeehouse and sat by myself listening to Ramito, the Puerto Rican folk singer sing *aguinaldos* — Puerto Rican Christmas carols — in August. I thought of Pricila and Ramito's music seemed fitting to the humor and the melancholy strength of this woman.

As I write this, my infant son is gurgling in his cradle (somehow it seems appropriate that I mention him because Pricila always thought maybe Gloria and I were less than able in not having produced a child during the first five years of our marriage when she knew us) and I can see some yellow leaves falling from a walnut tree outside the window. That gurgling and falling capture Pricila's life. The vivacity and will to live, and the falling that comes to all of us.

I'm told Pricila sang hymns and choruses "Cristo esta aqui . . ." during her final days at the hospital in Ponce. Such was her life — hopeful under despair. Another Puerto Rican, called "the Great One" by sports enthusiasts, died carrying out a compassionate mission to those despairing in Managua, Nicaragua. With less fanfare, but with no less spirit and good will (I say that without having met Roberto Clemente) he has been joined by another fellow kingdom citizen — Pricila Torres.

A former Voluntary Service worker in Puerto Rico, Levi Miller is an editor in the Congregational Literature Division of Mennonite Publishing House.

Dear Mennonite Aid:
 I have never purchased life insurance because I have not been sure if it is the right thing to do as a Christian. But now I have a serious heart problem and I am not sure what will happen to my wife if I should die prematurely.

Our local church has not been involved in providing funds on a long term basis for these kinds of needs. Do you have any programs where I might be included?
 Sincerely,
 Concerned

Who Cares?

We Do!

MENNONITE MUTUAL AID is one of the five program agencies serving the Mennonite Church and is located at 1110 North Main Street, Goshen, Indiana 46526.

Mennonite Mutual Aid

1110 NO. MAIN ST.

GOSHEN, INDIANA 46526

(219) - 533-9511

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Dear Concerned:

Many Mennonite congregations do not have the long term aid you are thinking about. It is for this reason that the wider church shares survivors' needs through the Survivors' Aid program provided by Mennonite Mutual Aid.

Your congregation can share in this helpful program through the group process. Anyone between the ages of 12 and 50 may participate. In this way others who are well support this program by their enrollment and enable us to serve your need.

"Open" enrollments in the Survivors' Aid plan have been offered several times. During these limited periods anyone, regardless of health or occupation, could enroll.

We would like to help your congregation help you. Our field representatives are available for this purpose.

Sincerely,

MENNONITE MUTUAL AID

RESPONSIBLE FOR...

MENNONITE RETIREMENT TRUST
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Bauman Appointed to Congregational Ministries



Harold Bauman

Board president, Richard C. Detweiler, "Harold is a person in our brotherhood whom God has uniquely equipped through his gifts, training, and background experience to give leadership to the ministry of the Board of Congregational Ministries through its next stage of development, following the initial groundwork being laid by Ross T. Bender, our present executive secretary. Harold's call to this Board 'seems good to the Holy Spirit and to us.'"

Harold Bauman is a native of Ohio. He was ordained a minister in 1947 and bishop in 1954, and served as a minister in the Orrville Mennonite Church from

1947-58. He also served as moderator of the Ohio and Eastern Mennonite Conference 1956-60. He was moderator of Mennonite General Conference for the 1965-67 biennium.

"We believe," said

In 1958, Bauman was called to be campus pastor at Goshen College and will have served in that position for 16 years.

Bauman has also served in churchwide ministries, including membership on the General Problems Committee of Mennonite General Conference, Mennonite Publication Board, Oaklawn Board of Directors, and as past president of the National Association of College and University Chaplains. He is currently a Mennonite Church representative on the Mennonite Central Committee.

Two of his monographs have been published in the Herald Press Focal Pamphlet Series, *Grief's Slow Work* and *The Price of Church Unity*. He has received degrees also from Goshen College, Goshen Biblical Seminary, and Southern Baptist Theological Seminary, Louisville, Kentucky.

He is married to Elizabeth Hershberger Bauman. They are the parents of four children. ●

New Members Come from Within GC Mennonite Fold

Most new members of General Conference Mennonite congregations are gained by baptism of members' children or by transfer from other churches. Only 3 percent are by baptism of people of no church background.

These were some of the findings from analysis of statistical forms prepared by General Conference churches for the past six years.

These findings should be a way of testing whether effective evangelism is taking place in the General Conference, said Malcolm Wenger of the Commission on Home Ministries staff.

Wenger said that study of statistical forms from 1967 to 1972 shows that the greatest inflow of new members into the General Conference is by baptism of people of Mennonite parentage and background. In six years, the reporting churches (about 88 percent) baptized 7,719 persons of Mennonite background, 532 of other church background, and 294 of no church background.

Almost as many new members came by transfers from other churches. In six years, the reporting churches took in 7,435 members in this way, 6,585 by letter and 850 by confession of faith. During the past two years (the only years for which this information was available), over half of these transfers came from other General Conference churches.

"The winning of our own children to a voluntary commitment to Christ is an important kind of evangelism not to be neglected, but it is not the evangelism that shares the gospel message with those outside the Christian family," Wenger said.

Don Smucker in 1952 sadly concluded, "The Mennonite evangelistic impact in America has been virtually nil in terms of a two-hundred-year span."

"The record does not look much better today," Wenger said.

Wenger quoted Leland Harder in the *Fact Book of Congregational Membership*: "The early Anabaptist commitment to

an aggressive evangelism, to recruit new members who were true believers, has been largely replaced by an in-group birth rate as the means of perpetuation."

Fransen to Head Mental Retardation Program

Jack J. Fransen, Fresno, Calif., will direct the mental retardation program for Mennonite Mental Health Services the next two years. The assignment will begin on Jan. 1, 1974.

Upon urging from the Mennonite Central Committee, MMHS agreed in 1971 to assume inter-Mennonite responsibility for mental retardation concerns. For two years MMHS through an advisory committee attempted to call the attention of the churches to the problems of mental retardation. The committee also developed working relationships with existing homes and programs. Earlier this year MMHS agreed to launch a more intensive program of education, consultation, and promotion under the direction of a full-time staff member.

Fransen currently is chief social worker at the Central Valley Regional Center for the Mentally Retarded, a six-county program operated by Kings View of Reedley under a contract with the state of California. Fransen has been with the Center since its beginning in 1969. He is responsible for recruiting, planning, and directing a social service program for 2,000 mentally retarded individuals and their families, involving 25 social workers and four social work supervisors.

Help Pastors Committee Told

Denominations need a procedure for identifying and reaching pastors or former pastors with problems, said John E. Golisch, pastoral care consultant and clinical psychologist who spoke with the General Conference Mennonite Church's committee on the ministry Sept. 20 and 21 in Chicago.

Golisch, affiliated with the Lutheran Church-Missouri Synod, has been involved in counseling ministers who are having difficulties in the ministry or in finding new pastorates. He often guides them into therapy or into other vocations.

Golisch provided the committee with a list of resources and seminars which could help the conference in dealing with pastors with problems. He told the committee it should establish procedures for identifying these people, for developing programs to help them, for educating ministers on how to plan their careers,

and for developing programs for those who must leave the ministry for some reason.

In the past, some ministers have identified their job only with God. They need to give more attention to personal growth and family life, Golisch said.

In addition to consulting with Golisch, the committee on the ministry adopted a policy to encourage local congregations to set aside time and money for continuing education for pastors. Some congregations and district conferences are already budgeting for this, the committee noted.

Five Million Vitamin Pills for Chad

A delivery of 3 3/4 million vitamin pills arrived unexpectedly at Mennonite Central Committee headquarters in Akron, Pa., Oct. 1. The pills, worth \$58,800, were donated by Upjohn Co., Kalamazoo, Mich., for famine relief in Chad. A second smaller shipment from Mead Johnson Laboratories arrived the same day.

Interchurch Medical Assistance, Inc., at MCC's request donated one million vitamin pills and antibiotics from its stock and contacted major drug companies, including Upjohn and Mead Johnson for additional donations. IMA is a nonprofit organization which collects donated drugs and hospital supplies to be distributed overseas by medical mission and relief agencies of North American Protestant churches.

"We aren't planning to ship all the vitamins now," said Fred Swartzendruber, assistant in the Material Aid department. "We want to check with our contact person in Chad to see how much can be used immediately. There is a possibility that some vitamins may be shipped to Upper Volta. We didn't expect to end up with five million pills. But the people of Chad won't mind!"

Sweaters Distributed to Chilly Zambian Students

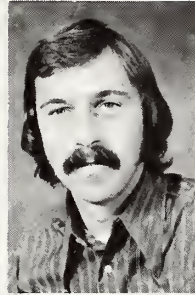
Four boxes of used sweaters from Mennonite Central Committee will keep Zambian school children warm during their winter months of June and July.

Laverne and Rene Baxter, volunteers who teach at the Malcolm Moffat Teacher Training College in Serenje, recently helped distribute the sweaters to children at a primary school in Chief Kabamba's village.

Distribution of the sweaters caused excitement at the school. The Baxters said the commotion was so great that villagers, including Chief Kabamba, came to see what was happening.

Ron Gunden to Shape Youth Village Program

Mennonite Board of Missions, Elkhart, Ind., has appointed Ron Gunden executive director of Youth Village, White Pigeon, Mich. Ron graduated from Goshen (Ind.) College and from Fresno (Calif.) State University with a master's degree in social work.



Ron Gunden

Coming to his post on Oct. 8, Ron is following up on the work of a task force which conducted a special study of community needs and the possible ways Youth Village might be tailored to meet those needs. He will be working with a recently appointed board of directors to launch this venture in education.

Ron's preliminary work involves an investigation of what the Village has been

doing in the past. Until now Youth Village's primary thrust has included a summer camping program for inner-city young people. The campgrounds have also been used for Tree House, an elementary education program for emotionally disturbed children, sponsored by Oaklawn Psychiatric Center, Elkhart, Ind.

Visions for a more extensive year-round program for Youth Village have led to Ron's appointment. Future direction will be largely determined as Ron contacts various social agencies and schools to explore the most suitable possibilities for an expanded program.

Ron's enthusiasm for his job stems from dreams that grew among members of a small share group in Fresno. "We wanted to work with kids," he said, "but we needed some working institutional relationships to plug into."

To Ray Horst, secretary for Relief and Service, Ron's coming to Youth Village has been "a tangible answer to prayer." Ray views the new project as no small undertaking.

Elkhart Orients 19 VSers

Voluntary Service orientation at Mennonite Board of Missions, Elkhart, Ind., brought 19 new VSers together Oct. 15-23 for a week of intense sharing and dialogue. During study sessions volunteers dealt with such issues as their own motivation for service and the implications of Anabaptist thought on the total VS philosophy.

Following a commissioning service which included members of the staff at Elkhart, VSers scattered to 14 different units in the United States and Canada.

Back row (left to right): Norma Jean Bender, Streetsboro, Ohio, to Omaha, Neb.; Mary Jungerheld, Lake Nebagamon, Wis., to Aibonito, P.R.; David and Becki Martin, Portland, Ore., to Indianapolis, Ind.; Nancy Merklinger, Tavistock, Ont.,

to Pico Heights, Calif.; and Rhoda Miller, Burton, Ohio, to Richmond, Va.

Middle row: Maynard and Joyce Sluabagh, Union, Mich., to White Pigeon, Mich.; Fern Sommers, New Paris, Ind., to Durham, N.C.; Cheryl Robinson, Peoria Heights, Ill., to Richmond, Va.; Rosanna Marner, Kalona, Iowa, to Colorado Springs, Colo.; and Janet and Leonard Schmidt, Dunnville, Ont., to London, Ont.

Front row: Dale Nissley, Goshen, Ind., to Canton, Ohio; Ramona Davila, Cleveland, Ohio, to Corpus Christi, Tex.; Brenda Nussbaum, Dalton, Ohio, to La Junta, Colo.; Jennifer Bixler, Louisville, Ohio, to Pico Heights, Calif.; Mark Emmert, Elkhart, Ind., to Colorado Springs, Colo.; and Delroy Lehman, Hollsopple, Pa., to Eureka, Ill.



Dutch Reaction to Anabaptist Portraits

A recent issue of *In Dit Amsterdam*, a paper published by and for the large Mennonite congregation of Amsterdam, Holland, contains a lengthy illustrated article on the portraits of Grebel, Manz, and Blaurock commissioned by Laurelville Church Center. The article entitled: "Resurrection of Our Anabaptist Martyrs??" starts with translated excerpts from the news releases which appeared in American Mennonite periodicals following the unveiling of the oil paintings at Laurelville last fall. The translated sections are interspersed with comments like: "A remarkable situation . . ." and "What are they doing?"

The author, Gerald Glaude, continues: "To be honest with you, I thought it was crazy. . . . Making graven images of our holy martyrs? . . . Retreating to the past? . . . But then," says the writer, "after careful consideration I had to come to a different conclusion."

"A better understanding of our past creates an appreciation of our spiritual

heritage and produces insights for today which could lead to new directions for the future. It is my opinion that we lose so many young people and fail to attract outsiders precisely because we neglect telling them who we are and what we stand for."

The writer of the article also expressed the hope that the dream of adding the portraits of Michael Sattler, Pilgram Marpeck, and Hans Denck could be realized by the same artist and a sponsoring agency. "There is more significance and purpose behind these portraits than a first impression reveals," he said.

Team Stimulates Service Interest

The five-member Mennonite Central Committee service team, "One Spirit," is encouraged by the response they are receiving in Mennonite high schools and churches. The team members, carrying service opportunities information from Mennonite and Brethren in Christ conferences and MCC, are witnessing to their



"One Spirit" service team: (l. to r.) Tom Rutschman, Freeman, S.D.; Linda Yoder Lehman, Kenneth Lehman, Harrisonburg, Va.; Luke Myers, Blountstown, Fla.; and Donna Kampen, Fiske, Sask.

belief that service is an integral part of Christian life.

"Getting into two Mennonite high schools has been good for us," said Luke Myers, a team member. "Most of the students are not going into service right away, but a lot of interest was stimulated. Some even went home and told their parents about it."

Former volunteers Luke Myers, Blountstown, Fla.; Donna Kampen, Fiske, Sask.; Kenneth and Linda Yoder Lehman, Harrisonburg, Va.; and Tom Rutschman, Freeman, S.D., are traveling to Mennonite centers in ten states, October to December.

"The goal of the team is to raise the number of applications for church service," Luke explained. "But we don't want to get into Madison Avenue high-pressure salesmanship."

Fifty-six Volunteers Sent to Africa and Jamaica

Fifty-six volunteers joined the Aug. 14-24 orientation held at MCC, Akron, Pa. Volunteers include future teachers, director of an agriculture training school and agriculture extension program, an agriculture development worker, a country director, a dietitian, a family planning worker, a nurse, a director of a missionary hostel, and a dentist.

Old Mennonite participants in the Aug. 14-24 orientation held at Mennonite headquarters, Akron, Pa., were:

Front row, left to right: Norma Fisher with daughter Jennifer, Karen Thompson, Barbara Eshleman, Lynn Brubaker, and Ruth Martin.

Second row, left to right: Larry Fisher, George Thompson, Mary Schwartzentruber, Roger Eshleman, Kathy Fisher, and James Martin.

Third row, left to right: Dale Brubaker, Lamarr Widmer, Tim Brenneman, Dennis Glanzer, Dennis Roth, and Virginia Roth.



Brotherhood Across Cultures

A cross-cultural fiesta sponsored by the Home Ministries and Evangelism Department of Eastern Mennonite Board of Missions, Salunga, Pa., was held on Oct. 13 at Locust Grove Mennonite School, Smoketown, with 200 persons attending. The event, which had been held in previous years under the name Zion's Reunion, was an effort to bring together for a day of fellowship members of various groups.

Persons came from New York City; New Haven, Conn.; Baltimore, Md.; and eight cities in Pennsylvania.

Activities for the day included talks by Hubert Brown, student from Goshen Biblical Seminary, and Don Jacobs, Eastern Board staff, a music festival, recreation, lunch, and a dinner of roast pig managed by the Spanish representatives.

Hubert Brown's talks, "Smile, God Loves You" and "No Longer Strangers," emphasized the continuing factor of God's love toward every individual, which wel-

comes those who accept it into the family of God. Jacobs discussed occultism, reviewing the current rise in contact with the spirit world. He noted that the American culture has been very secular and is now unprepared to deal with spiritual matters. The rest of the world has always been more aware of spirits.

The music festival included presentations by six special groups from various churches.



Don Jacobs and Hubert Brown, speakers at Cross-Cultural Fiesta

MKs: A Visit Home

Mennonite missionary sons and daughters (sometimes called MKs, short for missionary kids) may now visit their parents overseas sometime during college years or service assignment in North America. According to a recent Mennonite Board of Missions policy, the missionary family, child or parents, pays \$100 toward this trip, and the Mission Board picks up the balance.

When missionary children become 18 or enter college, regular Mission Board support is normally discontinued. The Board does provide an annual grant toward the missionary son's or daughter's college education.

While an increasing number of missionary children consider continuing their education and/or making their home in the country where their parents are living and working, the majority of MKs still return to the U.S. and Canada at 18 for college, work, and further preparation for life.

This means that missionary children are often separated from their parents at age 18 or before, and then are unable to see each other for another three to five years.

Explaining the policy, James D. Kratz, overseas associate secretary, said, "It seemed in order that we consider making provision for missionary children to visit their parents overseas sometime during that period before they establish their own homes." Kratz noted further some of

the reasons for adopting the new policy:

1. All young people face an increasing number of pressures at a time when they are making some of life's most important decisions, for example, Christian faith and values, occupation, marriage. . . . Such decisions frequently occur during the period when missionary children are separated from their parents.

2. In coming to North America at 18, many MKs face certain adjustment problems which are uniquely different from those of other youth.

3. Many missionary children, after a period of separation from their parents, find it difficult to accept themselves and their new status until they have had the opportunity to return one more time to see where they lived, went to school, shared in their parents' work, and experienced their total childhood development. In a few cases, MKs have been quite critical of North American culture, remembering all of the positive and forgetting the negative of their home overseas. One trip to see reality has satisfied certain anxieties or corrected certain misconceptions.

4. It is healthy for missionary children to see the work of their parents with a more mature perspective.

5. The visit by missionary children to their parents overseas, or the anticipation of such a visit, has a wholesome effect on the parents who often have certain concerns about their children who are separated from them.

During the year since this policy has become effective, six young people, whose parents are serving overseas, have taken advantage of the travel subsidy.

"I have had opportunity to talk to a few MKs since they have been 'home,'" Kratz said. "Parents have also written on what the visits of their college-age children have meant to them and the total family."

One missionary mother wrote: "Let me express our profound appreciation for the policy of helping MKs return to their home country, and spend time again in their homes with their families, after having been separated. Of course, one is eager to see his children, but that is certainly not all. Our daughter has been faithful in writing almost weekly, and in sharing her experiences. But you know, even with that, one is likely to remember them as remaining the same as they were when we left them. I was quite shocked when I met her at the airport, and realized that here was a mature young woman, not an adolescent."

Another missionary father put it this way: "My major purpose in writing is to express our own appreciation for this privilege of meeting our college-age chil-

dren once again here in 'their hometown.' It was a good experience for us to meet our daughter at a different point in her maturing. Of course, we were at a different point in our own maturity. The overall experience was definitely salutary."

Mission Board Makes New Committee Appointments

Directors of Mennonite Board of Missions, meeting Oct. 11 and 12, included two newly elected: James Mullet, Guernsey, Sask., and Robert Summers, MD, Iowa City, Iowa. Mullet, pastor of the Sharon Mennonite Church, represents Region I in the new Mennonite Church structure while Summers, an internist at the University of Iowa hospital and part-time medical school instructor, was named by Region III.

Added as a new member to the Mission Board's Investment Committee is Ralph Gunden, Goshen, Ind., executive vice-president of First National Bank.

New appointees to MBM program committees are:

Student Services — Tony Brown, Goshen, Ind., coordinator of educational services at Goshen College; Keith Yoder, Millersville, Pa., assistant professor of educational media at Millersville State College.

Mennonite Broadcasts — Mrs. Loretta Yoder, Indianapolis, Ind., assistant director of the Christian Theological Repertory Co.

Health and Welfare — Willard S. Kra-bill, MD, Goshen, Ind., Goshen College physician and one of the High Park medical associates; Paul G. Tschetter, Denver, Colo., retired hospital administrator. Tschetter replaces Robert Gotwals, Souderton, Pa., who has been asked to serve on the Aspen (Colo.) Program Committee.

Overseas Missions — Mrs. Ellen Moyer, MD, New Dundee, Ont., medical consultant for health services, Conestoga College, and on the University of Waterloo medical services staff (replacing Mrs. Doris Lehman); David D. Yoder, Harrisonburg, Va., director of student affairs at Eastern Mennonite College.

Relief and Service — Ray K. Yoder, Levittown, Pa., pastor of the Levittown Mennonite Church.

Thirty-five ministers from General Conference and Mennonite Church congregations attended the Illinois Mennonite ministers' retreat Oct. 7 and 8 at Camp Menno Haven, Tiskilwa, Ill.

The retreat was sponsored jointly by the Central District and the Illinois conferences.

The group heard J. C. Wenger, professor at Associated Mennonite Biblical Sem-

inaries, Elkhart, Ind., give two lectures on "Principles of Biblical Interpretation." John Howard Yoder, another AMBS professor, shared two lectures on practical hermeneutics.

Willard Claassen, Christian education specialist at Hesston College, Hesston, Kan., led sessions on group process and decision-making. Milo Kauffman, interim pastor at Morton, Ill., gave two meditations on Christian stewardship, and Emma Richards, copastor at the Lombard (Ill.) Church, gave the communion meditation.

The two conference ministers, Jake Friesen, Central District, and Ed Stalter, Illinois Conference, served communion to conclude the retreat. ●

Video News

Every day the price of something goes up a little bit more. And if you're looking for a place to cut, "luxuries" may be one place to start, like family entertainment.

But some of the most stimulating and rewarding entertainment costs almost nothing — because television is still free.

During the next few months you may want to consider the following afternoon and evening programs on Eastern time:

- Nov. 6 — Treasure Island (4:30-5:30), CBS, animated children's special.
- 9 — Sunshine (9:00-11:30), CBS, true story of young wife battling terminal illness.
- 10 — Black Mountain (1:00-2:00 p.m.), CBS.
- 11 — The Prince and the Pauper (5:00-6:00), CBS, animated children's special.
- 16 — Julie Andrews' Thanksgiving Special (9:00-10:00), ABC.
- 17 — Countdown to Danger (1:00-2:00), CBS.
- 18 — Holy Land (12:00-12:30), NBC.
- 18 — The Thanksgiving Treasure (8:00-9:30), CBS.
- 20 — Charlie Brown's Thanksgiving (8:00-8:30), CBS.
- 21 — Doctor Dolittle (8:00-11:00), ABC.
- 22 — Alice Through the Looking Glass (1:30-3:00).
- 22 — 20,000 Leagues Under the Sea (3:30-4:30), CBS, animated children's special.
- 22 — My Fair Lady (8:00-11:15), NBC.
- 23 — The Three Musketeers (4:30-5:30), CBS, children's animated special.
- 23 — H.M.S. Pinafore (3:00-4:30).
- 24 — Stowaway in the Sky, Part 1 (1:00-2:00 p.m.), CBS.
- 27 — The World Turned Upside Down (8:00-9:00), ABC.
- 28 — Winnie the Pooh and the Blustery Day (8:00-8:30), NBC.

- 29 — Undersea World of Cousteau (8:00-9:00), ABC.
- 29 — Catholics (9:00-10:30), CBS.
- 30 — Santa Claus Is Coming to Town (8:00-9:00), ABC.
- Dec. 4 — Hans Brinker (8:00-10:00), NBC.
- 6 — Repeat of Charlie Brown's Thanksgiving (8:00-8:30), CBS.
- 6 — Repeat of Home Without a Christmas Tree (8:30-10:00), CBS.
- 7 — Repeat of Rudolph the Red-Nosed Reindeer (8:00-9:00), CBS.
- 7 — Repeat of The Homecoming (9:00-11:00), CBS.
- 9 — The Little Drummer Boy (7:30-8:00), NBC.
- 10 — How the Grinch Stole Christmas (8:00-8:30), CBS.

- 10 — Frosty the Snowman (8:30-9:00), CBS.
 - 14 — A Very Merry Cricket (8:00-8:30), ABC.
 - 14 — Repeat of Christmas Carol (8:30-9:00), ABC.
 - 15 — Repeat of The Night the Animals Talked (8:00-8:30), ABC.
 - 17 — The Bear Who Slept Through Christmas (8:00-8:30).
- (From "Television Highlights," Television Information Office, New York, N.Y., and *Broadcasting Magazine*, September 17, 1973, pp. 31, 32.)

The above is only a partial listing. Consult your local station listings for possible schedule changes and the addition of other noteworthy programs.

mennoscope

Because of war in the Middle East, Mennonite Central Committee work in two refugee camps in Jordan is suspended for the present time. Programs continue in Jerusalem and Beit Jala. Teachers in Cairo are safe and well.

The Canadian Mennonite Bible College will sponsor a Conference on Theology and Evangelism in Winnipeg, Nov. 15-18. This conference is part of a series of annual lectureships on biblical themes. The theme of the conference is "Bringing the Good News to People." There will be two types of input in the conference. Eight to ten action groups from as many congregations across Canada have consented to come and share ways in which they have worked at the task of evangelism in their own communities. These will become the focal points for a series of small-group discussions.

Der Bote, which will be fifty years old in 1974, is being indexed through the special initiative of several students and the Canadian Mennonite Bible College's archives committee. *Der Bote* is a German-language weekly, published by the General Conference Mennonite Church. The indexing project has been funded by grants from Opportunities for Youth, a federal government program to provide young people with meaningful summer employment, and the Mennonite Foundation of Canada.

Hesston College has scheduled an inter-term in Spain, beginning Dec. 30 and running through Jan. 23, 1974. While primarily intended for college students, it is now apparent there is room for a limited number of adults — parents of students, alumni, and friends. The tour lasts 3 1/2 weeks. Tour leader is Professor John Koppenhaver of Hesston College. Interested persons should write

him immediately for more detailed information.

Arthur M. Banjara, assistant business manager at Shantipur Leprosy Hospital for over 25 years, died of hepatic coma on Oct. 2.

Young workers from seven Mennonite Central Committee Voluntary Service projects in Eastern United States spent Oct. 12-14 at a retreat, held south of Lancaster, Pa. Thirty-six volunteers, with assistant directors of VS Wayne and Julie Longenecker, and resource person Jerry Shenk, arrived Friday afternoon at Camp Snyder, a solid, old barnlodge among the wooded hills of Lancaster County. Jerry Shenk, from Lutheran Social Services in Lebanon, Pa., led the group in study and self-discovery, based on the two books which provided the theme for the weekend, *The Mark of the Christian* by Francis Shaeffer, and *I'm O.K., You're O.K.*

Forty-one young people from Asia, South America, Africa, and Europe currently in North America with the Mennonite Central Committee Exchange Visitor (Trainee) Program need new six-month vocational placements and homes beginning February 1974. People who can offer home or vocational placement or preferably both are encouraged to contact MCC offices as soon as possible and by Dec. 15. Contact Mennonite Central Committee, Exchange Visitor Program, Akron, Pa. 17501, or Mennonite Central Committee (Canada), 201-1483 Pembina Highway, Winnipeg, Man. R3T 2C8.

Eastern Mennonite Seminary will offer a series of concentrated courses during its winter term "to better serve off-campus persons," Dean George R. Brunk announced this week. Three "mini-terms," scheduled November through February, will allow pastors and laymen

to take a full load of seminary-level courses in three days each week, Brunk said. "Under this plan, courses would run 8:00-10:00 a.m. and again 1:00-3:00 p.m., Tuesdays, Wednesdays, and Thursdays, thus allowing persons to return home for extended weekends to attend to church or other responsibilities," the seminary dean explained. Dates for the three mini-terms are Nov. 26 to Dec. 20, Jan. 2-26, and Jan. 30 to Feb. 22. A course listing and additional information is available by contacting Brunk at the seminary.

Eugene Garber, pastor of the Sweet Home (Ore.) Mennonite Church, has joined the staff of the Mennonite Foundation, Goshen, Ind. He is providing counsel in estate planning, will - making, and special gifts for individuals and congregations in Ore-



Eugene Garber

gon. Founder of Bookrack Evangelism in the Mennonite Church while pastor of the Kalona, Iowa, Mennonite Church, Garber developed the program for the Pacific Coast Mennonite Conference in 1970. Bookrack evangelism now is part of the mass communications section of Mennonite Broadcasts, Inc.

On Oct. 6 approximately 65 Sunday school teachers, superintendents, and pastors from the Greencastle area met at Cedar Grove Mennonite Church, Greencastle, for a Teacher Improvement Program. A coordinating committee composed of Lois Whisler, coordinator; Lorraine Brandt, Wilma Walker, and Bob Shreiner, pastor, planned the day's activities and served as staff. They were joined by David Cressman, J. J. Hostetler, and Levi Miller from Mennonite Publishing House in Scottdale, Pa.

An emerging house fellowship in Tucson, Ariz. welcomes students and others in the area who may be interested in participation. On behalf of the six families now involved, Eli E. Miller writes, "We feel a growing sense of brotherhood. Our fellowship has met a need here to work together and share our concerns."

Robert and Lois Witmer, serving with Mennonite Board of Missions in Paris, France, report that two new families are participating in congregational fellowship. One family has just experienced what it is like to lose everything. The other family, through the illness of an eight-year-old son, is searching for a meaningful faith.

Norman Schrock, who recently finished a two-year term of Voluntary Service in

Buckeye, Ariz., has been appointed administrator of five Mennonite Board of Missions VS units. Beginning work on Oct. 1, Norm assumed responsibilities for units in Amarillo, Tex.; Buckeye, Ariz.; Carlsbad, N.M.; South Phoenix, Ariz.; and Surprise, Ariz. He and his wife, Donna, will continue living in Buckeye and will work closely with Paul Landis, VS administrator in Phoenix.

Mrs. Beatrice Roth, Harrisonburg, Va., is assisting with Mennonite Broadcasts Home Bible Studies, while Elva Bowman is on a six-month leave studying at Rosedale (Ohio) Bible Institute.

Lee and Adella Kanagy, Mennonite Board missionaries in Japan since 1951, are now living at 1033 Mt. Clinton Pike, Harrisonburg, Va. 22801.

The Writers' Fellowship will meet at Mennonite Information Center, Lancaster, Pa., Nov. 18, 1:30 p.m.

Special meetings: Myron Augsburger, Harrisonburg, Va., at Central, Archbold, Ohio, Nov. 7-11. **James Delp**, Catonsville, Md., at Erisman, Manheim, Pa., Nov. 10-18. **Bill and Bob Detweiler**, Kidron, Ohio, at Elmira, Ont., Nov. 11-15. **Herman Glick**, Atglen, Pa., at Lockport, Stryker, Ohio, Nov. 14-18. **Fred Augsburger**, Youngstown, Ohio, at Glenwood Springs, Colo., Nov. 16-23. **Raymond Erb**, Listowel, Ont., at Shore, Shippewana, Ind., Nov. 18-25. **William Miller**, North Liberty, Ind., at Upper Skipack, Creamery, Pa., Nov. 20-27. **Fred Erb**, Peoria, Ill., at East Bend, Fisher, Ill., Nov. 28 to Dec. 2. **Erland Waltner**, Elkhart, Ind., at North Main Street, Nappanee, Ind., Dec. 10-14.

New members by baptism: one at Habecker, Lancaster, Pa.; one at Columbia, Columbia, Pa.; two at Bethany, Imlay City, Mich.; eight by baptism and one by confession of faith, at Howard-Miami, Kokomo, Ind.; two at Forks, Middlebury, Ind.; two by baptism, two by confession of faith, Northside at Lima, Ohio.

readers say

Submissions to Readers Say column should comment on printed articles.

"Coming to Terms with Our Mennonite Faith," (G.H., Oct. 16) contains various opinions, some of which are not of the conservative groups of Amish and Mennonites, as I know them.

These groups are different because they retained Christian traditions, and adhere to the commandments of God and separation from the world. You can recognize the plain people and tell which are men and women by their modest apparel.

Boys are boys and are taught to grow up and accept God-ordained responsibility for men. Girls are girls and are taught to grow up and take their place in the home as women. They know who they are and their purpose on this earth.

Now about taxes and wars. They, the conservatives, do not believe in warfare but they pay taxes. We are commanded, by example, to pay our taxes and pray for those in authority. I believe it is the duty of the powers that be to punish the evildoers, and not to protect them.

In discussing communism with conservative people I find they consider it as one of the worst evils of our day, and they reject communism and its doctrines and dictates.

I wonder why Blosser is so concerned about protecting communists, and why is he so careful in not exposing them. Canada and America are criticized for their alleged evils, while very little is in the article about the confiscation of property and killing of thousands of people by communist rule.

We should come to terms with our Mennonite faith by truth according to Scripture, inside and outside. Mennonite converts should not join with communism cohorts, neither listen to communism-indoctrinated speakers.

I do not hate the young men who are in Canada due to the draft. If they do not make any trouble, then let them stay there. If they make trouble, then by all means do not let them come back. — Paul N. Nolt, New Holland, Pa.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Good — Clemmer. — Donald Good, Harrisonburg, Va., Weavers cong., and Diane Lynn Clemmer, Harleysville, Pa., Franconia cong., by Alvin Kanagy, Sept. 8, 1973.

Heacock — Miller. — Vernon Heacock, Doylestown, Pa., Doylestown Mennonite cong., and Diane Miller, Grabill, Ind., North Leo cong., by Cliff Miller, Oct. 13, 1973.

Hooley — Yoder. — Lyle Hooley, Hubbard, Oreg., Zion cong., and Gloria Yoder, Hartville, Ohio, Hartville cong., by Richard F. Ross, Oct. 13, 1973.

Knepp — Knepp. — Jackson Knepp, Montgomery, Ind., and Christina Knepp, Odon, Ind., both members of the Bethel cong., by James Knepp, father of the bride, Aug. 25, 1973.

Koontz — Horst. — John C. Koontz, Hagerstown, Md., Church of the Brethren, and Lina Ruth Horst, Hagerstown, Md., North Side cong., by Harold A. Lehman, Oct. 13, 1973.

Lehman — Hesse. — H. Loren Lehman, Hagerstown, Md., and Nancy Hesse, Hagerstown, Md., both of North Side cong., by Harold A. Lehman, father of the groom, Sept. 22, 1973.

Martin — Mishler. — Edward Martin, Greentown, Ind., Christian Church, and Glenda Mishler, Kokomo, Ind., Howard-Miami cong., by Ralph Stahly, June 24, 1973.

Miller — Baker. — Garland Wayne Miller, Edinburg, Va., Woodland cong., and Linda Sue Baker, Edinburg, Va., Valley Baptist Church, by Charles Martin and Ralph Ziegler, Sept. 1, 1973.

Moyer — Alderfer. — Harley K. Moyer, Souderton, Pa., Franconia cong., and Sandra K. Alderfer, Telford, Pa., Perkiomenville cong., by Floyd Hackman, Oct. 13, 1973.

Moyer — Sauer. — Glenn M. Moyer, Selinsgrove, Pa., Boyer cong., and Evelyn F. Sauer, Thompsonstown, Pa., Lost Creek cong., by Norman W. Moyer, father of the groom, Oct. 6, 1973.

Schlegel — Zehr. — Mervin E. Schlegel, Tavistock, Ont., Cassel cong., and Karen Zehr, Tavistock, Ont., Steinman cong., by Elmer

Schwartzentruber, Oct. 6, 1973.

Shank — Shank. — Kenneth Shank, Dayton, Va., and Carolyn Shank, Harrisonburg, Va., both of Weavers cong., by Alvin Kanagy, Aug. 18, 1973.

Stoll — Lengacher. — Darrell Stoll, Montgomery, Ind., and Luella Sue Lengacher, Montgomery, Ind., both of the Bethel cong., by James Knepp and John Swartzentruber, Jr., Oct. 13, 1973.

Witmer — Lehman. — Daryl E. Witmer, Paradise, Pa., Paradise cong., and Mary R. Lehman, Johnstown, Pa., Thomas cong., by Herman N. Glick, Oct. 6, 1973.

Witzel — Gingerich. — Gerald Witzel, Tavistock, Ont., Maple Grove cong., and Carol Gingerich, Zurich, Ont., Zurich cong., by Cyril K. Gingerich, uncle of the bride, Oct. 6, 1973.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Blough, James and Marva Jean (Stutzman), Moundridge, Kan., first son, Cedrick James, Sept. 10, 1973.

Brenneman, John and Ruth (Martin), Listowel, Ont., Sept. 24, 1973, second son, Christopher Lee.

Frankenfield, John and Jane (Gross), Blooming Glen, Pa., first and second daughters, Meghan Rebecca and Sarah Elizabeth, Aug. 24, 1973.

Hostetler, David and Betty (Lehman), Boswell, Pa., second son, Josh David, Sept. 28, 1973.

Kindy, David A. and Merna (Holyman), Winston-Salem, N.C., second child, first daughter, Joanna Renee, Oct. 3, 1973.

Martin, Daniel and Retha (Birkey), Kokomo, Ind., first child, a daughter, Dana Sue.

Miller, Ken and Dianne (Shulters), Lyons, Ohio, second daughter, Rachel Ann, Sept. 16, 1973.

Mullet, Gary and Charlene (Brenneman), Kalona, Iowa, second child, first daughter, Amy Martha, Oct. 9, 1973.

Snider, David and Rhoda (Roggie), Newport News, Va., first child, a son, Trent Steven, Oct. 5, 1973.

Snider, Evan and Anne (Brown), Ayr, Ont., second and third daughters, Michelle Lee and Heather Jayne, July 25, 1973.

Stuckey, Jay and Elaine (Blosser), Spencer, Ind., first child, a daughter, Kimberly Sue, Sept. 19, 1973.

Weaver, Kenneth and Esther (Hess), Akron, Pa., fourth child, second daughter, Suzanne Rane, Sept. 13, 1973.

Zeoli, Leonard and Gayle (Jenkins), Cambridge, Ont., first child, a son, Michael Rae, Aug. 4, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Adams, Peter Hayes, son of David and Susan (Clark) Adams, was born at Winchester, Va., Mar. 6, 1880; died at Dunlap Memorial Hospital, Orrville, Ohio, Oct. 13, 1973; aged 93 y. 7 m. 7 d. In January 1900 he was married to Lula May Collins. Following her death he married May Wingerter Shoup on December 24, 1916, who survives. He is survived by one son (Earl), 2 stepsons (Lee and Irvin Shoup), 12 grandchildren, 28 great-grandchildren, 5 great-great-grandchildren. One son (Albert) preceded him. He was a member of the Orrville Mennonite Church. Memorial services were held at the Gresser Funeral Home, Oct. 16, with J.

Lester Graybill in charge; interment in the Lakeview Cemetery at Port Clinton.

Beidler, Edith C., daughter of Aaron R. and Lizzie (Cassel) Bower, was born at Harleysville, Pa., June 7, 1882; died at Grand View Hospital, Sellersville, Pa., Oct. 15, 1973; aged 81 y. 4 m. 8 d. She was married to Irwin S. Beidler, who preceded her in death on May 14, 1959. She is survived by 3 sons (Willard B., Stanley B., Claude B.), 18 grandchildren, 28 great-grandchildren, one brother (Aaron), and 2 sisters (Katie — Mrs. Preston Halteman, Dorothy — Mrs. Horace Moyer). She was preceded in death by 3 brothers and 2 sisters. She was a member of the Franconia Mennonite Church, where funeral services were held on Oct. 18, in charge of Leroy Godshall, Floyd Hackman, Curtis Bergey; interment in adjoining cemetery.

Beyler, Clayton, son of Christ and Elsie Beyler, was born at Harper, Kan., May 29, 1918; died of a heart attack at Hesston, Kan., Oct. 13, 1973; aged 55 y. 4 m. 14 d. On Feb. 1, 1947, he was married to Gladys Graber, who survives. Also surviving are 4 daughters (Elizabeth, Mary, Ruth, and Jean), 2 sons (John and Richard), his father and stepmother, one brother (Victor), and 3 sisters (Velma — Mrs. Alvin Weaver, Alta — Mrs. Will Rempel, and Vera — Mrs. Dale Yoder). His mother preceded him. He was ordained as a minister in 1944. He served as Dean of Instruction at Hesston College. He was a member of the Hesston Mennonite Church, where funeral services were held on Oct. 17, in charge of Richard Yordy, Peter B. Wiebe, and Millard Osborne; interment in the Eastlawn Cemetery, near Zimmerdale.

Boshart, Mary Ann, daughter of David D. and Mary Ann (Beckler) Stutzman, was born at Wood River, Neb., Aug. 31, 1903; died at Titusville, Pa., Sept. 1, 1973; aged 70 y. 1 d. On May 23, 1965, she was married to Amos Boshart, Sr., who survives. She is also survived by a stepdaughter (Mrs. Nelson Miller), 5 stepsons (Leroy Schweitzer, and Merrill, Delbert, Amos, Jr., Omar), 29 stepgrandchildren, 24 stepgreat-grandchildren, a sister (Verda Hostetler) and a brother (Ira). She was preceded in death by her parents, 7 brothers, and 3 sisters. Funeral services were held at the Wood River Mennonite Church, Sept. 5, in charge of Sam Oswald and Clay Roth; interment in adjoining cemetery.

Bowman, Mary H., daughter of Elmer B. and Mary H. Thomas, was born in Pequea Twp., Pa., June 9, 1915; died at her home, Sept. 17, 1973; aged 58 y. 3 m. 8 d. On Aug. 5, 1936, she was married to Paul K. Bowman, who survives. Also surviving are 3 sons (Robert, Kenneth, E. Thomas), 2 daughters (Ruth Ann — Mrs. J. Nevin Martin, and Mary Alice), 7 grandchildren. She was a member of the New Danville Mennonite Church, where funeral services were held on Sept. 19, in charge of David N. Thomas, Elias H. Groff, and Jay C. Garber; interment in the New Danville Mennonite Cemetery.

Clymer, Mabel W., daughter of Amon and Ella S. Winey, was born in Juniata Co., Pa.; died at Manheim, Pa., Sept. 25, 1973; aged 78 y. She is survived by 12 children, 73 grandchildren, and 30 great-grandchildren, and 2 sisters. She was a member of the White Oak Mennonite Church, where funeral services were held, in charge of Ben Eshbach, Jesse Neuen-schwander, and Donald Nolt; interment in Hershey Mennonite Church Cemetery.

Eshleman, Henry D., son of John and Het-tie (Denlinger) Eshleman, was born in Salisbury Twp., Pa.; died at Lancaster General Hospital, Sept. 26, 1973; aged 85 y. On Oct. 31, 1912, he was married to Katie B. Hershey, who survives. Also surviving are 3 sons (Harold H., Clair D.,

H. Charles), and 2 daughters (Elsie — Mrs. Harold Shelley, Anna — Mrs. J. Clair Denlinger), 13 grandchildren, 16 great-grandchildren, and 2 sisters (Mrs. Elizabeth Landis and Mrs. Esther Hershey). He was a member of the Hershey Mennonite Church, where funeral services were held on Sept. 29, in charge of Clair J. Hershey, Sanford E. Hershey, and Clair Eby; interment in Hershey Mennonite Church Cemetery.

Horrisberger, Roger, son of John and Tillie (Jaberg) Horrisberger, was born at Walnut Creek, Ohio, June 28, 1913; died at Cleveland Clinic, Cleveland, Ohio, Oct. 12, 1973; aged 60 y. 3 m. 14 d. He is survived by his wife, Erdine Hostetler, a daughter (Kathy — Mrs. Stanley Yoder), 2 sons (Philip and William), 2 sisters (Ethel — Mrs. Mose Kauffman, and Margaret — Mrs. Guy Miller), 2 brothers (Sterling and Ted), and 3 grandchildren. He was preceded in death by a brother. He was a member of the Walnut Creek Mennonite Church, where funeral services were held on Oct. 15, in charge of Ervin Schlabach; interment in the church cemetery.

Leupp, Orlen M., son of Simon and Florence (Cornell) Leupp, was born at Archbold, Ohio, June 28, 1909; died of a heart attack at Archbold, Oct. 10, 1973; aged 64 y. 3 m. 12 d. On Feb. 19, 1931, he was married to Naomi Frey, who survives. Also surviving are 5 daughters (Donna Belle — Mrs. Charles Simmons, Joan — Mrs. Bill Long, Janice — Mrs. Donald Hancock, Judy — Mrs. Gary Sears, Karen — Mrs. Steven Schnitkey), 3 sons (Ronald, Leslie, and Larry), 12 grandchildren, 3 brothers (Edward, William, and Kenneth), 3 sisters (Louella — Mrs. Joseph Storer, Martha — Mrs. Ronald Short, and Mary Alice — Mrs. John Clair). He was a member of the Central Mennonite Church, where funeral services were in charge of Charles H. Gautsche and P. L. Frey, on Oct. 13; interment in Pettisville Cemetery.

Miller, Fannie, daughter of Andrew and Susie (Eash) Miller, was born at Kokomo, Ind., Jan. 11, 1911; died of stroke at Goshen General Hospital, Goshen, Ind., Oct. 10, 1973; aged 64 y. 8 m. 29 d. On Dec. 20, 1928, she was married to Oba Miller, who preceded her on July 10, 1972. She is survived by 3 sons (Alvin, Clarence, and Jonas), 3 daughters (Laura — Mrs. Mahlon Gingerich, Sara — Mrs. John Miller, and Mrs. Mary Graber), one sister (Polly — Mrs. Reuben Schmucker), and 2 brothers (Simon A. and Abraham), 18 grandchildren, and one great-grandchild. She was a member of the First Mennonite Church of Middlebury, where funeral services were held on Oct. 13, in charge of Samuel J. Troyer; interment in the Union Chapel Cemetery.

Smucker, Wilbur John, son of John H. and Caroline (Schertz) Smucker, was born in Buda, Ill., May 13, 1903; died of heart attack at Ar-thur, Ill.; aged 70 y. On Sept. 22, 1926, he was married to Marybelle Stutzman, who survives. Also surviving are 3 daughters (Annalee Marie — Mrs. Russell Yordy, Carolyn Isabelle — Mrs. Roger Hughs, Kathryn Louise — Mrs. Gerald Brenneman), 2 sisters (Mrs. Alta Ringenberg and Mrs. Cora Culp), and one brother (Ralph). He was a member of the Willow Springs Mennonite Church, where funeral services were in charge of Don Heiser, Oct. 12; interment in the church cemetery.

calendar

AFRAM, Limuru, Kenya, Nov. 4-11.
Southwest Mennonite Conference, Trinity, Glendale, Ariz., Nov. 22, 23.
Pacific Coast Conference, Dec. 7-9.

book shelf

Why Churches Die, by Hollis L. Green. Bethany Fellowship. 1972. 219 pp. \$1.95, paper.

This book should be required reading for pastors and other congregational leaders who are at all serious about the church's responsibility for its evangelistic task. The author indicates that individual Christians and congregations cannot have spiritual vitality unless they are sharing their faith and life with others. This is a guide to basic evangelism and church growth. Donald McGavran, widely known for his studies and writings on evangelism and church growth, says in the foreword, "This creative and optimistic book should be widely read."

The author is straightforward and penetrating. The message is really a call to repentance. He sees the church too much preoccupied with itself and not taking seriously its mission and purpose. The call is for everyone everywhere to act responsibly as a Christian every day. The author points out that we have had too much of a "come" theology. It is the church's mission to move into the world rather than that the world be invited to come to the church.

There is much here to commend itself to us in our understanding of the church and its evangelistic task. This reviewer highly commends the book to any who are really serious about the church's mission and purpose. If we aren't serious about it, however, the only course is what the title of the book indicates. — Howard J. Zehr

Voices from the Plain of Jars. Compiled. Harper & Row. 1972. 160 pp. \$1.95, paper.

Fred Branfman, a former International Voluntary Service (IVS) worker in Laos, is one of the most attractive and resourceful leaders of the antiwar movement in the U.S.

While working with refugees in Laos, Branfman became aware of the tens of thousands of persons who fled from the Plain of Jars between 1964 and 1969 to escape the effects of the aerial bombardment. Because of his curiosity and rare rapport with these people, he managed to interview some 30 persons to write short accounts of their life on the plain and the impact of the war. It is excerpts from these accounts plus numerous pencil sketches that make up this little book.

These people are notable for their simplicity, devotion to their fields and vil-

lages, and their graphic descriptions of life under the bombs. There could hardly be a more realistic portrayal of peasant life or war. Incidentally, the Plain of Jars, a rich agricultural area, once had a population of 150,000 but now both the land and the villages are completely barren.

An excellent short work. A documentary of what is happening under the massive bombing now going on in Indochina which equals one Hiroshima a week. Must all of rural Indochina become a man-made desert like the Plain of Jars before this carnage ends? Read this book for a fresh infusion of conscience. — John A. Lapp

We Were Never Their Age: A Guide for Christian Parents, by James Di Giacomo. Holt, Rinehart and Winston. 1972. 185 pp. \$5.95, cloth; \$2.75, paper.

This book subtitled "A Guide for Christian Parents" should be read by all youth secretaries, youth leaders, and other "adults" working with young people. According to the authors, the book "was written in the conviction that the old ways won't work because the old days just won't come back, no matter how hard we huff and puff." And by "old days" the authors mean those that a lot of us experienced not too many years ago when we were "youth."

It's not helpful to point out that the problems of young people today are the same as yesterday—and it's not true, according to this book. There's a whole new mood and lifestyle among young people—because of society and the conditions they find around them, which also have never been like this before.

This book doesn't just analyze the problems but also goes further to tell what can be done about them. It offers suggestions for starting dialogue between adults and youth, for tackling such problems as drugs, sex, attitudes toward the church, and many others.

It could be a tremendous resource for attempting a programmed discussion between parents and their teenagers. It would also provide a good focus for some parent-youth worker dialogue when those relationships tend to get strained. O.K. for church libraries. — J. Lorne Peachey.

The Original Revolution by John H. Yoder. Herald Press. 1972. 189 pp. \$5.95.

This book performs a real service in drawing together John Howard Yoder's articles and lectures from past years to articulate his conviction that pacifism is one of the keys to the problem of Christian faithfulness and to the recovery of the integrity of the church.

The essays vary in style, approach, and organization, but the central theme is the same: the original revolution is the

creation of a "distinct community with its own deviant set of values and its coherent way of incarnating them." The very existence of such a group, Yoder says, is itself a deep social change, but even more so if it lives faithfully. The second essay takes the Sermon on the Mount (an early catechism, he calls it) and the light it throws on why Jesus took the path He did. "If Christ is truly Lord" develops the idea of a Christian eschatology within which nonresistance anticipates the triumph of the fullness of the kingdom of God. This is in contrast to a peace without eschatology, which fuses church and world so that God's goal, the conquest of the world by the church, has been reached. In this setting the author deals at length with the antipacifist argument that war can be justified as a "lesser evil." The essay, "If Abraham Is Our Father," speaks eloquently to the question of violence in the Old Testament. The second half of the book is called "Ecumenical Perspectives," showing how the church can be the church, built around Christ the light and the hope of the world. Particularly provocative are several theses Yoder suggests for a rereading of history: 1. The sword is not the source of creativity. 2. If you want peace, prepare for it. 3. War is not a way to save a culture.

This book should be read by serious seekers of truth. It speaks well to the non-"peace church" person and should have a broad circulation outside the Mennonite Church. Excellent for all church libraries. — Roy Burkholder.

An Introduction to the Holy Land by J. H. Winn Haswell. St. Martin's Press. \$4.95.

Of the taking of tours there is no end and of the making of books about them there is also no end. As an experienced traveler the author is well equipped to introduce us to a land considered sacred to Jews, Christians, and Muslims. He first orients us to the changing land, referring to local customs and historical backgrounds. The changeless land includes the topography, natural boundaries, and sacred sites. Each of the various chapters deals with a particular geographical area. The author's approach seems to limit the Holy Land to the area west of the Jordan. He does a marvelous job of avoiding border troubles and keeping out of politics. His style is light, free flowing, and attractive. Anyone traveling to this famous land will profit immensely from using this book. Armchair pilgrims will be rewarded for reading this reliable guide. At least they can say, "Our feet shall stand within thy gates, O Jerusalem." Would be excellent for church libraries. — G. Irvin Lehman.

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Getting It Together

Assembly 73 held in Harrisonburg, Virginia, last August was the first of a kind for the Mennonite Church. Its implications are still being worked out in the life of the church and what all it means may not be entirely clear for some time to come. Two apparent differences from the older church organization were the nature of the reporting from all official church boards and a broader representation than Mennonite General Conference ever had.

The reporting from the Boards was too brief and the representation was not yet complete. Although the Franconia and Lancaster conferences participated, the Conservative Conference declined to send delegates. In addition a number of smaller groups and individual congregations were not represented.

It seems there is an element in Mennonite thinking which resists classification and organization. This makes it difficult for the compilers of *Mennonite Yearbook* and other church organization people. An organization type myself, I recognize the possibility of a person saying nay with integrity. At the least the nonparticipation of some calls for us to search our hearts to ask whether we have really heard the Spirit's direction for our lives.

Another of the changes brought by the new organization is the provision for greater cooperation between Boards and agencies. Though the possibility existed before, being under the same roof, or should we say, organizational umbrella, has opened the way for doing things together. For example, this is Missions Week, which is commonly thought to be a Mission Board concern. But the article in this issue which calls attention to mission is written by Howard J. Zehr of the Board of Congregational Ministries.

The focus of the article and of the Mission Board statement which accompanies it is on congregational effort.

This introduces another emphasis which was strong at Assembly 73 and in our new church organization. It is to call for local congregations to accept responsibility as centers for discernment and strategy.

The church structure, then, is intended to assist the congregations in fulfilling their individual and collective missions. A common danger of organizations is that they gradually move away from serving the purposes for which they were set up toward serving themselves. Will this happen to our new organization? How soon will it happen to our new organization?

Perhaps we cannot answer these questions since we are too close to the action to see clearly all that is going on. Next week it is planned to publish in the *Gospel Herald* the first of a series of interviews intended to acquaint you with various aspects of the church organization and with the thinking of those who have been called to serve in positions of responsibility.

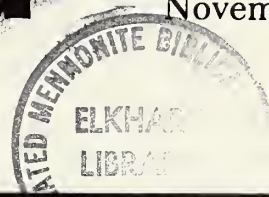
Getting it together organizationally is a new attempt for the Mennonite Church. Some of the implications have been noted in this editorial. I trust that others will become clearer through the interviews which begin next week.

I hope also the interviews will help to "humanize" our organization. When an organization is seen as a faceless gray mass it is difficult to identify with it. One is more likely to be suspicious because one doesn't know.

Of course, when we do know people, we sometimes find ourselves disagreeing. But in this case we can respond to them as individuals and seek together for the mind of the Spirit. "There are varieties of gifts," says Paul, "but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one" (1 Cor. 12:4-6). — Daniel Hertzler.

Gospel Herald

November 13, 1973



A Grieved but Wiser Patriot

by Harold E. Bauman

Where does one go when one's political ideal has been tarnished or lies fallen? In Isaiah's day a strong king lay dead and the people grieved.

In our day a president is tarnished and suspect. People who voted for him are disillusioned. The stock market fluctuates and uneasiness grows.

Uzziah was the greatest king of Judah since David and Solomon. He brought the kingdom to glory and power in a period of peace and prosperity.

However, the king's greatness was tarnished by the corruption of his government which favored the privileged in the society. The judges gave the advantage to the rich, making life miserable for the poor. The rich wallowed in luxury and were indifferent to the wants and the sufferings of the many.

Standing inside the main courtyard door or at the main

door leading into the holy place, Isaiah had a vision as recorded in Isaiah 6. At the far end of the court was a small altar with incense offering burning on it. Just beyond it a series of steps ascended to a small door which opened into the dark interior of the most sacred room of the temple, the holy of holies. It held the ark where Jehovah was enthroned and His covenant with His people was within.

Isaiah exclaimed: "I saw the Lord, the King, our one true and loyal king." In contrast to the fallen, dead king he saw the glory of Jehovah, robed in splendor and holiness. While the earthly throne may be empty, the heavenly throne is not. Over the chaos that appalls the heart there is the God of order.

In a prosperous society with all its wants for pleasure and security met, the need for faith in a Power beyond declines. Faith is transferred to persons who are to manipulate and order the society to preserve and increase pleasure and wealth. When these persons are no longer

to be trusted, fear and anxiety mushroom.

Suddenly Isaiah's vision of the earthly temple enlarged to a vision of the heavenly temple. The majestic train of the King filled the temple and His glory filled the whole earth. Jehovah was not only Israel's King but He is King par excellence upon whose sovereignty the destinies of all men depend.

In Isaiah's vision it seemed the priests were transformed into seraphim. The imagery of their wings expressed the appropriate response in the presence of God's glory and greatness: with one pair of wings the face was shielded from the King's blinding glory, with another pair the feet were covered to signify one was in the presence of supreme authority, and with the third pair the appointed tasks of the King were swiftly executed.

The seraphim shouted antiphonally, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." The three holy's are the Hebrew way of expressing the superlative. The greatness of this King filled not only His throne room but also the whole earth. God is not imprisoned in our world nor manipulated by us to our selfish goals. Though His holiness means He is high above us, His worth and character are so radiant as King that the lives of His people are to be earthen vessels of that radiance.

In the presence of such majesty and holiness and power, the foundations of the temple shook and the cloud of smoke arising from the incense on the altar began to shield Isaiah from the blinding majesty of God.

"In the year that King Uzziah died I saw the Lord sitting upon a throne." Isaiah implied he had lost his perspective, but now was wiser. With the fall of his political leader he again saw who the true Leader is, who is sovereign over all.

Isaiah's Response. In response to the overwhelming vision, Isaiah cried out, "I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." He said that he was a member of a community in which there is no health. People were too busy with drink to give attention to spiritual welfare. Evil landlords swallowed up the small farmers (5:8-10). The rich were oppressing the poor (10:1, 2). Flagrant social injustices were smothered over with a veneer of religious piety (1:10-17).

It was these sins that were as scarlet (1:18) and were but the evidence of the deeper uncleanness of the king and his people. Uzziah's strength became his weakness. His success as king, administrator, and commander-in-chief led him to usurp power which was not his. He claimed executive privilege in areas that were not his and presumed to be immune from the consequences. Eight years before his death he took upon himself the right to offer sacrifices in the temple. Azariah, the chief priest and eighty of his priests pleaded with him not to violate the laws

which the people understood, telling him he had done wrong, and that "it will bring you no honor from the Lord God." As Uzziah's anger mounted, leprosy broke out on his forehead.

Leprosy is an uncleanness which affects the whole person. Uncleanness in Scripture means the upsetting of the relationship between the person and God. Isaiah recalled the unclean man who had been taken down from his throne. The unclean king and the true King stood over against each other in a terrible though veiled contrast.

Isaiah cried, "Unclean." Isaiah identified himself and his rebellious, faithless people with the rebellious, faithless king. As the king was unclean, so was Israel, and so was Israel's son, Isaiah.

What is the response to the possibility of uncleanness in one's political ideal? At one extreme is the response of denial. "I don't believe it. He is a great man who has done great deeds for peace and his country. He promised law and order and an attorney-general who would enforce the law and order. There is no uncleanness. It is just one political party trying to destroy another."

Some have observed that there is a need on the part of many persons to absolve the president and his office. There is fear that the idol of national religion can be destroyed, and thus there is need for reassurance that the presidency is invulnerable. Thousands of American Christians apparently hold with dutiful slaves in the late Roman Empire: "The great ones [in Washington] know best. Our duty is to be loyal to their judgments."

Senator Hatfield prophetically addressed students at Fuller Theological Seminary in 1970, "We must reevaluate the faith we have placed as a people in the office of the presidency. . . . It is not unusual for us to assume that the president is all powerful, all knowing, and the chief provider for our welfare. We Americans hesitate to question his judgment. . . ."

At the other extreme is the response of judgment. "Those who are being examined deserve it. The president said war resisters deserve no forgiveness and there should be no amnesty for deserters. And now, even though he asks for understanding by saying that he was too busy to keep track of his men, we ought to stand in judgment upon him and show him no mercy."

Others respond with indifference. "Lots of worse things have been done by others. This is the way government

Gospel Herald

Daniel Hertzler, Editor

David E. Hostetler, News Editor

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Harold E. Bauman was recently appointed as executive-secretary of the Board of Congregational Ministries.

is and one needs to live with it. Why jump on the president? This is the best we've got; get on with the business."

A fourth response is to feel wounded, hurt, disillusioned by the fall of one in whom many had great hopes. It is to feel compassion for the families of many men whose lives have been almost destroyed. In the future likely they will be barred from their profession. Watergate is a reminder of the nature of all men and a reminder that the president is no exception. He is finite and human, a politician who worked his way to the top; he is not our God. He too must say, "I am unclean."

Stand with Isaiah. This leads, finally, to a fifth response which might go like this: "We must recognize our part in the decline in the moral fabric of our country. We stand with Isaiah and say that we dwell in a community that is unclean. We have been deceived by the assumption that technology and wealth and industrial and military power are the ways in which the welfare of a nation moves forward and is safeguarded. Our ease in excusing ourselves personally in little shortcuts is a contributing attitude in the situation which makes possible Watergate and other high government crimes."

We have forgotten that it is righteousness that exalts a nation and that sin is a reproach to any people. We have been seduced to believe that unless one is willing to serve in the army he is a parasite. On the contrary, to contribute to a strong moral fabric out of reverence for God is to contribute far more to one's nation.

The prophets call us to resist the self-destruction of social corruption. They remind us that greed and bribery and perjury do matter. The cure for evil is to take it seriously and not just to say it was unwise or foolish or the work of novices who happened to get caught. It is striking that the leaders who focused their wrath on the youth for their sins of drugs and of sex and of demonstrating in the streets against the misuse of military power in Indochina are now exposed with the sins of the older generation: bypassing law and order for personal gain. Little wonder that there has been no call for repentance, but only a desire to shut the door on the past as quickly as possible.

In the vision, one of the heavenly priests took a live coal and purged the lips of Isaiah. His sin was taken away. It was not that he used foul language; it was not only the social injustices which Isaiah named. It was the sin nature, the broken relationship toward God by those who were doing the sinning. The whole person was the center and must come under God's purifying power. The bringing of the live coal to place upon the lips, through which comes the deep inner sin out of the heart of man, points to the radical sinfulness of man and the need for his renewal from beyond himself. God needs to be the purifier in our heart ecology!

Let us note that the prophet needs purification before

he can be God's servant. He must be purged with the Holy Spirit to strike at his inherent desire to lord it over others, the inherent urge to possess and to accumulate while others suffer and are hungry. There first must be a vision of God's great mercy for both personal and corporate need followed by purging from sin.

It is Isaiah himself who must be broken in order to be God's servant. The people of God will need to lead the way in showing repentance from their self-centeredness which accepts the systems in society which work to their advantage at the expense of the poor.

From the heavenly council room comes the voice, "Whom shall I send, and who will go for us?" The question is not directed specifically to Isaiah, but he takes the responsibility to volunteer.

The message of the servant is not a desirable one. He is to proclaim Jehovah's Word to a people whose heart (the seat of thinking and feeling) is fat, that is, insensitive. Their ears are heavy, that is dull; and they could not hear because they preferred not to hear (28:12; 30:9, 15). The result of the prophetic word upon a satisfied and self-centered people is known in advance (1:2, 3). They believe "it can't happen here!"

The volunteer receives a commission so unbearable that he cries out, "How long must it go on?" He is told that the people will not respond and they will experience judgment with blighted cities and many persons destroyed.

Still There Is Hope. Yet, there is hope. A stump will remain from which a new stem will sprout. There will be a new remnant which begins with Jehovah's anointed servant upon whom His Spirit rests. From Him there will come a servant community, not like the political nations which lord over each other, who reign by force. It will be a community which moves by the power of the Spirit in suffering, not boxed up like Israel, but a missionary community concerned with the poor, the sick, and the oppressed.

It is not difficult to see the chaos and fear when a political ideal falls, but can you see God on the throne? It is not difficult to excuse the sins of those in high places for one wants his own sins excused. It is not difficult to point the finger in judgment, cloaking one's own sins.

It is more difficult to come to a vision of the sovereign God in all His glory and mercy so that the redeeming power and fire of Calvary's cross purges one's own inner sinfulness, and thus prepares him to stand and bear witness that the important action is neither in military might nor in the glory of the throne rooms of governments. God's history is with those persons who wait upon the Lord and find their strength renewed, who are ready to heal the blind, to set free the captive, to proclaim the acceptable year of the Lord, the year of equalization. It is through such a community that God has chosen to reveal Himself and to share the good news while rulers rise and fall. These are the wiser patriots.



Being Christian in Zaire

by Elmer Neufeld

"In the days past, one could see John Makanda, resident of Leopoldville, living on Avenue Prince Baudouin (Belgian monarch), wearing his Western suit, walking to his office on a Saturday morning. Today, citizen Makanda-Elonga, resident of Kinshasa, living on Avenue Kasa-Vubu, wearing his national costume, machete in his hand, goes to his field on a Saturday morning to do his part of the manual work."

In such words did a young Zairian characterize the changes that are taking place in Zaire today. Though difficult to understand fully for those of us conditioned by Western culture, it is important that we see the significance of these changes. And it is also especially important that Christians seek to discern the significance of these changes for the life and ministry of the church.

Social and Political Happenings. A series of recent developments in Zaire, reported at best piecemeal in the Western religious and secular presses, has left many persons thoroughly bewildered about what is happening.

In the beginning of 1972 there was the overthrow of colonial monuments. The proud statue of Leopold II on his prancing charger, guarding the entrance to the national parliament building, was unceremoniously overthrown. And the imposing giant-sized statue of Henry Morton Stanley, the famous European explorer, overlooking the capital city from his pedestal on Mount Stanley, was crashed to the ground.

A host of changes in names has been taking place, as indicated in the opening quote. Congo has become Zaire. The capital city is no longer Leopoldville, but Kinshasa. Stanleyville has become Kisangani, and Elisabethville has become Lubumbashi, and so on. Provinces and city streets have also been renamed.

The changes in geographic names were followed by changes in personal names, away from so-called "Christian" or Western names, back to traditional African names. In early 1972 President Mobutu dropped his Western names received at baptism, Joseph Desire, and took on the African names of Sese Seko. And he instructed his fellow countrymen to do likewise. Thus the general secretary of the Mennonite Church in Zaire is no longer Kabangy Moise (Moses), but rather Kabangy Djeke Shapasa; the

legal representative is no longer Kakesa Samuel, but rather Kakesa Khakha Gasala; and the treasurer is no longer Bukungu Francois, but rather Bukungu Mishumbi.

The government has also ordered a reemphasis on African languages, rather than the French language which was brought by the Belgian colonialists. The complication of colonial languages is further emphasized by the vestiges of Flemish, also brought by the Belgians, which remain to this day.

Certain styles of Western clothing have been officially discouraged for the African — for example, Western suits with long-sleeved shirts and ties — and there is a return to more indigenous clothing styles.

Time and *Newsweek* have at least for a while been banned in Kinshasa.

The government has sought to reemphasize the importance and dignity of manual work, designating Saturdays as special community work days.

Consideration is being given to the regrouping of villages into more strategic centers.

President Mobutu recently visited the People's Republic of China, coming back with the promise of a hundred-million-dollar interest-free loan and the assistance of Chinese technicians.

The government has placed stringent restrictions on the registration and function of religious groups.

Religious broadcasts have been suspended.

A number of periodicals — including most religious periodicals — have been suspended.

Youth movements, including religious groups, except for those of the national political party, have been disbanded.

And intertwined with all of these changes have been the incessant activities of the national political party, the MPR (Popular Revolutionary Movement).

Western Interpretations. In the midst of all these changes, it is very easy for the Westerner — whether missionary, businessman, or politician — to see primarily those effects touching his own immediate interests and to interpret these developments from a series of non-Zairian perspectives. Thus there have been cries that Zaire has turned anti-American, anti-Western, and antiwhite. Some have suggested that Zaire has been sold out to the communists — that President Mobutu "sold" Zaire to Communist China for the 100 million dollars.

Western news magazines have tended to see primarily

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certain problems and excesses in the actions of President Mobutu and the Zairian government. And even missionaries sometimes tend to see the Zairian developments as primarily anti-Christian. Though there may be elements of truth in all of these interpretations, it behooves us to heed the admonition of the late Tom Mboya of Kenya, not to see Africa primarily through foreign-tinted glasses — whether pro-Western or pro-communist — but to try to understand a more African point of view.

African Perspectives. It is utterly impossible to understand what is happening in Zaire and other parts of Africa today without a deep realization that the last half of this millennium — from the 1400s to the present — has been an epoch of European expansionism and withdrawal across the world, and that for Africa it has been a half millennium of European exploitation and oppression.

The Euro-African encounter has, to be sure, had its positive effects, but these have been overshadowed by the economic exploitation, the chattel trade of human beings, colonial domination, and racial discrimination. It has been estimated that forty million or more persons were lost to Africa during the roughly four centuries of the Atlantic slave trade. The slave trade was followed by the colonial scramble during which the whole of the African continent — with the exceptions of Ethiopia and Liberia — was carved into colonial pieces by seven European nations.

Since World War II there has been a process of decolonization, coming to a climax in 1969, with seventeen African nations gaining independence that year. But the decolonization struggles appear to have reached a deadlock, with five Southern African countries and several lesser areas remaining under white domination. Not only is it the case, as the prophet realized, that we live in the midst of an unclean people, but we live in a stream of polluted history. The cup of judgment for this half millennium of exploitation and oppression is not yet full.

It is in the wake of this half millennium of European exploitation and colonial domination that President Mobutu and the Zairian government have come to emphasize an authentic Zairian nationalism. In the words of President Mobutu, "In this continent we no longer want to be African Frenchmen, or African Belgians, or African Italians . . . but authentic Africans.

The process of authentication is the counterpart of the process of alienation which took place under European colonialism. As indicated in the opening quote, through many aspects of European influence, the African had been subtly conditioned to find his own identity and human dignity in the adoption of Western cultural patterns and values. Even in the missionary enterprise, with its current sensitivity to indigenous cultural values, we do not yet fathom the depth of this alienation and its current reactions.

One Sunday morning, in the heart of Zaire, sitting next to an African church leader, a brother in the faith, we

sang together in African translation, "Lord, wash me and I shall be whiter than snow," and I realized anew that the gospel has been brought in earthen vessels.

Closely related to the emphasis on African authenticity is the emphasis on nation building and national unity. Perhaps again it is impossible for those of us living on the wealthiest vantage point of human history to realize what nation building means for a relatively poor people, with a per capita income of roughly 100 dollars per year, after centuries of exploitation by the wealthier Western nations — especially when current studies show that the gap between rich and poor nations is increasing rather than decreasing.

When we are inclined to criticize the African Christian's identification with the symbols of nationalism, we do well at least to remind ourselves of the legitimate emphasis on national development. And when we see government involvement in the affairs of religious groups working in Zaire — with over fifty Protestant groups in addition to the Catholic orders and the African independent churches and non-Christian religious groups — we do well to realize the significance of some cultural and political unification in a young nation which saw five years of turmoil, violence, and bloodshed following independence.

This historical background can also help us understand why the independent African nations are intensely anti-colonialist and intensely antineocolonialist (colonialism through indirect rather than direct political domination, especially through economic influence). This anticolonialism is continually further provoked by the white domination in Southern Africa, which the African leaders are convinced could not continue without the complicity of Western nations. Witness, for just one example, the U.S. government defiance of the United Nations' embargo against Rhodesia with the importation of chrome (just now being reconsidered by Congress).

We can then understand why African leaders, including General Mobutu, have emphasized nonalignment with either the West or the East, and have rather emphasized African identity and African development, symbolized in Pan-Africanism and the Organization of African Unity. In fact, at the recent OAU meetings, the major concern for sub-Saharan Africa was the liberation of the Southern African countries still under white domination.

Zairian Nationalism and Christian Authenticity. It is, of course, also the case that legitimate efforts toward cultural authenticity and national development can be misdirected, leading to excess and even idolatry. This is true whether in Africa or in the United States.

In any case, it is in this context that Christians of the young churches in Zaire are searching what it means to be authentically Zairian and authentically Christian. It is in this context that they are called on to work out their own church and state relations. In this they need our sympathetic understanding and prayerful support.



Call Us Facilitators

An interview with Newton Gingrich and Edward Stoltzfus

Editor's Note: Newton Gingrich, Tavistock, Ont., and Edward Stoltzfus, Iowa City, Iowa, are moderator and moderator-elect of Mennonite General Assembly, the successor to Mennonite General Conference. The Assembly meets every two years to conduct the official business of the Mennonite Church. Assembly 73 which convened at Harrisonburg, Va., last August was the first regular meeting of the General Assembly.

In this interview, these two church leaders reflect on their assignment and some of the issues facing the Mennonite Church today.

What is the relation of the officers of Mennonite General Assembly to the officers of Mennonite General Board?

The General Board carries full responsibility for the work of the Mennonite Church. The officers of the General Assembly are responsible to plan and direct the biennial General Assembly and to engage in fraternal church relations. The moderator of the assembly has very limited organizational or structural authority except in the functioning of the General Assembly. He is a facilitator of the processes of that meeting.

As moderator and moderator-elect what goals do you have for the next two to four years?

It is almost facetious to say that we have none. But, as facilitators, our efforts will be directed toward helping General Assembly realize its goals. We want to help set up GA so that it can effectively determine its priorities.

Could not the officers of the General Board be the officers of the General Assembly? Why have a separate organization at all?

The Assembly Arrangements Committee (officers of the General Assembly plus two members at large) provides an additional channel of communication for conferences, re-

gions, districts, and congregations. Also the chairman of the General Board does not moderate the General Assembly and thus is not required to lead in the evaluation of his own program.

What is the difference between the present church organization and the former Mennonite General Conference?

Mennonite General Conference had a General Council with an Executive Committee which served as a steering committee between sessions.

In contrast, the General Board coordinates the work of the present five program boards by developing budgets and establishing priorities. Another change was the creation of a new board in addition to the General Board itself: the Board of Congregational Ministries. Also new is the Council on Faith, Life, and Strategy which is responsible to the General Assembly. Originally intended for brainstorming, it has been asked to serve as a problem-solving and study group. One question to which the answer is not altogether clear is, "Where does responsibility for definition of faith reside in our denomination?"

Who speaks for the church?

There will be multiple voices. Representative persons will speak. Various interests will be heard.

Who will inform the church of official activities?

The primary channel will be the office of the general secretary of the General Board. Some information may come through the moderator of the General Assembly.

There has been a lot of talk about the priority of the congregation in the work of our denomination. Is this a viable concept?

Theologically yes, but this does not minimize the importance of denominational strategy and program. To



Newton Gingrich
moderator



Edward Stoltzfus
moderator-elect

function effectively, the congregation needs denominational resources. Denominational boards exist to help congregations be God's people. They also serve as channels for congregational ministry to the world. Overemphasis on congregational autonomy would fragmentize and destroy the larger brotherhood.

What is the function of the General Assembly? What does it attempt to do?

The General Assembly has the following assignments: (1) to call the General Board and the program boards (Education, Publication, Mission, Congregational Ministries, Mutual Aid) to accountability; (2) to be a sounding board for these organizations as they make their plans for the future; (3) address itself to current issues of faith and life, as for example, the role of women in the leadership of the church which was considered at Assembly 73; (4) when teamed with a convention it provides a time for celebration-reunion and the forging of denominational identity.

If GA gives General Board its mandate and work directives, what jobs did GA outline at Assembly 73?

(1) authorized Mennonite Board of Missions to recruit workers on a one to 80 ratio, (2) asked the General Board to work through the question of facilities, (3) approved churchwide thrust on education by the Board of Education (4) accepted proposed general goals for the church, (5) reviewed and approved budgets.

How can church officials "hear" congregations?

There are five major channels: (1) the General Board and staff, (2) the Board of Congregational Ministries and staff, (3) the Assembly Arrangements Committee, (4) conference and regional leaders, (5) direct communications from congregations and interested persons.

What can the Mennonite Church do about the problem

of nationalism, particularly tensions between Canada and the U.S.?

It is clear we want to have one North American church so the reality of the people of God takes precedence over any lesser loyalty. But we have a problem when the church attempts to serve the Mennonites of Canada with all its boards located in the U.S.

One possibility is that the General Board could establish an office in Canada in cooperation with Region 1 of the Mennonite Church which is Canada. We also need to make our Canadian people aware that our boards have representation from Canada.

Beyond this we need to provide more Canadian emphasis through our literature so the Canadians can feel a part of the total church.

What issues seem to be troubling Mennonites today?

Six issues come to mind:

1. The question of authority sticks its head up repeatedly. People would like to know where it is and what it is.

2. There is concern about Mennonite identity. Who are we and where are we going?

3. There is concern about decision making. How does a congregation make decisions about its faith and life? How does a conference do it?

4. What is the role of the pastor and how can we strengthen pastoral leadership?

5. What does it mean to be separated from the world today and be a follower of Jesus Christ?

6. What does it mean to be a peacemaker in our complex society?

These are some of the issues the Mennonite Church needs to get hold of.

As leaders of the General Assembly, we believe in the possibilities of our new church organization. If there is frustration, it is related to having five persons (the Assembly Arrangements Committee) whose sole responsibility is to arrange a meeting every two years, while not tied in directly to the work of the five program boards.

But the alternatives have problems. If we ask the General Board to take full responsibility, there is no organization for review. On the other hand, if the AAC is given more responsibility, you have two "general" boards. So we are currently committed to the present structure but ready to modify it as may be feasible.



Star in Orbit

We will put all our gripes and grievances

In a sack and let it float away.

When our good intentions become a star in orbit

It will light the universe.

— Mary Alice Holden

Some Reflections on Assembly 73

by Nelson E. Kauffman

Last August I attended Assembly 73 at Harrisonburg, Va. Sixteen years earlier General Conference held its sessions there. I was startled when I reflected on the changes that have taken place since then. How do we feel about it? Who is leading the church, and where?

Some of us are retired. We are on the sidelines, watching. It's easy for us to ask, "Where will it all end?" But, what do we mean by asking such a question? God knows the answer to both questions. Sixteen years ago, I was in committees and on boards. Now I'm off. Then I preached the conference sermon (but can't remember what I said, nor does anybody else). This time I said not a word in public.

But, let me say this. I never preached nor heard better sermons nor listened to better spirited discussions on controversial subjects than in Assembly 73! Boys I had the privilege to help get started in the work of the kingdom are now on center stage doing a very good job. Praise God! He must trust them. He even trusted me at 35 to give one of the main addresses at General Conference in 1939. I remember that one better than the experience of sixteen years ago. It was on Acts 15, the New Testament General Assembly.

The First Full Meeting. This was the first full-blown meeting of the new church organization. It has a new name with new men (including neckties), new musical instruments (and new hairdos on both fellows and girls), new media of communication (TV, movies, drama), and new hours (late), all in our churchwide meeting! Can you believe it? Even black and brown on the program, women too, having prayers, serving in various roles. Yes, bearded men, and even moustached (once a test of membership), and some having failed to visit the barber for weeks, at least so it appeared. Girls with their glory long and flowing unbraided as Scripture suggests (likely not because it does so), and their mothers with their glory short (also not because of 1 Cor. 11).

One used to be able to tell where youth and their parents came from, the East or West. Now that's no longer true. Nor can one tell by observation which college the students or their professors hail from. Good? Or is it bad? What does it all mean? Did we all feel more secure in our faith in God when we weren't shaken by such similarities? It was easy to feel we are better because we are different in some ways (neither circumcision, nor uncircumcision availeth anything, but a new creation), while the same in other ways.

The themes of former years were heard in Assembly 73. Faith without works is dead. We are called to costly service if it is to be redemptive. If Jesus could make a disciple out of Peter, there is hope for all of us, and let's not give up on others either. It is not enough just to save souls, people have bodies that must have care. We are God's people for a purpose, called out, precious, to show His glory and love.

I overheard one brother in the washroom say he feels God is moving in such a way that great things can be expected in the immediate future. Youth are taking Jesus seriously in their way, not just the way we did decades ago. One brother who works in an interdenominational organization told me that Mennonites are observed by and are a challenge to larger groups far beyond what our size would warrant. If Mennonites are doing it, they say, "We had better get with it."

What does it mean that in this new organization all conferences in our brotherhood, for the first time in history, are working together officially? It may not mean much to the younger persons who never knew it differently, but for some of us old-timers, it's the hand of God moving in all of us. I sat in the balcony, looked, listened, thought, and thanked God, and said, "It's good. You are doing things we looked forward to."

Yes, I know there are dangers! So Jesus warned us. However I find security in my Christ who also did things differently. Our changes are not greater than those the Jew-

ish believers experienced when their system of sacrifices and rules came to an end in Christ, and Gentiles could be Christians without first becoming Jews and observing all the Jewish laws. The great Pillar, Apostle, Elder Peter did receive Gentiles, Acts 10, but later (only a few years past Pentecost) couldn't eat with Gentiles for fear of what his brethren from Jerusalem would think. Galatians 2.

It must have been an awesome sight for Peter to see brethren from Jerusalem enter the assembly. He began to shiver and quiver in his stomach when he thought, "What will my brethren at home think and say, if they find out through these persons from there, that I am having meals with Gentiles (blacks, browns, ecumenists). He got sick at the thought, and canceled meals, and longed for home and the security of the approval of those who felt they were too good, and the hazard too great, to be one in Christ with people who had a different culture.

So it is not surprising that there are those today who are too insecure to be in a missionary church fellowship like Antioch. One way out is to do like Elder Peter (see 1 Peter 5) and cause a "dissimulation" (see Galatians 2:12, 13) and take a "good man, and full of the Holy Ghost and of faith" (Acts 11:24) along. It surely is not the best way. Galatians 2:11. In spite of this the Antioch church was able to obey the command of Jesus to disciple the nations, while the Jerusalem church preferred the "security" of that city, rather than to be an international church as Jesus directed.

Change and Remain. It helped me as I sat in the sessions musing to write down in two columns, first what has changed and second what has not changed. It is no question to any one that technology has changed our lives tremendously, as well as the world into which we are commanded by Jesus to go. The earth is not big enough to be able to run far away from change. We can rather find security in the God who made the world which in constant movement bring changes. In our changes I find these things that have not changed. You may find others.

1. Leadership changes, but the same commitment to Christ and the church remains.

2. New translations of the Scriptures, but the same revelation is at work in all languages, dialects, and translations.

3. New forms of music and songs, but chords, tones, beat, and rhythm in songs reach out to the same Jesus and His love.

4. New forms of mission service, but the gospel message continues in cooperative efforts with national churches who also send missionaries.

5. Multiracial ethnic members and leaders, but He is no respecter of persons, working in all who will be His servants.

6. New roles and service for women, but always "know we no one after the flesh" (2 Cor. 5:16), a new order has come, all of God.

7. Communication media, TV, drama, musical instruments, clapping, but always we are "all things to all men, that . . . by all means [we may] save some" (1 Cor. 9:22).

8. Ordained men not identified by coat or title, but same brotherhood emphasis is working.

9. New expressions for simple life-style, yet same word from the Lord on relationship with the world, in it, not of it, to go into it. John 17.

Having written this, I confess some changes are more difficult for me to appreciate than others. I wish we could be a simple living people, modestly dressed, honest and peaceable, people of moral purity and integrity. I am sorry for divisions among us that cause bitterness, for quarreling over inheritance and money, for immodesty, divorce, broken homes, unhappy family relations. Some of these we have always had as problems among us, others were more rare in our circles.

Security is found in Christ who changed our lives into His likeness, moving from glory to glory, never static. We are secure in our faith when we are not threatened by changes. We can live our faith when others do not agree with us, or we with them. In these times we need each other to help us both, but we cannot do this unless we have love for each other as persons and not just because we agree with each other. We will not need to run away from the world, or from our brethren in order to save our souls. The Holy Spirit is able to give us what we need to find security in the midst of conflict and change. There is where the Lord needs us and where He has sent us. ☞

Who Eats First?

On a number of occasions I have participated in rescue mission services. The men who were hungry would come to the mission for food and lodging but were required to sit through a religious service first.

On other occasions I have attended church banquets where people who were not especially in need of food would eat first, then have a religious program later.

I don't know what this means, but, to be frank, it does seem twisted.

— Does it mean that the hungry cannot be trusted to stay to hear the Word of God, but the satisfied can be? Do the satisfied really hear?

— Does it mean that the satisfied are more deserving than the hungry and do not need to earn the food by listening? Is one more deserving of food than another?

— Does it mean that we are more concerned about satisfying the satisfied than we are about feeding the hungry?

— Willis L. Breckbill

The Meeting Season

by Katie Funk Wiebe

The vacation season is behind us. And now that the hundred degree heat has subsided and boats, trailers, and picnic hampers have been put away, the meeting season descends upon us with the same intensity. Meetings proliferate like fruit flies in an orchard.

To go or not to go becomes a question. And sometimes a burden.

Is the essence of Christianity attending meetings — big ones like conventions, middle-sized ones like clubs, small ones like committees — or is it something else which has eluded us? If God deserves the Christian's time and loyalty, how does He decide which one of His representatives gets them?

The structured organizations of the church offer an individual some of the best opportunities to use his gifts in God's service. Without them, many would do nothing.

Yet, says Harry Overstreet in his book *The Mature Mind*, it is in the area of our voluntary group associations that the greatest battle between maturity and immaturity goes on. Some organizations encourage personal growth, others stunt it.

Some church organizations and committees were once called together to meet very specific and real needs, but have long since become lifeless monuments to a forgotten cause. Yet no one has the courage to disband them or to seriously examine their objectives.

Such meetings offer little opportunity for growth of mind, spirit, or relationships. People come to sit together for a short while, go through a prearranged, preprinted program, and leave as they came — uninspired, indifferent, and unchanged — but satisfied that they served the Lord by attending the meeting.

A worthwhile organization invites maturity. It asks for the best a person has to offer. It discourages spiritual retirement. It challenges a person to put Christ first.

Before you become an indiscriminate joiner, help yourself and the organization you plan to join by considering some of these questions:

1. Does the group promote loyalty to worn-out goals and objectives rather than critically evaluating what is expected of each member in relationship to contemporary situations?

2. Does the group find its significance by choosing to be snobbishly exclusive? Is membership unconsciously restricted to a certain group of people without any provision being made for those who don't belong to this group?

3. Does the group allow issues to be raised, or does it take the easy way out when the discussion edges toward something controversial by someone suggesting, "Well, let's pray about it"? Have potential leaders dropped out because new ideas are quickly quenched?

4. Do the leaders know the difference between what is important and what is unimportant? Who hasn't sat through an endless business session because someone raised questions which then took hours to untangle about insignificant matters like how much paint it took to decorate the nursery?

5. Does the group promote self-indulgence?

6. Does it promote projects because the members enjoy doing them rather than because they meet specific needs?

7. Has mediocrity become the norm for meetings? Has sentimentality and soft thinking in the form of rigid programming taken the place of creative probing of contemporary concerns in the light of biblical teaching?

After you have answered these questions, examine your own relationship to the organization:

1. Do I enjoy being a member of this organization or do I belong because it is the thing to do? Would I quit tomorrow if I weren't afraid of what others would say?

2. Am I as convinced now as when I first joined that this organization serves a useful purpose? If the answer is negative, is the problem mine or the organization's?

3. If this organization were discontinued, would it make a difference to anyone but the members themselves? Would anyone notice that it is no longer in existence?

4. If I put the time I have available into one activity which I am sure God wants me to do instead of attending many meetings, would I accomplish more?

Church organizations can be the best of places to go; like any other human institution, they can also be the worst. The worst becomes the best when the Holy Spirit is moved, seconded, and carried from the minutes into new attitudes and concerns.

Dear Mennonite Aid:
 I have never purchased life insurance because I have not been sure if it is the right thing to do as a Christian. But now I have a serious heart problem and I am not sure what will happen to my wife if I should die prematurely.

Our local church has not been involved in providing funds on a long term basis for these kinds of needs. Do you have any programs where I might be included?
 Sincerely,
 Concerned

Who Cares?

We Do!

Mennonite Mutual Aid
 1110 NO. MAIN ST. GOSHEN, INDIANA 46526 (219) - 533-9511

A Committee of the Mennonite Conference



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Dear Concerned:

Many Mennonite congregations do not have the long term aid you are thinking about. It is for this reason that the wider church shares survivors' needs through the Survivors' Aid program provided by Mennonite Mutual Aid.

Your congregation can share in this helpful program through the group process. Anyone between the ages of 12 and 50 may participate. In this way others who are well support this program by their enrollment and enable us to serve your need.

"Open" enrollments in the Survivors' Aid plan have been offered several times. During these limited periods anyone, regardless of health or occupation, could enroll.

We would like to help your congregation help you. Our field representatives are available for this purpose.

Sincerely,

MENNONITE MUTUAL AID

RESPONSIBLE FOR...
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MENNONITE MUTUAL AID is one of the five program agencies serving the Mennonite Church and is located at 1110 North Main Street, Goshen, Indiana 46526.

He Accepted Me as I Was

by Dan Shenk

"When he came over the first time I was sitting on my front porch drinking beer. I thought he was a bill collector — but instead, he invited me to church."

Speaking is Elias Perez, 39, father of five from Los Angeles, California. He was referring to the visit made in the summer of 1971 by John Birkey, Voluntary Service worker then associated with the Los Angeles Mennonite Fellowship.

Elias, his wife, Gregoria, and their five children presented a message in testimony and song last July 20 in the chapel service of Mennonite Board of Missions, Elkhart, Indiana. The family made the stop as part of their three-week trip during which they told the story of the Los Angeles Fellowship in a number of Mennonite congregations in Arizona, New Mexico, Missouri, Indiana, Ohio, Illinois, and Nebraska.

Elias is Sunday school superintendent at the Fellowship, Gregoria serves as a Sunday school teacher, and their five children play an active part in encouraging their friends to come to church. Names and ages of the children, all of whom assisted in the family's presentation, are: Gilbert (12), Oscar (11), Gloria (9), Roy (8), and Adrian (7).

The Perezes first contact with Mennonites was in June 1971 when Dolores (Mrs. John) Birkey was permitted by Gregoria to take the children to vacation Bible school. Soon the parents were also invited to become involved in the life of the Fellowship. The Birkeys, now living in Goshen, Indiana, served a two-year term of Voluntary Service with Mennonite Board of Missions beginning on November 22, 1970.

"When John would invite me to church," continued Elias in an interview, "he didn't say I had to straighten up before I came. I finally went — and wasn't scared to go — because he accepted me the way I was."

Originally from Texas, Elias and Gregoria moved to Los Angeles shortly after their marriage in January 1960. Elias held a number of different jobs as he tried to support a growing family. During that time he said he gained the reputation as the town drunk. He had begun drinking when he was 16.

Dan Shenk recently terminated an assignment as writer-editor with information services of Mennonite Board of Missions, Elkhart, Indiana.



L. to R. (top): Oscar, Elias, Gregoria, Gloria. Center: Adrian, Roy. Front: Gilbert

Commented Gregoria: "Though we both made commitments to Christ about six years ago, and Elias began attending Alcoholics Anonymous meetings, things got worse and worse. I had just about decided I wasn't even going to try to attend church anymore when Dolores came over that day."

By the fall of 1971 the Perezes began attending the Fellowship regularly. Elias said he was drawn to the Mennonite Church because they gave him responsibility soon after he became a member.

Elias noted that nurture played an important part in the family's identification with the Fellowship, especially in the early months. "Some churches plant a tree," he said, "but then forget about it. They don't water it, they don't cultivate it, they don't check to see how it's coming along. The VSers and others from the Fellowship were different because they were involved with their neighborhood."

On their deputation trip the Perezes shared the building needs of their Fellowship. The congregation plans a building project that will cost approximately \$50,000. A loan of \$16,000 from Mennonite Board of Missions to Southwest Mennonite Conference and \$4,000 from conference sources has been secured to purchase a building site.

A grant has been requested from Mennonite Board of Missions, although grants do not cover full costs of buildings. Materials will cost about \$30,000, members of the congregation will donate labor. The conference and Mennonite Board of Missions will welcome special contributions of above-budget or designated gifts for the project.

The Los Angeles Fellowship is growing. Currently about forty-five persons attend regularly, some of whom are Mexican-American, black, Puerto Rican, American Indian, gypsy, and Anglo.

At the heart of the Fellowship is the Elias Perez family — all of whom are active in Key 73 near their home, located only two blocks from the church. Elias recalled that when he was drunk he would often sing loudly at two o'clock in the morning, leaning against the nearest lamp-post. But, according to Elias, "now my neighbors say, 'If the Lord can help a man like that, I'd better check out his church and find out what happened to him.'"

An Open Letter...

Mennonite
Central
Committee

21 South 12th Street Telephone
Akron (717) 859-1151
Pennsylvania
17501
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MCC

A Christian
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November 10, 1973

THE BUSINESS OF TOMORROW

How can the people of the United States and Canada live a comfortably decent life with Lazarus at the gate? That may be one of the most important questions facing Mennonite and Brethren In Christ people as the business of tomorrow.

United Nation food experts are ringing warning bells: People are starving in India and sub-Sahara Africa. But the warnings echo beyond these two areas. Severe food shortages are forecast for the entire planet within a year if American and Canadian grain crops falter. There is the further problem of distribution: The wealthier countries can buy food from North America, but the poorer countries cannot afford it. Furthermore much less food is available from government than even a year ago simply because the surpluses are not there.

We are grateful to God and to the MCC constituency that there is concern for the poor outside our gates. Contributions this year have made it possible to do more than anticipated largely because of increased general giving and increased relief sale proceeds.

Man does not live by bread alone. MCC is working hand in hand with constituent mission boards in our common concern for the whole man. For that reason we encourage MCC supporters to give generously through their normal mission and service channels through which most of the MCC famine resources come.

The prophet Isaiah had a word for these times:

And if thou draw out thy soul to the hungry, and satisfy
the afflicted soul; then shall thy light rise in obscurity,
and thy darkness be as the noonday. Isaiah 58:10

William T. Snyder
Executive Secretary

WTS:mab

MCC
Akron, PA. 17501

MCC (Canada)
Winnipeg, Man. R3T 2C8

Mennonite Central Committee: Bureaucracy or Movement?

Eighty-one men and five women met near Chicago Oct. 31 to Nov. 2 to search their souls for the proper updating of Mennonite Central Committee's organization.

The problem of the meeting, stated Chairman Ernest Bennett, is that "our organizational structures have tended to pull our theology apart." It was hoped to find a way to "in some way get back to the wholeness we really believe in." The program described the meeting as the "MCC Self-Study Consultation."

Founded in 1920 on an ad hoc basis for relief to Mennonites in Russia, MCC has increased in size and sophistication in its 50 years so that today there are 759 workers, with a program reaching around the world. For some years MCC leaders have been uneasy about the organization and one source of their unease is the apparent separation of word and deed inherent in MCC's mandate as a relief and service organization, with no responsibility for evangelism. Working back and forth between small groups and a full session, delegates tackled this question under the leadership of Robert S. Kreider, who for the past 18 months has been directing the MCC study of its functioning.

Using a series of study papers as background and specific questions as foreground, the small groups went to work, reporting to the full session and feeding summaries of their discussions to a findings committee.

An issue that surfaced early and troubled a number of delegates was the question: "As a relief and service agency, but not a mission agency, does MCC separate between the word of evangelistic proclamation and deeds of loving service?" To Elmer Neufeld it seemed that MCC does not have integrity unless workers may also be evangelists. On the other hand, J. J. Toews was quite comfortable with the idea of a division of labor, with MCC doing service in the tradition of the seven deacons of Acts 6.

In the end, the findings committee attempted to meet this issue by recom-

mending that MCC improve its standards for selecting and orienting workers "on the same level of Christian commitment as is expected of Mission Board personnel, and their service 'in the name of Christ' include a ministry of word as well as deed." The committee urged also that MCC continue ready to assist missionaries as a way of narrowing the gap between word and deed.

More complex were the questions about organizational pattern. An organization of convenience, MCC has membership representing at least twelve Mennonite groups and/or conferences, but not all those who contribute to aspects of MCC's program have or wish representation. Yet MCC as an organization is subject to the vision and wishes of the supporters and in the U.S. these are mainly sponsoring conferences.

In Canada, it is different. There is an MCC Canada with main offices in Winnipeg, Man. In each province where there are sizable numbers of Mennonites, there is a provincial MCC organization which performs local tasks and serves as a rallying point for inter-Mennonite activity. No such regional rallying points exist in the U.S., it was held by some of the Canadians present. In fact, said Frank Epp, president of Conrad Grebel College, MCC in the U.S. is a committee, but MCC Canada is a movement. It was implied that a counterpart organization for the U.S. should be put together to give it the same kind of organizational vitality possessed by MCC Canada.

Further probing revealed that MCC Canada emerged out of a concern to regularize inter-Mennonite activity in Canada, some of which had already been happening and only belatedly did it occur to the organizers to name the new entity MCC Canada. Further, as Paul Leatherman remarked, it was to the advantage of the Canadians that all Mennonite conferences' offices are in the U.S., and so the Canadians were less hampered by the presence of denominational machinery.

So it did not seem feasible to trans-

plant the Canadian model to the States, and indeed was it really true that Mennonites in the States are less loyal to the work of MCC than those in Canada?

Participants in the study meeting did agree with a findings committee recommendation for a meeting of conference leaders to consider the possibility of forming an MCC U.S., which might then relate in some way to MCC Canada so that they could work together in overseas service. In no other country of the world, Paul Kraybill observed, do we ignore a national boundary in this way.

In the meantime there were other concerns, only more or less heard by the assembly. Eighty-one-year-old MCC veteran Orie Miller kept inquiring when there will be an MCC Africa or MCC Latin America. MCC, he complained, has been slower than mission boards to turn over responsibility to national leaders. Spanish-American delegate John Ventura spoke for minority representation on MCC: blacks, browns, women, and young people. At least one third of MCC members, he insisted, should be minority, female, and youth.

Richard Detweiler led two biblical expositions at the consultation in one of which he urged delegates not to be overwhelmed by the problem of word and deed. This is not a New Testament question, he said. Rather our enterprise stands or falls on whether or not we are participating in what God is doing. The real New Testament question is, "Is it God who is doing it?"

After nearly two full days the time was up and the taxis appeared at the door. No final answer was found to MCC's organizational problems, for they are not fully answerable. At the heart of Mennonite Church polity is an insistence on a degree of organizational imprecision. Mennonites are willing to do some things together as in MCC, but not all. This concern for initiative by smaller groups has advantages if it does not keep us from using the resources of MCC to the full for the things that can best (and sometimes only) be done together.

Organizational questions are finally, as Richard Detweiler implied, not the highest-order questions. It was noted at the consultation that Earl and Pat Martin, two former MCC workers in Vietnam, have returned again, this time to work in the removal of unexploded bombs from the fields of Vietnamese farmers. This is a dangerous task and one that few would aspire to. But it is the basic kind of caring that MCC is known for. If this kind of effort can be multiplied worldwide, the exact nature of MCC's organization is not most important.

Minorities Goal, Brotherhood



James Adams addresses Black Caucus

The fifth Annual Assembly of the Minority Ministries Council (MMC) of the Mennonite Church took place Oct. 19-21 near Sandia, Tex.

The Assembly was hosted by the six area Spanish-speaking Mennonite congregations. "This is the first time you've come to the General Assembly in short sleeves," said Israel Lozano, welcoming participants as vice-chairman of the South Texas Mennonite Church Council.

Assembly business called for shirt-sleeves work. The first session of the Spanish *Concilio* and Black Caucus dealt with a task force proposal to integrate minority interests into churchwide programming and to merge minority ministries and home missions into a Home Ministries Division of Mennonite Board of Missions.

The present Council, begun in 1969, functions as a semiautonomous division of the Mission Board. Its work is largely determined by its two member caucuses at the Annual Assembly. Delegates to the Assembly represent approximately 75 Mennonite congregations which, for the most part, have nearly, or more than a majority of their members representing Latino, native American, or black cultures.

At last year's Assembly, delegates supported a move from the Mission Board to explore merger of minority ministries and home missions. A task force was initiated, including two representatives each from the Black Caucus, Spanish *Concilio*, Home Missions Committee, and Board of Directors of the Mission Board. The resulting proposal included, but moved beyond merger.

The task force proposal called for an associate secretary for cross-cultural relations in the Mennonite General Board office. In the new plan a Cross-Cultural Council with black, Spanish, and perhaps Indian and French caucuses

would meet separately or conjointly and give counsel to the associate secretary. The new Home Ministries Division would continue the work of home missions and pick up MMC economic development.

Feelings in the caucuses on the proposal were mixed. Some wondered whether one associate secretary could adequately represent all minority interests. "We're looking for a superman," one person observed.

Other questions asked of the proposal included: How will meaningful programs continue? Will our concerns get through? Will it benefit the church as a whole to be about God's business? Why should the old organization be abolished?

At stake in the decision was the life of an organization that for the first time has given blacks and Latinos a common identity in the Mennonite Church. Now, as to Abraham, came the question of sacrifice.

The Black Caucus at first voted "no" to the proposal, more as a cautionary move than as a rejection of the idea. The idea represented a great move, the caucus noted—if it really worked. One delegate said, "We're hung up on the 'ifs.'"

After separate caucus sessions Friday afternoon, the Assembly reconvened for a general business session in the evening. The Spanish *Concilio* recommended that an additional associate secretary be added on the General Board level. After lengthy discussion the delegates voted. The proposal was approved by the required two-thirds majority.

The proposal had been approved by Mennonite Board of Missions and its Home Missions Committee. With Caucus approval and with amendments taken into consideration by the task force, the proposal now goes to Mennonite General Board for action. If adopted, the earliest the new structure could be initiated would be Feb. 1, the beginning of the church's fiscal year. The present executive staff continues in office until that time.

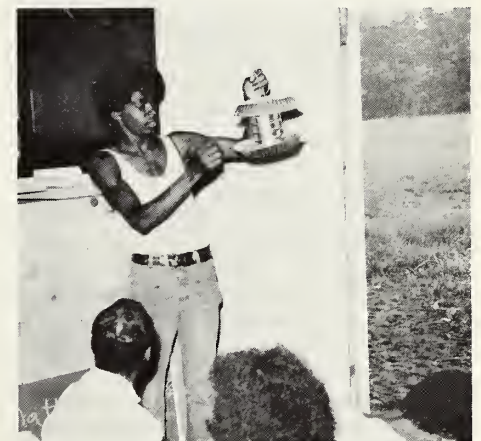
Other minorities' Assembly business was set aside with the prospect of reorganization. The Black Caucus decided to meet in December after the General Board meets. At that time they will determine the role and leadership of their Caucus and appoint two representatives to the Cross-Cultural Council.

The Spanish *Concilio* took action: to structure the Spanish Caucus in line with the new proposal; appointing Ted Chapa and Al Valtierra to the proposed Cross-Cultural Council; proposing an alternate plan if the task force proposal is not implemented; to participate in JELAM, the broadcasting partnership of Mennonite churches in Latin America (a unified, con-

temporary Spanish hymnal is to be coordinated by JELAM; a delegate from the Concilio will attend the November meeting of JELAM, along with JELAM president, Lupe De Leon, Jr.); to work with Mennonite Publishing House and Mennonite Board of Congregational Ministries in developing Spanish language Bible study materials for primary to grade four and for adults; to seek training and resource books for Spanish pastors; naming as members of the new Spanish Concilio: Ted Chapa, Corpus Christi, Tex.; Artemio De Jesus, (pending Lancaster Conference confirmation) Newfield, N.J.; Guillermo G. Tijerina, Archbold, Ohio; Mac Bustos, Davenport, Iowa; John Ventura, Denver, Colo.; Guadalupe Longoria, Alice, Tex.; Al Valtierra, Northriverside, Ill.; and Maria L. Snyder, Hesston, Kan. to meet Nov. 24 in Chicago to plan further directions of Spanish-speaking Mennonite churches.

With business sessions came singing and devotionals. At the end, shirt-sleeves work culminated in worship. Area Mennonites came to participate Saturday evening. "Let us do good unto all men, especially those of the household of faith," said Herman Douglas in a message to the 160 persons present. Then the Emmanuel Quartet from Corpus Christi sang, accompanied by their instruments, hand-clapping, toe-tapping, mosquito-swatting, silence, and gladness at being brothers and sisters.

Christmas Fund Enables Day Camp



Camper Kevin Marshall explains his tin can bird feeder.

The 1972 Christmas Sharing Fund helped to "feather God's nest" at the Rehoboth Mennonite Church day camp last summer. Mark Lehman, pastor of this St. Anne, Ill., congregation, reports the camp theme was "God's Nest," based on Matthew 6:26.

The Christmas Sharing Fund made

possible three weeklong camps, with 30 children enrolled each week. Counselors were youth of the Rehoboth congregation.

Day campers gathered in "nest" groups for the devotional period and other activities. Six campers, during the devotional periods, made the choice to join God's "nest" and become part of His family. On one boat trip campers experienced special togetherness as they battled wind and wave on Willow Slough Lake. One week campers read together *Run, Baby, Run*, the story of Nicky Cruz finding his place in God's family "nest."

Camp fees for families who could not otherwise have participated were paid from the Christmas Sharing Fund allocation. Betty Goldsmith of the congregation had some income from working as camp cook during the three weeks.

The Rehoboth congregation feels day camp provides an important opportunity to build relationships with community children. It is also a training experience for youth of the congregation who serve as counselors.

Rehoboth's day camp was one of nearly a dozen evangelism projects that last year's Christmas Sharing Fund made possible. The purpose of the 1972 Fund was to provide a channel for Mennonites to give a special gift in honor of the Prince of Peace (perhaps instead of an expenditure for self or family) and to enable evangelism outreach in 1973 which might not have been possible otherwise.

The 1973 Christmas Sharing Fund will focus on leadership and literature needs of emerging churches. The fund is coordinated by the Mennonite General Board office at 10600 West Higgins Road, Rosemont, Ill. 60018. Projects for the 1973 fund will be announced in early December.

Home Missions, Corpus Christi

A review of south Texas Mennonite congregations highlighted the meeting of Mennonite Board of Missions' Home Missions Committee on Oct. 18. Meeting in Corpus Christi, Tex., committee members also participated in the preceding Spanish Mennonite workers' retreat and day-after Minority Ministries Council annual assembly in the same area.

Chuy Navarro, chairman of the South Texas Mennonite Church Council, reported for that group. Organized in 1971, the council is a coordinative-administrative body for six area congregations working jointly through committees on church extension, camp, scholarships, and public relations.

South Texas congregations are located in an area where jobs are scarce. An average of 60 people in the congregations are able to work at some job. Chuy indicated that south Texas money is in ranching large mechanized farms, the oil industry, and construction. "These people are not in the Mennonite Church," he said. "We need help to shift the vision of reaching only the lower class."

Mennonite interest in evangelism and church planting began in south Texas in 1905. Today four of the congregations are pastored by persons whose mother tongue is Spanish.

The committee expressed warm appreciation to Chuy for the report "which reflects considerable and creative involvement in leadership in south Texas Mennonite congregations."

In other business the committee:

- Approved grant and/or loan assistance recommended by Secretary

Simon Gingerich to district conferences for congregations at Saginaw, Mich; Pearl River, Miss.; and Louisville, Miss.

- Reviewed committee membership terms and suggested persons to fill the unexpired term of Arnold Roth, who resigned to assume increased responsibilities on the staff of Mennonite Board of Congregational Ministries.
- Reviewed a task force proposal for restructuring of home missions and minority ministries to be acted on by Minority Ministries Council, Mennonite Board of Missions, and Mennonite General Board.
- Discussed property ownership trends for pastors and noted options open to home missions pastors — to be further developed in a policy statement.

The last quarterly meeting of the committee for the current fiscal year will be January 3 and 4, 1974.

Conference Ministers Meet with BCM

The Board of Congregational Ministries (BCM) held a consultation of district conference ministers on Oct. 23 and 24 at Rosemont, Ill. Representatives of 16 district conferences in Canada and the U.S. were present, along with one from the Southeast Convention, which is made up of 21 congregations in South Carolina, Georgia, and Florida.

The purpose of the meeting, as described by BCM executive secretary Ross Bender, was to provide the Board with information on the needs of Mennonite congregations so the Board staff will know better how to be helpful. In addition, he hoped the meeting could also be useful to conference leaders in clarifying their own tasks.

Nine of the 17 conference representatives were conference ministers or the equivalent on at least a part-time paid basis. The other eight represented in most cases either a conference executive committee or a group responsible for leadership development. John E. Lapp, chairman of the Leadership Commission of Franconia Conference, was sent to examine the role of conference minister to help determine whether Franconia should engage one.

The morning and afternoon of the first day were given to sharing information about patterns of leadership in the conferences represented. During the evening representatives of the BCM and Mennonite Publishing House described some of their resources available for congregations. The second day was spent in listing problems apparent in the congregations

and considering how some of these might be solved.

One item of interest was the beginning of the office of conference minister. In Illinois Conference, said Edwin J. Stalter, the first conference minister was a mission board representative, especially for the Chicago churches. It seems likely that the office had a similar origin in other areas. A related reason has been a lack of bishops to provide adequate oversight for churches in the conferences. An executive officer has been called for this task.

Conference ministers, however, do not all have the same functions. Their tasks generally divide between administrative or executive tasks on the one hand and pastoral work on the other. Some are specifically assigned one or the other function and others attempt to do some of both.

The need for the pastoral care of pastors and other leaders was described by BCM secretary-appointed Harold Bauman in the following statements: 1. There is need for a counselor to the pastor and wife. 2. There is need for a supporting group to the pastor and wife. 3. Pastors need help to think through their goals. 4. Congregations need resources for special occasions in congregational life.

During the second morning representatives met in regional groups to compare notes on problems common to their churches. After some discussion, Millard Osborne, John Miller, and Floyd Kauffman from Region III concluded the

following five issues are important to the congregations of their region: (1) understanding and accepting their Mennonite identity; (2) discovering a congregational mission; (3) congregational decision-making and problem-solving; (4) questions of church organization; (5) the danger of extreme congregationalism. The concerns were much the same in all regions, for a summary session in which all groups reported brought three issues to the surface: (1) developing measurable congregational goals; (2) decision-making and problem-solving; (3) the development of leaders.

A final session was spent in interest groups considering how conference ministers and other leaders may work at these problems.

Later Gordon Buschert of Northwest Conference said he "appreciated the warm fellowship."

John E. Lapp said he "received grist for a report to the Franconia Conference leadership commission."

John Gingerich, minister of Rocky Mountain Conference, called the meeting "a good experience in searching. We came without answers and we go home with questions."

Mission Project Assists Navahos, Choctaws

Contributions to Mennonite Board of Missions' AIM (Associates in Mission) Project No. 19 have been allocated to launch a Navaho environmental project near Black Mountain Mission, Ariz., and to help fund a Choctaw church building at Pearl River, Miss. During the past six years AIM projects have given the starting boost to similar "seed" projects throughout the mission field. AIM associates pledge to give, in addition to their regular contributions, \$100 or more to each AIM project.

Because of demands for greater projection of agricultural products, the Navahos have requested help in developing a research, demonstration, and teaching program which would assist families on the reservation to make better use of their land. AIM funds will send a skilled person to the reservation to do a feasibility study of the program and to develop a proposal that would fit into Navaho tribal plans and local community needs.

AIM funds will also assist several Mennonite Choctaw families in building a church at Pearl River. Despite limited resources, this emerging congregation has purchased a building site and is in the process of determining what kind of building is needed. The cost of the building has been estimated at \$20,000.



Tobyhanna "Free" Youth Convention

God's people were free to come — 237 of them from Lancaster and the Eastern Region of Ohio Conference — for the Tobyhanna Youth Convention, held Sept. 21-23. The 200 youth were free in accepting the older leaders, sponsors, staff, without any generation gap. Dale Stoltzfus gets credit for the moderating leadership during the weekend.

Paul Gingrich was free in communicating God's Word from the Apostle Paul in Galatians, and Bob Charles led us in soul-stirring music. As we became involved in the larger group or the DIG groups and seminars, the Spirit of God seemed free to help us evaluate where we are at in our walk with Christ. Some of the seminars dealt with: Bible Study, Sharing Your Faith, The Holy Spirit

Movement, and Youth Culture-Lifestyles, and so on.

For some, the real freedom came Saturday afternoon on the basketball court as Bruce Bainbridge directed the bounce of the balls.

Saturday night's 11:00 p.m. program by the Everlasting Praise put out the lights temporarily, and brought down the rain — but we all praised God as the sun came out on Sunday, warming everyone and thrilling us completely as we shared communion in our small DIG groups, with Bill Breckbill leading us in this very meaningful experience.

Free were God's people to go home on Sunday afternoon to reflect on what God was saying to His people at Tobyhanna.

Leader's Guide Published for Discipling the Brother

Discipling the Brother, by Marlin Jeschke, was published as a book in 1972. Now it has a leader's guide by the same author which suggests how this material can be used as an elective study for a quarter or 13 sessions. The leader's guide suggests specific Bible passages to study, states the purpose of each lesson, and offers supplemental material to clarify and amplify the book. It also suggests group procedures.

Discipling the Brother is an attempt to redeem the practice of congregational discipline by going back to the classical text, Matthew 18:15-18.

Christianity Today in an editorial stated, "Try to make room in your reading for Jeschke's thorough, well-researched compassionate treatment of the need and way to place the doctrine of church discipline once more in the context of gospel proclamation and to liberate Matthew 18:15-18 from the legalistic interpretation it has suffered since medieval times."

Joint Illinois Pastors Meet

Thirty-five ministers from General Conference and Mennonite Church congregations attended the Illinois Mennonite Ministers' Retreat Oct. 7, 8 at Camp Menno Haven, Tiskilwa, Ill. The retreat was jointly sponsored by the Central District Conference and the Illinois Conference. The group heard J. C. Wenger, professor at Associated Mennonite Biblical Seminaries, Elkhart, Ind., give two lectures on "Principles of Biblical Interpretation." John Howard Yoder, another AMBS professor, shared two lectures on practical hermeneutics.

Willard Claasen, Christian education specialist at Hesston College, Hesston, Kan., led sessions on group process and decision-making. Milo Kauffman, interim pastor at Morton, Ill., gave two meditations on Christian stewardship, and Emma Richards, copastor at the Lombard (Ill.) Church, gave the communion meditation.

The two conference ministers, Jake Friesen of the Central District and Ed Stalter of the Illinois Conference, served communion to conclude the retreat.

Colorado Disaster Units Share Leadership

Colorado State Mennonite Disaster Service is the first of 47 state and provincial units to divide administrative responsibilities for emergency and for long-term disaster aid. Under the new arrangement, the Colorado state unit will respond to emergency needs, while the Denver city unit will be responsible for long-term, man-made disasters such as rural and inner-city poverty.

According to Nelson Hostetter, MDS executive coordinator, the arrangement seems effective. "We want to encourage each unit to do its own thing locally," he said.

Hostetter met with the Colorado units following an Interchurch Domestic Disaster Service Conference, Oct. 15 and 16, where he served as a resource person. The conference was organized to acquaint 60 Midwest and West Coast church people with existing disaster recovery programs. The extensive 1972 floods sparked interest in this type of information. MDS Region III director Henry Friesen, Meade, Kan., attended the meetings.

Hostetter was also among 100 participants invited to a Conference on National Hazards, sponsored by the Research Department of the University of Colorado, held in Estes Park in mid-October.

Representatives from federal, state, and local governments, private businesses, and the Red Cross gathered to study earthquakes, windstorms, tornadoes, floods, hurricanes, and droughts. Hostetter was the only church representative present.

Administrative Changes

Three administrative personnel changes have recently been made at Mennonite Central Committee headquarters in Akron, Pa.

Lavon Welty has taken up responsibilities as director of Administrative Services in charge of office management and headquarters services. He has previous service as a Paxman in Burundi, 1963-65, and in Personnel Services at Akron, 1968-73. From 1969-73 he was secretary of Personnel Services.

Lowell Detweiler has been appointed secretary of Personnel Services. He served with his wife and family in the Teachers Abroad Program first in Newfoundland from 1959-61, then in Tanzania from 1968-71. In 1971 they moved to Akron, where he served as associate secretary of Personnel Services until the present appointment.

Luke Myers has accepted assignment as assistant secretary of Personnel Services. He has just returned from three years in the Teachers Abroad Program in Nigeria. Myers is presently leading the service team, "One Spirit," on a three-month tour of Mennonite and Brethren in Christ centers in Eastern and Midwestern states.

Bihari Children Too Thin, Feeding Centers Help

Thirty-three to 40 percent of Bihari children surveyed by local volunteers in two communities in Bangladesh are malnourished.

Art and Leona DeFehr and Frieda Neufeld, Mennonite Central Committee volunteers, report more than 25,000 Bihari children have been surveyed in Mirpur, near the capital city of Dacca, and in Saidpur in the northwest part of the country.



The surveyors used the Quaker Arm Circumference (QUAC) measuring stick to decide who needed food. The QUAC stick, developed for relief distribution following the Nigeria Civil War in 1969, relates the child's arm circumference to his height. Milk ration cards for MCC-supported feeding centers in Mirpur and Saidpur are issued to such children.

Severely malnourished children in Mirpur are referred to the Child Rehabilitation Center, operated by the Southern Baptist Mission. This day center distributes medicine and meals.

The milk-feeding center in Mirpur is open six hours a day, Monday through Saturday. Fifteen hundred children each receive one large cup of milk daily. The DeFehrs report that over 30 percent of the children shifted from the severe to moderate category or completely out of the program in three months of feeding.

Over 500 expectant mothers are also being fed daily at the Center.

H.S. Educators Convene



Christopher Dock teachers Ralph Alderfer and Duane Kauffman

"Discipline in the Mennonite Secondary School" was the theme of the biennial convention of teachers, administrators, and Board members of Mennonite high schools. Sponsored and planned by the Mennonite Secondary Education Council, the convention took place at the Laurelville Church Center in western Pennsylvania on Oct. 4-7. The Secondary Education Council is composed of the chief administrators of high schools in the U.S. and Canada who are contributing members to the council. Ten schools are presently members of the council with 1973-74 total enrollments of 2,003.

The convention was planned to help educators focus on the subject of discipline in Mennonite high schools. The central issue that emerged, however, was on the very nature of the educational program needed to be consistent with a believers' church tradition and understanding. Two teachers, Paul J. Miller, Iowa Mennonite School, and Merle Good, Lancaster Mennonite High School, were invited by the council to evaluate the convention. Following are their reports. The first, written by Miller, is an overview of the entire program. "One Teacher's Response" was written by Good.

Teachers Study Christian Discipline. What do 180 Mennonite secondary school teachers do when they gather in the rustic opulence of Laurelville Mennonite Church Center?

Sing. Play. Eat. Study. Renew acquaintances. Untangle complex family ties.

But they did more. The role and identity of Christian education in the believers' church tradition were questioned and held up for scrutiny. It happened whether we consciously sought to do so or not.

It happened in the singing of favorite hymns and folk songs. Ralph Alderfer, music director from Christopher Dock Mennonite High School, led the group in spine-tingling musical affirmations of faith. For many the power of unity as God's people overwhelmed the group in musical expression.

It happened in the Bible study led by



Christopher Dock teachers Reuben Savanick (second from right) and Dwight Stoltzfus (third from right)

Paul M. Miller, chairman of the Work of the Church Department at the Associated Mennonite Biblical Seminary, Elkhart, Ind. Paul traced the theme of covenant renewal throughout the Bible as the model for the social structures and relationships of God's people. He communicated the awesome quality of the transcendent relationship of God to man and the quickening power and immediacy of the Holy Spirit. Miller stressed the need to recover the unique characteristics of the Anabaptist vision of the believers' church. The "Spirit-driven agreement" was presented as the key to life in the believers' church community.

It happened in the two keynote addresses. Two leaders of the Christian school movement were the key speakers.

Ronald P. Chadwick of the Grand Rapids (Mich.) Baptist Seminary underscored the centrality of the "Bible as the inspired, authoritative Word of God." In that affirmation, Chadwick found the source and pattern of authority in Christian education.

Chadwick's second address focused on the discipline needs of the adolescent. As Christian teachers "we need to help the student establish limits, help him learn what is expected," he stated. The practical application of Christian discipline is the challenge. Chadwick observed, "Young people don't rebel against discipline as such but against inconsistent rules and discipline."

The second speaker directly addressed the practical problems of discipline in the school and classroom. For many years a headmaster at a boarding school, Anthony C. Fortosis presently serves as the dean of Columbia Bible College, Columbia, S.C. Discipline in the classroom must always begin with the teacher. Fortosis said, "We can't teach self-discipline unless we are also self-disciplined." Citing 1 Peter 2:9, he outlined the roles of the Christian teacher as prophet, priest, leader, and shepherd. "Using authority is a matter of commitment, our walk with God."

Harvey Yoder, principal of Western Mennonite School, Oregon, verbalized the scrutiny of our identity as he critiqued the convention. He noted the "conflicting views of education — an extension of the Christian home or of the Christian church?" Yoder singled out three unresolved issues of convention sessions: (1) Approach to authority — covenant renewal or Bible doctrine? (2) Enrollment policy — should noncommitted seekers be admitted to the school? (3) "Adulthood" — which principles of discipline should be used: The parent/child stance of Proverbs or the covenant brothers attitude of Matthew 18?

Paul M. Miller summarized the tension between the contrasting views of Christian education: "For us the believers' church is not when students say, 'Lord, Lord,' in creedal correctness but when students say, 'Jesus is Lord,' when grap-

pling with problems on their level." — Paul J. Miller

One Teacher's Response. One would expect that when 96 percent of the Mennonite secondary teachers in North America convened for their every-other-year meeting, the conference would feature intensive exchange of ideas, perspectives, and curriculum through keynote speakers, workshops, Bible studies, good singing, and delicious food. After all, many thousands of dollars and people-hours were expended in the process.

The Laurelville conference this year, if one were to give an honest critique, fell far short of fulfilling one's expectations. The music was absolutely fantastic (thanks to Ralph Alderfer), the food was delicious, and the informal fellowship was interesting as it usually is at conferences. Paul M. Miller's Bible studies became the highlight for many. His ability to couch unusual insights in simple sentences not only stimulated us but demonstrated in itself a valuable teaching method.

The program committee, however, apparently misread the mood and needs of Mennonite teachers in the main aspects of the program: (1) the key theme of discipline was seen by many as meriting some attention, but not all of it; (2) the absence of workshops on various themes, problems, and methods prevented in-depth discussion on specific issues (workshops should have been led by Mennonite teachers themselves, not by outside persons); and (3) the four keynote addresses having been assigned to conser-

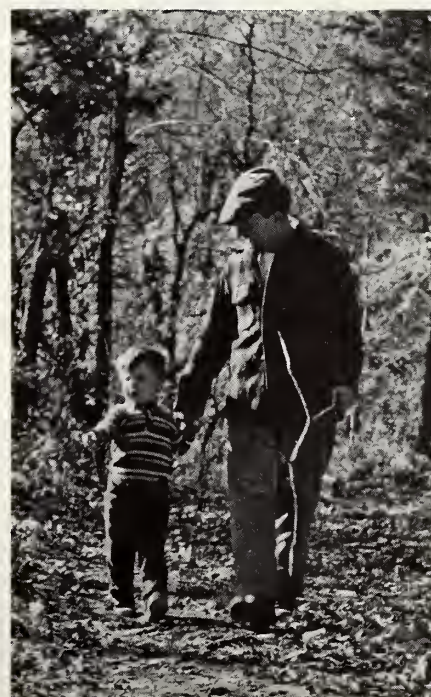
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vative Baptists with little understanding of our theology, history, and special problems caused a mixture of anger, insult, and dismay among many teachers who had convened from across the continent to find help and encouragement from each other and from speakers who at least understood our situation and beliefs. This unfortunate undercurrent of dissatisfaction which tended to dominate reactions I picked up appeared to be directed more toward the principals who planned the program than toward the speakers themselves.

mennoscope

Gerry Lichti, associate dean at Hesston (Kan.) College, will assume major responsibilities for the dean's office with assistance from James Yoder, registrar; John Lederach, director of Foundation Studies and division chairmen; Nelson Kilmer; and Loren Reusser. This change became necessary because of Clayton Beyler's death.

Eastern Mennonite College president Myron S. Augsburger and biology professor Kenton K. Brubaker are among the Christian scholars from all over the world who have contributed essays to the 726-page *Baker's Dictionary of Christian Ethics*. Augsburger's essays deal with "conscientious objection" and "disarmament," while Brubaker's topics are "defoliation" and "famine."

All in all, a mediocre program becomes insignificant if the informal fellowship fosters valuable interchange between those participating. The program content does become significant, however, if it signals an attempt by Mennonite educational leaders to water down our Mennonite approach to faith and teaching by importing resource persons who underestimate the teachers, who could themselves, perhaps, be better resource to each other, since they understand both the text and the context of their endeavors. — *Merle Good*

God's Spirit is moving in Guatemala, according to a report from Helen Lehman, missionary in Guatemala. She writes, "Recently the Coban-Carcha area had their first united evangelistic campaign. Pepito Barrios, an international evangelist, was there for six days and spoke to the largest crowds ever drawn to an evangelistic function in this area. "The campaign was held in Coban, but on the last night the evangelist came to Carcha. The crowd that gathered there numbered between seven and eight hundred. Two years ago the evangelical community there numbered about one dozen.

Jerry Weaver, pastor of Whitestone Mennonite Church, has assumed teaching responsibilities for the Life of Christ class at Hesston College. The late Clayton Beyler had been teaching the course.

Ken and Miriam Nauman were installed as pastor couple of the Ashton Mennonite Church, Florida, on Oct. 7. The Naumans formerly served as pastor couple at the Homestead Mennonite Church, Florida.

Arlene Hege, wife of Nathan Hege, has joined the part-time staff of the Mekane Yesus Seminary in Addis Ababa, Ethiopia. She is teaching English on the pastors' and degree levels.

Hesston College recently received two grants from the Department of Health, Education, and Welfare. A Library Grant, totaling \$5,000, was designated for the purchase of materials to build up the resources of the library. Binding and audiovisual material are also included. The Cooperative Education Program at Hesston College also received a \$25,000 federal grant. The Coop Education Program helps college students select and prepare for a career and at the same time earn money for college.

Six persons were baptized into the fellowship of the Gia Dinh Mennonite Church, Vietnam, on Sept. 2. These in-

cluded three mothers, two single girls, and a teenage boy.

Donald Martin was ordained to the ministry at the Hamilton Street Mennonite Church, Harrisburg, Pa., Oct. 28.

Glenn Zeager was ordained to the ministry at the Burnside Mennonite Fellowship, New York City, on Oct. 28.

The MSU Mennonite Fellowship, East Lansing, Mich., invites friends visiting or living in the area to share in their weekly gathering Sundays at 9:30 a.m. The group, made up largely of Michigan State University students and faculty, meets on the top floor of the Student Union. Contact persons are Dave Bishop (517) 335-3030 and Don Penner (517) 655-2571.

Harold Bauman of Goshen, Ind., was the Staley Distinguished Lecturer at Hesston College Oct. 28-31. He spoke on the general theme "Coming to Terms with the Holy Spirit Today."

Mennonite missionaries in Japan joined with colleagues from other churches for the annual Hokkaido Missionary Fellowship in mid-October. Under the theme *Partnership in the Gospel*, the 50 adult participants studied Paul's letter to the Philippians, shared small-group growth sessions, and discussed church renewal. In reporting the gathering Ralph Buckwalter noted, "We had time for praise and prayer and informal sessions late and early where burdens were shared, where we prayed for healing, and rejoiced in the presence of Christ made real to us by His Spirit."

Howard H. Charles, on a one-year teaching assignment with Mennonite Board of Missions in West Africa, taught four New Testament courses during a month-long school for catechists at the Presbyterian lay training center, Abetifi, Ghana. The 64 enrollees included four young men from the Ghana Mennonite Church. "This was a meaningful experience for me," Howard said. "I had opportunity for many discussions with Ghanaians about traditional life and religion. I went out with students on weekend assignments. It was a good introduction to Ghana."

People interested in spending the winter months in Florida, in a Christian setting, should contact Erie E. Bontrager, R. 3, Box 421, Arcadia, Fla. 33821. Worship services and Sunday school are held for four months, beginning in December, according to Bontrager, pastor.

Hesston College was recently awarded a \$15,000 grant for the remodeling of Green Gables, the patriarch building of the campus. The award was made by the Mabee Foundation in Tulsa, Okla. The Mabee Foundation is interested in help-



Simon Schrock of Fairfax, Va., highlights the sale of inspirational paperbacks at the National and Dulles airports of Washington, D.C. If the 30,000 books that have been sold there were stacked on top of each other, they would be approximately twice as high as the Washington Monument.

ing restore old buildings, especially on campuses where students work, as well as study. The Home Ec. Department, located in the basement, has been boosted with new furnishings, rugs, and paint. D-group rooms, with new carpet, wallpaper, and furnishings, are presently being completed. Other plans include lowering of ceilings, remodeling the front entrance, and carpeting hallways.

Aurora Mennonite Church, under the leadership of Pastor David Miller, is currently in lesson five of its third time through the sixteen-week training program of *Evangelism Explosion*. Twenty-two persons, from MYF age through couples in their fifties, are participating in this visitation evangelism program. Each of the six teams makes its own appointments for weekly visits. This means that during these weeks ninety-six homes in the area will have the gospel presented to them. The sixteen-week period begins in the fall and concludes later in the winter. All teams return to the church after each evening of visitation to report. A few must make visits on off evenings. The visitors are enthusiastic.

Ministers' Week of the Lancaster Conference will be held Dec. 4-6 at Millersville Church. Tuesday there will be morning, afternoon, and evening sessions, including supper with speaker following. There will be morning and afternoon sessions Wednesday and Thursday. Special sessions for the wives of the ministry will be held on Thursday. Guest speakers will be Ivan J. Miller, Grantsville, Md.; and Norman G. Kolb, Spring City, Pa.

Sixty-eighth Bible meeting will be held on Nov. 25 at Manchester, Pa. Speakers will be Allen Kauffman, Fred S. Brenneman, and Abram M. Baer.

Russia is no longer a closed country. A special tour is being planned for students and others who want to visit Kiev, Leningrad, Moscow, and former Mennonite communities with stops in Amsterdam, Berlin, and other points. If interested, contact:

Grant M. Stoltzfus, Eastern Mennonite College, Harrisonburg, Va. 22801, or Keith Sprunger, Bethel College, North Newton, Kan. 67117.

Special meetings: Bruce Burkholder, Hershey, Pa., at Neffsville, Pa., Nov. 21-25. Noah Hershey, Parkesburg, Pa., at Bossler, Elizabethtown, Pa., Nov. 18-25. Glendon Blosser, Harrisonburg, Va., at Elizabethtown, Pa., Nov. 11-18. David



Grant M. Stoltzfus

Huyard, Johnson Co., Tenn., at Sandy Hill, Coatesville, Pa., Nov. 14-18. **Abram Baer**, Maugansville, Md., at Manchester, York Co., Pa., Nov. 25—Dec. 2. **Charles Gogel**, Phoenixville, Pa., at Providence Yerkess, Pa., Nov. 14-18.

New members by baptism: two at Bethany, Imlay City, Mich.; one at South Union, West Liberty, Ohio; one at Anderson, Ft. Wayne, Ind.

Change of address: Linford D. Hackman from 7641 91 Ave., to 9755 72nd Ave., Edmonton, Alta. T6E 0Y9. Gladys Widmer, Libreria Cristiana Unida, Victoria 103, Ponce, Puerto Rico 00731. **Erie E. Bontrager**, from Vestaburg, Mich., to R. 3, Box 421, Arcadia, Fla. 33821.

readers say

Submissions to Readers Say column should comment on printed articles.

What a refreshing article to appear as did in the Oct. 23 issue of the *Gospel Herald*: "The Christian Family In Ephesians" by John R. Martin! One such as he who used Scripture as authority rather than human reason or current fad should be heard from more often.

The other feature article by Charles Shenk and Lois Clemens, "A Dialogue on the State of the Church," should call all of us to reexamine our allegiance and priorities as we approach Missions Week 1973. Thanks! — Percy Gerig, Eureka, Ill.

* * *

Thank you for the encouraging and thought-provoking article, "The Christian Family In Ephesians."

In this day of worldly warring between the sexes and between parents and children, the Christian alternative to family relations as presented by Mr. Martin needs much consideration and emphasis. If down through the centuries, Christian leaders had faithfully included in their teaching the true spirit of the qualifying phrases "as Christ is Head of the church," "as Christ loved the church," etc., could there have been the possibility of "women's lib" and such thought in Christian circles today? Have the basic love teachings of marriage and family life been neglected (often for controversial theological issues) with the consequences of high rates of broken homes and marriages and rising incidence of child abuse and delinquency?

Let's take a long look at the Christian family. — Linda M. Yoder, Hartsville, Ohio.

I hear Menno B. Hurd and would enjoy hearing him more often.

I could write an appreciation for the *Gospel Herald* every week but that would crowd out others. It gives us also opportunity to exercise the spirit of love because of pictures of men with so much hair when some of us have so little — makes us think of Elisha and Absalom (not inferring that all with more or less are the same in character as either of those two).

John Drescher's editorial on the "Charismatic Movement" in the Aug. 7 issue is exactly the way I feel. Some key words are unity (Jn. 17:21), love (Jn. 13:35), joy (Rom. 14:17, 18). Maybe we should not be so "for" tongues, but let's not be so "agin" tongues either that we forget tongues are to be "a tree of life" (Prov. 15:4). — Linford D. Hackman, Edmonton, Alta.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Gage — Adams. — Kevin Gage, Ostrander, Ohio, Bally cong., and Jill Adams, Ostrander, Ohio, by Paul E. Longacre, Sept. 8, 1973.

Glick — Buller. — Allen Glick, Goshen, Ind., Oak Grove cong., Smithville, Ohio, and Marcia Buller, Goshen, Ind., Bethel cong., Hydro, Okla., by Allen B. Ebersole, uncle of the groom, Aug. 4, 1973.

Hallman — Yoder. — Abram P. Hallman, Akron, Pa., Monterey cong., and Lois Pauline Yoder, West Liberty, Ohio, South Union cong., by Howard Schmitt and William Hallman, Oct. 20, 1973.

Hand — Lehman. — George D. Hand, Atlanta, Ga., Church of Christ, and Anna Catherine Lehman, McDowell, Ky., Tressler cong., by John Paul Billiter and David Teneffoss, Sept. 1, 1973.

Holst — Green. — Donell Holst, St. Agatha, Ont., St. Agatha cong., and Judy Green, New Hamburg, Ont., by Gerald Schwartzentruber, June 29, 1973.

Lehman — Martin. — Dennis W. Lehman, Manheim, Pa., and Karen L. Martin, Manheim, both of the Hernley cong., by H. Howard Witmer, Oct. 19, 1973.

Paulovich — Beachy. — David Paulovich, Montclair, N.J., and Cheryl Beachy, Scottsdale, Pa., both from Mennonite House of Friendship, by John I. Smucker, Oct. 6, 1973.

Shaum — Wenger. — Raymond H. Shaum, Pleasant View cong., Columbiana, Ohio, and Faye Irene Wenger, County Line cong., Orrville, Ohio, by Carl J. Good, Oct. 6, 1973.

Shoup — Gerber. — Lester Shoup, Mt. Eaton, Ohio, Longenecker cong., and Janet Gerber, Millersburg, Ohio, Martin's Creek cong., by Roman Stutzman and Albert Slabach, Sept. 22, 1973.

Smith — Christy. — Randall F. Smith, Royersford, Pa., and Kathleen M. Christy, Limerick, Pa., both from Frederickville cong., by Elmer S. Frederick, Sept. 14, 1973.

Stamm — Studer. — Edward Stamm, Archbold, Ohio, Central cong., and Karen Studer, Swanton, Ohio, United Methodist Church, Oct. 20, 1973.

Stauffer — Dettwiler. — Robert Stauffer, Bethany Bible cong., and Donna Kay Dettwiler, Sunnyslope cong., Phoenix, Ariz., by Dale Hansen, Oct. 3, 1973.

Weller — Haas. — Barth N. Weller, Oley, Pa., and Lesley E. Haas, Philadelphia, Pa., both from the Frederickville cong., by Elmer S. Frederick, Sept. 29, 1973.

Zimmerman — Rohrer. — J. Robert Zimmerman, Lancaster, Pa., Church of the Brethren, and Arlene H. Rohrer, Manheim, Pa., East Petersburg cong., by H. Raymond Charles, Oct. 20, 1973.

Zimmerman — Rupp. — Dennis Zimmerman and Monica Rupp, both from the North Clinton cong., Wauseon, Ohio, by Olen Nofziger and Dale Wyse, Oct. 20, 1973.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Basinger, Edwin R. and Ruth (Mishler), Lagrange, Ind., first child, Jenelle Marie, Oct. 25, 1973.

Bauman, Clarence R. and Doris (Breneman), Plymouth, Ind., second daughter, Nicole

Renee, Sept. 21, 1973.

Bergey, Willard C., Jr., and Glenda (Moyer), Hatfield, Pa., first child, Christopher Todd, Oct. 8, 1973.

Birky, Dennis and Joyce (Miller), Peoria, Ill., second daughter, Amy Kay, Oct. 13, 1973.

Bomberger, David and Lois (Leatherman), Hicksville, N.Y., second child, first son, Kurt David, Oct. 18, 1973.

Brubacher, Raymond and Gladys (Brubacher), Waterloo, Ont., second child, first daughter, Annette Renee, Oct. 2, 1973.

Deavers, George E. and June (DuFrain), Kouts, Ind., third child, second son, Mark Wesley, June 18, 1973.

Goshaw, David and Beverly (Brown), Souder-ton, Pa., third son, Christopher Kent, Oct. 20, 1973.

Hershberger, Jon and Peggy (Kohlberg), Phoenix, Ariz., second child, first daughter, Julie Kristini, Sept. 12, 1973.

King, Donald E. and Phyllis (Baughman), Bellefontaine, Ohio, third child, first son, Donald Rea, Oct. 13, 1973.

Mast, Job S. and Kathryn (Hartzler), Shoemakersville, Pa., fourth child, first son, Kenneth Dean, Oct. 16, 1973.

Mast, John Paul and Eva (Shetler), West Liberty, Ohio, first child, Monica Marie, Oct. 16, 1973.

Miller, James A. and Nelda (King), Goshen, Ind., second child, first son, Samuel Philip, July 6, 1973.

Neuenschwander, Wayne and Connie (Zamora), Orrville, Ohio, first child, Wade Z., Sept. 25, 1973.

Oswald, Gary and Joana Belle (Miller), Aurora, Ohio, first child, Julie Ann, Oct. 7, 1973.

Sawin, Thomas and Ruby (Horst), Hesston, Kan., second son, Gregory Eshleman, June 6, 1973.

Schrock, Lynn and Carol (Kindy), Lowpoint, Ill., first child, Carolyn Marie, Oct. 11, 1973.

Schrock, Neil and Mary (Schlabach), Phoenix, Ariz., second daughter, Tina Marie, Aug. 30, 1973.

Smucker, Tom and Kathy (Miller), Smithville, Ohio, second daughter, Christine Diane, Aug. 7, 1973 (by adoption).

Snyder, Donald W. and Marilyn (Shantz), Guelph, Ont., second son, Scott Donald, Oct. 9, 1973.

Steiner, Roger and Mari (Speckly), Albany, Ore., second daughter, Jodi Leigh, Sept. 28, 1973.

Troyer, Rodney and Virginia (Stutzman), Milford, Neb., third son, Jeremy Ryan, Oct. 15, 1973.

Wenger, Kenneth and Rita (Hostetler), Orrville, Ohio, second child, first daughter, Jennifer Lynn, May 6, 1973.

Widrick, Gordon and Margarette (Lyn-daker), Croghan, N.Y., third child, second daughter, Gloria Marie, Sept. 26, 1973.

Winship, Dennis and Wendy (Deer), Great Lakes, Ill., second daughter, Jessica Lynn, Oct. 12, 1973.

and Mrs. Beatrice Jeanne Heatwole), 9 grandchildren, 4 sisters (Wilma, Bessie Lehman, Mrs. Helen Hartzler, and Mrs. Pauline Miller) and 5 brothers (Melvin, Dan, Wilfred, Kenneth, and John). One sister (Mrs. Sudie Fisher) preceded her in death. She was a member of the Lindale Mennonite Church, where funeral services were held on Oct. 24, in charge of Moses Slabaugh, Arthur McPhee, Samuel Weaver, and John Lehman; interment in the Lindale Cemetery.

Burkhart, Emerson Alexander, son of Enoch and Hannah (Eby) Burkhart, was born in Peel Co., Ont., July 21, 1898; died at the South Waterloo Memorial Hospital, Cambridge, Ont., Oct. 7, 1973; aged 75 y. 2 m. 16 d. On Sept. 10, 1929, he was married to Verna Moss, who preceded him in death on June 7, 1967. Surviving are one daughter (Mary—Mrs. David Groh) and 4 grandsons. He was a member of the Stirling Avenue Mennonite Church, where funeral services were held on Oct. 9, in charge of James Reusser; interment in the Woodland Cemetery, Kitchener.

Dintaman, Salina, daughter of Nathan and Sarah (Schrock) Christner, was born in Lagrange Co., Ind., Aug. 16, 1914; died of a stroke at the Lagrange County Hospital, Oct. 21, 1973; aged 59 y. 2 m. 5 d. On Apr. 4, 1939, she was married to Carl Dintaman, who survives. Also surviving are 3 daughters (Phyllis—Mrs. Ron Stutzman, Carol—Mrs. Vernon Birky, and Pamela); 3 sons (Phillip, Carl, Jr., and Stephen); 6 grandchildren, one sister (Mrs. Delilah Sark), and 3 brothers (Rufus, Ernest, and Truman). She was a member of the Shore Mennonite Church, where funeral services were held on Oct. 24, in charge of Harvey Chupp and Orvin Hooley; interment in the Shore Cemetery.

Eash, Fannie, daughter of Christian and Cristina (Mast) Yoder, was born in Lagrange Co., Ind., Feb. 27, 1886; died of an apparent heart attack at her home in Shipshewana, Ind., Oct. 10, 1973; aged 87 y. 7 m. 13 d. In 1904 she was married to Ammon Frey, who preceded her in death in 1953. In 1966 she was married to Walter Eash, who died in 1971. Surviving are 4 daughters (Mrs. Frances Goodremont, Mrs. Wayne Hill, Mrs. Raphael Yoder, and Mrs. Kenneth Hummel), one son (Fred Frey), 12 grandchildren, 13 great-grandchildren, one sister (Mrs. Mary Mishler), and one brother (David Yoder). She was a member of the Shore Mennonite Church, where funeral services were held on Oct. 13, in charge of Orvin Hooley and Harvey Chupp; interment in the Shore Cemetery.

Herner, Elizabeth, daughter of John and Catherine (Brunk) Everatt, was born in Wilmot Twp., Ont., July 10, 1900; died of a heart attack at the Kitchener-Waterloo Hospital, Sept. 8, 1973; aged 73 y. 1 m. 29 d. On Oct. 1, 1919, she was married to Abraham Herner, who survives. Also surviving are 2 sons (Earl and Kenneth), 4 grandchildren, 2 great-grandchildren, one brother, and 5 sisters. She was a member of the St. Agatha Mennonite Church, where funeral services were held on Sept. 11, in charge of Gerald Schwartzentruber and Allen Schwartzentruber; interment in the church cemetery.

Kramer, Bertha M., daughter of Mahlon F. and Amanda (Meyers) Detweiler, was born in Hilltown Twp., Pa., Sept. 5, 1895; died of cancer at Sellersville, Pa., Sept. 30, 1973; aged 78 y. 25 d. On Jan. 22, 1921, she was married to Wilmer W. Kramer, who survives. Also surviving are 5 sons (Roscoe D., Wilmer, Jr., Roland D., Richard D., and Floyd D.), one daughter (Olive Peachy), 20 grandchildren, 10 great-grandchildren, and one brother (Samuel Detweiler). She was a member of the Rockhill Mennonite Church, where funeral services were held on Oct. 3, in charge of Henry L. Ruth and Alvin

Detweiler; interment in the adjoining cemetery.

Moyer, Lisa Gaye, daughter of Terry and Brenda (Royer) Moyer, was born at Sellersville, Pa., Nov. 7, 1970; died of a brain tumor at St. Christopher's Hospital, Philadelphia, Pa., Oct. 6, 1973; aged 2 y. 10 m. 29 d. Surviving are her parents, her maternal grandparents (Mr. and Mrs. Raymond Royer, Sr.), her paternal grandparents (Mr. and Mrs. Garwood Moyer), great-grandparents (Mr. and Mrs. Harvey Kronmaier), and a great-great grandmother (Mrs. Mary Musselman). Funeral services were held at the Blooming Glen Mennonite Church on Oct. 9, in charge of David F. Derstine, Jr.; interment in the adjoining cemetery.

Shrock, Henry, son of Samuel and Elizabeth (Miller) Shrock, was born in Fayetteville Co., Ill., May 31, 1896; died at Dover, Del., Oct. 19, 1973; aged 77 y. 4 m. 19 d. On Nov. 2, 1916, he was married to Katie Fisher, who survives. Also surviving are one daughter (Ada—Mrs. Henry Troyer), 9 grandchildren, 16 great-grandchildren, and 5 sisters (Anna Miller, Ada Lambright, Lydia Schmucker, Fannie Kauffman, and Ida Regsecker). He was a charter member of the Central Mennonite Church, where funeral services were held on Oct. 22, in charge of Daniel V. Yoder, Jesse J. Yoder, and Alvin E. Mast.

Steckle, Connie Christine, daughter of Paul and Kathryn (Erb) Steckle, was born on Oct. 7, 1970; died from a farm accident, Oct. 10, 1973; aged 3 y. 3 d. Surviving are her parents, 2 brothers (Cameron and Brian), grandparents (Mr. and Mrs. Gordon Erb and Mrs. Seleda Steckle), and great-grandmother (Mrs. Ida Jantzi). Funeral services were held at the Zurich Mennonite Church on Oct. 13, in charge of Clayton Kuemper and Andrew Blackwell; interment in Mennonite Cemetery, Goshen Line.

Steinman, Floyd, son of Peter and Lydia (Roth) Steinman, was born in Wilmot Twp., Ont., Mar. 2, 1920; died suddenly on Oct. 10, 1973; aged 53 y. 7 m. 8 d. On Sept. 20, 1944, he was married to Christine Gingerich, who survives. Also surviving are one son (Brian), one daughter (Barbara), and one sister (Idella—Mrs. Arthur Baechler). One son, Burton, preceded him in death. Funeral services were held at the Steinman Mennonite Church on Oct. 13, in charge of Elmer Swartzentruber and Vernon Zehr.

Wenger, Menno, son of Eli and Mary Etta (Troxel) Wenger, was born in Goshen, Ind., Sept. 18, 1879; died at the Elkhart Hospital, Elkhart, Ind., Oct. 23, 1973; aged 94 y. 1 m. 5 d. On Dec. 23, 1903, he was married to Amanda Reed, who preceded him in death on Nov. 29, 1912. On Apr. 7, 1917, he was married to Ada Reed, who survives. Also surviving are 3 sons (Russell, Clifford, and Devon). He was a member of the Yellow Creek Mennonite Church, where funeral services were held on Oct. 26, in charge of Mahlon D. Miller; interment in the Yellow Creek Cemetery.

White, Katie, was born in Virginia, Nov. 28, 1888; died at the Ritenour Nursing Home, Staunton, Va., Oct. 17, 1973; aged 84 y. 10 m. 19 d. She was the last of her immediate family. She was a member of the Staunton Mennonite Church. Funeral services were held at the Jones Funeral Home, Staunton, Va., in charge of Robert E. Nolt and J. Mark Martin; interment in the Fairview Cemetery, Waynesboro, Va.

Cover photo by Paul Schrock

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Allen, Caroline, daughter of Joel A. and Martha (Basinger) Lehman, was born in Geary, Okla., Dec. 10, 1908; died of cancer at Harrisonburg, Va., Oct. 20, 1973; aged 64 y. 10 m. 10 d. On July 4, 1932, she was married to Douglass W. Allen, who preceded her in death on Dec. 7, 1967. Surviving are one son (David Charles), 2 daughters (Lois Caroline Lehman

calendar

Southwest Mennonite Conference, Trinity, Glendale, Ariz., Nov. 22-23.
Pacific Coast Conference, Dec. 7-9.

Returns Bar of Soap

A woman from Ironton, Ohio, who accidentally took a bar of soap from a motel in Nashville, returned the soap, reports UPI. It cost her 25¢ to return the two-cent piece of soap.

The motel manager was grateful and commented, "It's refreshing to find an honest person." He indicated he would welcome similar letters from people who during the current year had taken seven color TV sets, 17 bedspreads, 30 pillows, 2,100 face towels, 2,400 bath towels, 2,700 water glasses, and 3,600 washcloths.

Seminary President Hits Lottery

The president of Bangor Theological Seminary says Maine's proposed state lottery is a hoax.

"Proponents of the lottery are misleading the voters into thinking they can gain rich monetary rewards through a gambling process," Dr. Frederick W. Whittaker said in a chapel address.

"Only a relative few will receive any return on their investment, while large numbers of those least able to afford the expense will spend their money needlessly," he said.

Dr. Whittaker, who may run as independent candidate for governor, urged defeat of the statewide lottery referendum in November.

"As state lottery is a form of regressive taxation," he said. "It is of little potential economic value in Maine, where other more equitable forms of taxation are in effect."

Sale of Land to Mission Group

A unanimous decision by the Israeli Supreme Court has upheld the right of the leader of a German Christian sect to buy land for use as a pilgrims' hospice.

Mrs. Emma Berger, whose group is said to have a "missionary character," had made several real-estate purchases in the resort town of Zikhron Yaacov.

Her purchase of a former pension for use as a hospice ran into difficulties with local authorities, who first tried to block the sale and then tried to expropriate the land by saying that it was needed for a youth education center.

Justice Zvi Berenson criticized these claims, calling them a "malicious plot."

The court scored what it said were "high-handed methods" on the part of local authorities, and stressed that there

is no law in Israel forbidding the sale of land to foreigners or to missionary groups.

Tom Sawyer Movie Violent

The *Reader's Digest* first motion picture *Tom Sawyer* has everything a true-blooded American could want. It has adventure, romance, humor, homespun philosophy. It has hayrides, fireworks, sack races, apple pie, and Aunt Polly's motherly love.

The movie has been receiving rave reviews and is considered a first-rate family entertainment. The controversial movie critic Rex Reed in New York *Daily News* describes it as a film with "enormous quality and richness . . . a wholesome treat." The editors of the *Reader's Digest* are happy that it is neither violent nor pornographic.

But alas, it is violent. Oddly, the only evil character is Injun Joe. He is portrayed as a base, heartless murderer and liar. Even the drunkard Muff Potter outshines Injun Joe in every possible way. "Somethin' about Injun Joe freezes your blood," says hero Tom Sawyer.

Indeed *Tom Sawyer* has everything an American — white American, that is — could want. Because if you are Indian as I am, you will realize with distress and sadness that after the trimmings are stripped from the movie, it depicts not much more than a glorified cowboys-and-Indians mentality. — Emma LaRoque.

Faculty Takes Issue with Henry

The faculty of the Latin-American Biblical Seminary in Costa Rica has taken issue with comments on their school made by a U.S. evangelical leader.

A statement signed by 18 teachers responded to Dr. Carl F. H. Henry, editor-at-large of *Christianity Today* magazine, who spent six weeks in Latin America last summer.

The response, dated Sept. 26, particularly criticized a paragraph in which Dr. Henry wrote:

"Some professors at Latin-American Seminary in Costa Rica, one of the oldest evangelical seminaries whose leadership has in recent years been turned over to Latin Americans, espouse a compromise form of liberation theology, take a hard line critical of North American mission board influence, and support socialism as a preferred economic option and violence as a Christian possibility for social change."

The faculty of the 50-year-old seminary in San Jose feels that Dr. Henry may be using North American terms and meanings of words to describe a distinctively Latin-American situation. A similar assessment was made by Samuel Escobar, president of the Latin-American Theological Fraternity, the organization sponsoring Dr. Henry's trip.

A letter and statement (dated Sept. 25) questioning the paragraph on the seminary was received from Mr. Escobar, temporarily working in Canada, who said the report must be "complemented" to avoid misunderstanding.

Escobar suggested that the Henry report may have applied North American understandings of terms such as "socialism" and "violence" to a society that in some places "has barely come out of the feudalistic structures it adopted when medieval Spain conquered it 4 1/2 centuries ago.

"Words like 'democracy' and 'socialism' have to be qualified when an Anglo-Saxon uses them for Latin America. . . . Likewise, words like 'violence' have also to be understood in the context of very unstable institutional life."

Bishop Lord on Allende

The late President Salvador Allende Gossens "fell fighting for what he considered just," United Methodist Bishop John Wesley Lord said.

"Allende was a man who loved justice and mercy, not violence; one who sought to avoid bloodshed at all costs," the bishop added. "He made the cruel choice to die rather than surrender his ideals."

Bishop Lord is executive coordinator of the denomination's Call for Peace and Self-Development of Peoples, which is concerned, among other things, with the social and economic situations of developing nations.

Some sources report that President Allende, a Marxist, killed himself when military forces stormed the presidential palace in Santiago on Sept. 11. However, his widow has subsequently claimed that he was killed by the junta.

"The price of justice went up in Chile and in the world with the overthrow and death of President Allende," Bishop Lord said in a statement issued from his office. "A self-styled political Marxist, he (Allende) was a man with a consuming passion for the poor, the powerless, the oppressed. He was consumed by his passion."

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Who Goes to Prison?

"I was in prison and you came to me" (Mt. 26:36).

U.S. citizens have just lived through a long hot summer of political scandal investigation. Many have learned more about their government's inner workings than they really want to know and can only shake their heads sadly at the continued revelations. As one news commentator remarked, "We have more news than we can use."

At this writing, the latest frontline happening is the resignation of the vice-president under threat of indictment for bribery, extortion, and income tax evasion. In the background are numbers of other investigations of persons alleged to have committed crimes while serving as highly placed government officials or as their employees. The unhappy revelations seem destined to continue for some time to come.

In the meantime the former vice-president took to the airwaves to charge that he was falsely accused. The case, he insisted, was based on testimony from persons who were trying to gain advantage for themselves. He entered a "no contest" plea on an income tax evasion charge, he said, because he had no other choice.

This did not impress the news reporters who responded to his address, for, they said, the case against him was based not only on testimony, but on carefully gathered evidence including documents and careful checking of the coming and going of key persons. All quite confusing to the observer who has no detailed knowledge of the law and how it works. Some of us will never quite comprehend what happened.

But we can understand one thing: the former vice-president was not sent to prison. And the reason, we are told, is that the U.S. Attorney General asked the judge not to send him to jail. Forty-two percent of those surveyed in a Gallup poll felt the former vice-president's sentence was too lenient. Whether or not this is so is not the basic concern of this editorial. What is of concern is the question of who goes to jail for what. Stealing \$75 from a service station or grocery store, reports Tom Wicker, may put a

person in jail for years. Especially a poor person.

In fact it would appear that in general the poor go to jail a lot more than those with money to defend themselves. There may not be much that most of us can do about the problem — except one thing.

It is an old Christian tradition, going back to Jesus Himself, that the people of God should be concerned about those in prison. The evidence that many are there because they lacked the wits to keep out adds urgency.

It is not easy to get involved in a ministry to prisoners. We do not commonly descend on the prison and prisoners with, "Well, here we are. What can we do for you?" Prison officials are not eager for investigation committees of citizen do-gooders. Prisoners themselves may be suspicious. Singing in prisons or preaching to prisoners, as some of us have done, raises questions about imposing ourselves on a captive audience.

But how do you "break into" prison? Some have been able to do so in a variety of ways. The late Paul Clemens was a pastor-counselor to men in the federal penitentiary in his area. Wilbur Hostetler works through Bible correspondence classes. Others play games with prisoners. And some correspond.

I corresponded briefly with a prisoner in Washington state. He wrote to me and I responded. After quite a long delay he wrote again and, as I recall, he wanted me to plead his case. At this point I opted out, for I could not see how I had the time or the wisdom to get involved, especially at so long a distance.

But hearing the former vice-president's story brings his back again. If by negotiation he could be kept out of jail, how many persons in jail are there simply for lack of money to hire a negotiator? Who shall plead their cases?

Prisoners, like the poor, will no doubt always be with us. Publicity about them comes and goes. The people who do the most good may be those who show genuine Christian interest in prisons and prisoners and seek to give prisoners opportunity for a better chance. — Daniel Hertzler

Gospel Herald

November 20, 1973



No Longer Lonely

by Wayne North

A pastor once called on an elderly lady. There was no answer for some time after he rang the bell. He knew she was at home, for this same thing happened each time he called. After a long wait she would cautiously open the door, look at him, and ask, "Who are you?"

"I am your pastor," he would answer.

"Oh, it is," she would say. "It's been so long since you were here, I didn't know you."

This little game was this lady's way of saying, "I'm lonely." She spoke for many people because there is hardly a problem people face in which loneliness is not felt. Aging, anxiety, sickness, difficult decisions, the death of a loved one, guilt, all produce loneliness. Consequently, many people move about among their fellows each feeling, "Nobody really knows and nobody really cares."

Unfortunately, they are often right; nobody does care. If the United States is turning isolationist, its citizens have been that for a long time. The brave, self-reliant pioneer

has long been the image accepted as ideal. Even though we are increasingly dependent on others for everything, that dependence has anonymous character that permits us to feel independent and in fact totally ignore those on whom we depend.

Further, there are a lot of frightening people all around us. Sorting out the ones to be trusted from the ones "out to get you" is such a complicated ordeal that it is just easier to keep everyone away. So a lot of people retreat into an inner dungeon, close the windows, bar the door, and crawl under the bed. That position may offer a few feelings of security, but it certainly is lonely.

No Trouble to Be Lonely. Of course, you don't have to go to all that trouble to be lonely. Crammed schedules and pressurized timetables will do just as well. There just isn't time to be with someone leisurely enough to find companionship. Certain learned attitudes will do it too. For

example, some parents have taught their children that it is impolite or worse to ever reveal one's true feelings about anything. These persons are destined to go through life being nervously nice and always hiding from others their inner selves.

So there are very many lonely people and more than likely I have been or am one of them. At least, I know what it means to affix a nonchalant smile on my face and mix with a mass of people and yet feel the aching loneliness that no one knows or cares what is happening to me.

But, if I have felt that pang, Jesus felt it with crushing cruelty. He went into the Garden of Gethsemane and took three of His closest friends for one reason: so that He would not be alone. They promptly fell asleep and in spite of His appeals they just couldn't bring themselves to share the experience with Him.

Jesus' experience of aloneness on the cross, very frankly, goes beyond my imagination, and the few snatches of companionship that are reported only serve to emphasize its severity. For even though the grief-stricken women and John were there, what could they know of the turmoil in Jesus' heart as He in total innocence experienced the revulsion of total guilt. As for the repentant thief, he was indeed a companion in physical suffering, but he hadn't the foggiest notion of the agony of Jesus' heart.

But it is through this aloneness on the cross that Jesus creates togetherness. It is in this event that men and women who are afraid of God, or at least don't know how to relate to Him, and who are hostile toward most of the rest of the people in the world, find the bridge to God and a new relationship with all others. "He is our peace," says Paul of Jesus Christ (Eph. 2:14). That peace means the way is opened up to God and to the brother. Without Christ our own egos block the way to God and to our brother. But to accept Christ is to find the roadblock removed and that we can live with one another in peace.

There is a great deal more heavy truth involved here than just that, but it is where we can at least begin. We could discuss how we receive the righteousness of God and how we are made the body of Christ. Any of these roads brings us to the same point that through Christ we escape the aloneness of self against everyone else and are included in the togetherness of Jesus and His very own body.

Now if that fact just sort of skims across the top of our heads it may be because it has remained an ideal rather than a reality. It is a wishdream that may come true in some millennium or eternity but just now we are far too realistic to expect too much. So for the moment we are content to go on being lonely, either believing that that is just the way life has to be or taking comfort in the fact that many others are lonely too.

But that is not what God creates — a happy ideal in some blissful land. He puts it together now and it is a reality

that is to be experienced. Whenever the church comes into its own it becomes that reality.

How It Happened at the First. The Book of Acts reports how it happened at the very beginning. Those first believers didn't have a chance to settle into a wistful mood, contemplating a future fellowship. They shared themselves exuberantly.

The church is coming alive more and more to recover its deeper dimensions of fellowship. When it does you may be sure that several things are true.

First, Christians are discovering that Jesus Christ is their peace. It is exciting to find out that it is not doctrine that is our peace (agreeing on all the details of one formulation or another), or that cultural similarity is not our peace, or that compatibility is our peace.

Second, Christians are finding that the Holy Spirit produces the kind of fruit that fellowship is made of. Love, joy, and peace replace fear, suspicion, and hostility and fellowship thrives in that sort of climate.

Third, Christians are realizing that church is the reality of fellowship worked out in ordinary life. Church is no longer a building where Christians meet to listen to meditations on ethereal topics. It is people sharing with each other the crunch and glow of life as it is lived under the lordship of Christ. It is the family to which we retreat when the burdens, challenges, questions, decisions of living shake us up. It is also the family to whom we contribute encouragement, admonition, warning, companionship, and whatever else we are endowed with.

Finding the Time and Place. If the church is to escape from the bondage of impersonal, prepackaged, individualized religion, it will be when it discovers the intimacy of the reconciling Christ and the personal fellowship into which He draws us. The other day, partly on impulse and partly because of assignment, I picked up the phone and called a person with whom I seldom talk. Our visit lengthened as we shared together our common life and concerns. As we concluded my friend said, "How good it was for you to call! It means so much to have someone who cares enough to talk a while."

And that is the church — finding the time and place for those with whom we are related in Christ and escaping from the loneliness that our own egos and fears condemn us to.

Gospel Herald

Daniel Hertzler, Editor

David E. Hostetler, News Editor

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Wayne North is pastor of the Beech Mennonite Church, Louisville, Ohio.



Nonresistance Clarified

by Myron S. Augsburger

In relating to a variety of groups in the Christian church, I am constantly asked to give a simple explanation for my peace position. Such persons do not want a philosophical treatise of pacifism nor a review of the Anabaptist heritage. As laymen, they simply want a biblical contemporary evangelical expression as to why one should be a nonresistant Christian.

It is also evident that many persons do not understand the term "pacifism." They usually think of it as passivism, as though what we mean is that we are completely passive. It is important to help them see that love is active, that love is a strategy of operation.

Another thing that has impressed me is the tendency on the part of many people to identify liberalism and pacifism, as though only liberals are pacifists. Recently lecturing in a prominent seminary I led a discussion involving the faculty and seminary seniors which dealt primarily with an interpretation of a biblical peace position. The president of the seminary asked several questions, following which he stated in essence that he had once been a pacifist under the influence of liberal theologians during his graduate studies. His involvements in the evangelical church had not supported this, and had in fact convinced him that pacifism is part of liberal rather than evangelical theology. To my pleasure and amazement, he told the group that in view of the more evangelical biblical interpretation which he had just heard he was ready to rethink his whole position. I am convinced that many evangelicals could be brought to respect the peace position

if we would make clear the biblical basis on which it rests.

At the risk of oversimplification the following points are the kind of "off-the-cuff" answers that one should be able to give as reasons he is a conscientious objector to war:

1. **Because** of the priority of membership in the kingdom of Christ. As members of Christ's kingdom we make our decisions on the basis of loyalty to His lordship. This involves living by His ethics, as well as recognizing the worldwide nature of His program transcending any particular nationalism. (John 18:36.)

2. **Because** of the evangelistic commission expressed in the Great Commission. This means that we are out to win all men, including the enemies of our nation, to become our brother in Christ. Those people who are outside our nation's fraternal relations are not outside the scope of God's grace. Permeating our peace concern is the mission of evangelism to which Christ has called us, a mission which is not changed simply because two nations operating by a lower standard are involved in war. (Matthew 28:19, 20.)

3. **Because** of the command of Jesus Christ to love. When Jesus said the first commandment is to love God with your total being and that the second is just like it, He was commanding us to practice love as the strategy of operation in relation to our fellows. This is a commandment that no earthly mandate can remove. Jesus makes clear that it is expressly at the point where we love our enemies that we are doing something different from what sinful society is able to do about us. (Mark 12:28-31; Romans 13:8-10.)

Myron S. Augsburger is president of Eastern Mennonite College, Harrisonburg, Va.

4. Because of the sacredness of human life. God gave life and that life is primarily in His hands. It is not for you or me to play God, but rather we should say, "Vengeance is mine; I will repay, saith the Lord." (Romans 12:17-21.)

5. Because of the economic or materialistic causes of warfare. War usually arises out of materialistic concerns to protect property. As a Christian and a steward I should never expect anyone to give his life to protect my property. (Matthew 5:38-48.)


These are a few expressions of biblical faith with which all Christians should be familiar. Since they are not as clearly understood as they should be, they are reviewed here as an asset in sharing a biblical witness of faith.

One should also bear in mind that in Romans 13, where Paul says that "the powers that be are ordained of God" and that we are to "be subject" to powers, it should be clear that the existence of the powers does not mean the removal of God. God is still above the powers, for He is the one who ordains them. This means that as the apostles said, there are times when "we ought to obey God rather than men." Just because the powers are ordained of God does not mean that we are freed from obeying God's higher law to act by the inferior standards of the powers. The church operates at a higher level than the state and society. The church operates under the lordship of Christ and the freedom of this relationship. The state operates at another level as, for example, the government "of the people, by the people, and for the people." The Christian in the state is responsible to remind the state that it is secular and that it does not function as a religious entity. People who try to Christianize the state are missing the basic biblical understanding of separation of church and state. We do not regard any state as Christian.

Furthermore, our involvement in political concerns must not lead us to feel that any particular kind of government or any particular party will be able to achieve the goals

of the Christian church. Should we make that assumption, then we abdicate our responsibility as a Christian brotherhood. A Christian church has ways and means to change society which the state does not have. The civil rights movement is a case in point, in that the best dimensions of this change have happened at levels of Christian action in love and understanding, rather than simply by laws.

A rather prevalent myth in society is the idea that to be conservative in one's theology means that one is also to be conservative in his social and political views. It is incorrect to feel that if one is conservative in one area he must be the same in everything. In fact, one who holds a conservative theology, taking the lordship of the risen Christ seriously with membership in His kingdom as of primary importance, can be rather liberal regarding political and social matters. However, it is also wrong to assume that liberal measures will achieve the greatest humanitarian ends simply because they concentrate more on liberal perspectives in relation to humanity. It is also true that history has proved that certain things taken seriously and held with conservative faith are of lasting value for the good of mankind.

It is important to remind ourselves that the final word is Calvary's cross. Jesus demonstrated that when one truly shares God's kingdom the borders of his life are extended so that he doesn't have to live; he can die. Dying is in itself at times the greatest evidence of the genuineness of one's faith, just as Jesus' death, beyond being redemptive, was evidence of His own complete security in the broader reality of life. So in answer to those who talk about the number of Christians who may die unless others protect them in war, we may respond as did Jesus: one does not have to live; he can die. The martyrdom of Christians might be used of God as a major communication of the saving faith of our Lord in these crucial times. Our Lord died to bring peace into the lives of men — let us live in His peace. 

A Nation's Strength

A measurement of our nation's worth is in the willingness of individual citizens to acknowledge their own personal shortcomings. Often I have asked the question: "Will America travel the way of other nations? Is it necessary that America shall walk the downward path of such ancient powers as Assyria, Egypt, Greece, and Rome?" When we ask such a question we are really asking whether or not it is necessary for a nation to grow old and decrepit, like individual men and women who grow old and decrepit. An illustration of a river will help us. We look at a river, realizing it is old; yet we realize it is ever new, depending upon the fresh water which comes from the springs and melting snows.

So it is with a nation. We can be old; yet we can be ever new. The question is whether or not ease and license will sap virility from a great people and make them effete and doddering.

It is possible for national character to be eaten away by the slow acids of ease and indulgence. When one reads in the Book of Daniel about Cyrus and the Persians knocking at the gates of Babylon, the thing that counted was the kind of men behind the gates. The explanation of the downfall of Babylon was due to the debauchery and the drunkenness of the Babylonians as much, if not more than because of the strength of the attacking Persians.

Which way, modern America? — Wilson O. Weldon

From My Kitchen Window

by Lois Stahl

The Mennonites used to be the "Quiet in the Land," they tell me. I am a Mennonite, and since I live at one of the noisiest and busiest intersections of the world, I've been trying to fathom what it must have been like when the Mennonites lived quietly and undisturbed for themselves.

From my kitchen window here in our fifth-floor apartment I look down on to the knot point of the middle ring traffic of Munich. The cars, buses, trucks, taxis, and motorcycles flow in an unending stream. In addition to the city traffic the trucks and vacationers from Northern Germany, who are headed for Italy, Austria, and Yugoslavia, must pass through this corner. Occasionally the stream is frozen by the howling of an ambulance, fire truck, or police car.

Just beyond I see the blinking lights of the Olympic tower, high above the Olympic village and stadium. Just within the recent days the seven-millionth visitor to this tower was honored in a gift-giving ceremony.

Munich is different from any other place I have ever lived. Munich is a world-city, with an atmosphere of far-away places. Munich has a magnetic drawing power for the young people of all nations. Almost half of Germany's university students study in Munich (over 40,000 students). The traveling youth stopping at the big 600-bed youth hostel two blocks away are practically at our doorstep.

We opened our doors and our hearts to the young people in this city with hurts and bumps. The results have been overwhelming! They come from every corner and culture. Their problems are physical, social, spiritual, and political.

Lois Stahl is a missionary serving with the Eastern Mennonite Board of Missions and Charities.



To help them we ought to be physician, lawyer, psychiatrist, mother and father, spiritual counselor, cook, marriage authority, and sociologist. How can we help them all?

For sixteen years in our mission work in Europe we "ran after" people, politely inviting them to come to us, kindly picking them up in our roomy bus! And now we don't even have a car, and they're overrunning us! If we want a night's sleep or an afternoon nap we have to disconnect the doorbell and the telephone. Sometimes we can't find enough empty corners to let them sleep in. So we even allow some honored guests to sleep in the kitchen!

Sometimes our young people make our hearts glad. Like two young people from western United States whom we invited in for a cup of tea. We soon discovered that they had their Bibles in their backpacks, and they had been traveling for some time already. "Why do you carry your Bible with you? Don't they make your packs too heavy?"

"Oh, no," they answered, "we'd starve if we didn't read our Bibles daily."

Sometimes young people upset us too. Like the young fellow from Sudan who would like to eat and sleep at our house because the meals and rooms in the city are too expensive. He wants to keep his money to buy cars to send to Sudan to sell there.

"O Lord," I've been praying, "don't You know I'm almost fifty years old? I know there wasn't any Olympic tower twenty years ago. There weren't any hippies then either. Buy why didn't You give me such opportunities twenty years ago, when I had lots of energy?"

And then it seems like the Lord is answering me: "There were opportunities twenty years ago, but you weren't always there where it 'hurt.'"

Forgive me, Lord, for being so slow to learn.



In the Waiting Room

By Angie B. Williams

So it happens in the best of families? It could never happen to us, but praise the Lord anyhow, it did! My husband, Rivers Williams, seemed the most unlikely candidate for a heart attack. He is young, strong, athletic, even tempered, and not the slightest bit obese. He has never smoked, and is a healthy specimen from all appearances.

Here I sit with the other relatives of the coronary care patients, awaiting the elapse of another hour so that I may again have my five meager minutes with him. What does one say in five minutes at a time like this?

My watch says that the time has arrived, so I ring for the nurse to admit. I pass several beds of other coronary patients. They all appear to be "on their last leg," and indeed some of them are. I am secretly hoping that my husband does not appear so weak.

Eventually, I reach my husband's bed, and I thank God he looks so well. Of course, there is the ever-present monitor to which he is attached, the intravenous solution feeding into his hand, and the ever-watchful eye of the nurses and orderlies on duty. They hover over these patients as if their lives depend on it, and they do.

I express my love and concern to Rivers, bring him up-to-date on my own "delicate condition," carefully omitting that last bit of information which obstetrician just gave me, which isn't too favorable. I deliver all the messages I can remember from well-wishers, and tell him all the funny things our four-year-old son is saying.

Rivers wants to know everything that has happened since my last visit, and we laugh together as he tries to remember the names of the eight ministers who have been in today. These well-meaning ministers have made him very tired. One has no knowledge of the other having been there. A minister needs only to present himself at the door of the intensive care unit and state his credentials, in order to be admitted. Rivers' Mennonite doctor said they had "preached the man to death." He put a stop to it thus: In bold red letters, the sign on the door read: 'No visitors except *wife*. All others must check at desk. This includes *ministers*.

These precious moments pass all too quickly, and I know that I must leave in order not to tire him further. Besides, I know that I am not welcome for extended periods, as evidenced by the fact that no chairs are available for visitors.

As I return to the waiting room, we ask one another how his or her loved one is. I finally get the nerve to tell them I am trusting God. In times like this, they are

happy for me to say that I will pray for them also.

Later Reflections. What woman has time to finish an article when her husband is critically ill? So I attempt to finish this later. Rivers has been discharged from the hospital and is recuperating at home. A miracle has taken place; his doctor predicts a complete recovery. Praise the Lord!

Our four-year-old son kept faith that God would make Daddy well and bring him back home, so that Dad may return to his job. He knew this was one of Dad's wishes. He prayed for Dad often.


We thank God and His people for the various kinds of support which they provided, and still are providing. We could not have weathered this alone. I remarked that God had not prepared one meal, mowed the lawn, nor scrubbed a single floor. He has no hands but ours, so He sent persons — students, faculty wives, and Christian neighbors — to do His work. One example: This week I looked at the kitchen floor in dismay. Which of us should take the risk of doing the job? We decided that neither should. The very next day, a student whom I haven't seen this school year, came to the office and asked if we had any floors that needed to be scrubbed. He gets great satisfaction from helping others, and does a beautiful job.

What lessons has God taught us through these experiences? (1) The meaning of faith. (Like praying for parking spaces each day as I approached the hospital, and being granted them.) (2) Our dependence on God through other Christians. (3) Again — it can happen to anybody! (4) The greatest lesson of all: How to accept the good will directed toward us by the brotherhood.

It has always been our practice to show our love to the suffering, but it is an entirely different matter for us to become the objects of that love. We learned that we had some pride to be dealt with.

Now that Rivers is recuperating at home, and we are expecting a baby, we are constantly reminded of our helplessness, both spiritually and physically, since neither of us is permitted to do any lifting.

But we are not sorry for ourselves! We only pray that we may be spiritually strengthened through all of this, never asking God why this should happen to "such good people," but trusting that He loves and cares for us.

"Don't worry about anything; instead, pray about everything; tell God your needs and don't forget to thank him for his answers. If you do this you will experience God's peace, which is far more wonderful than the human mind can understand. His peace will keep your thoughts and your hearts quiet and at rest as you trust in Christ Jesus" (Philippians 4:6, 7, *Living Bible*). 

Angie B. Williams is an associate at Eastern Mennonite College with responsibility for student employment.

God's People in Mission

The missionary said,

We opened our doors and our hearts
to the young people
with hurts and bumps. . . .

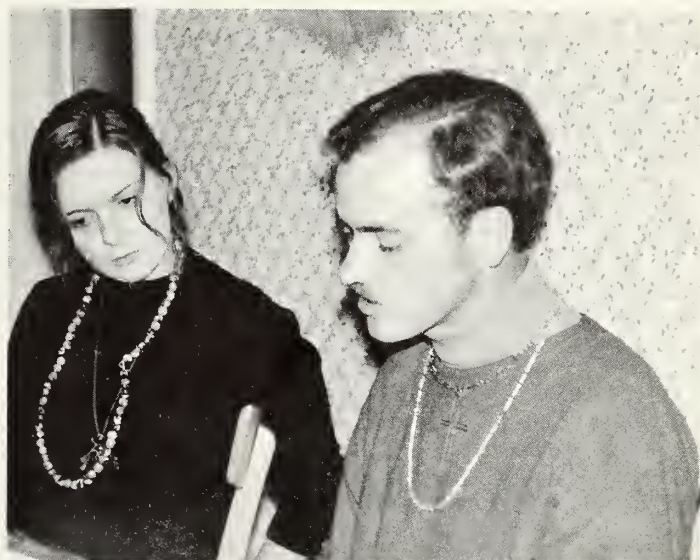
They came from every corner
and culture.

Their problems are physical,
social,
spiritual,
political.

To help them

We ought to be a physician,
lawyer,
psychiatrist,
parent,
counselor,
cook, and
sociologist.

How can we help them at all?



Students searching for answers

Omar Stahl photo



The hungry waiting for food

Paul Yoder photo

Oh, Lord, she prayed,
Don't you know I'm almost 50 years old?
Why didn't you give me such opportunities
twenty years ago
when I had lots of energy?

And He said,
There were opportunities 20 years ago
but you weren't always there
where it hurts.

**Be God's people in mission,
helping where it "hurts."**

**Eastern Mennonite Board of Missions
and Charities
Salunga, PA 17538**

Key 73—An Evaluation

While the organizers of Key 73 on a national scale are trying to assure themselves the effort was not a failure, the Mennonite Church has to examine its own weaknesses in church growth. The Commission on Evangelism, specially designated to coordinate Key 73, met for the last time on Oct. 1 in Rosemont, Ill.

Each commission member reported on his personal and organizational involvements in the thrust. Bob Johnson, pastor in Kitchener, Ont., gave a fascinating account of what happened in his congregation as a spinoff of Key 73. The people have taken a serious look at what it means to be church.

Publishing, broadcasting, seminary, conference, and mission contributions were detailed.

What were some of the benefits growing out of Mennonite participation in the yearlong evangelistic program?

1. Some Mennonites emerged as reconcilers/leaders: Lester Hoover, in the Lancaster area; Samuel Janzen, in Harrisonburg, Va.; Earl Sears, in Elkhart, Ind.; and Sanford Oyer, in Wayne County, Ohio, to name a few.

2. Evangelism was raised to a higher level of consciousness in the church.

3. Key 73 created awareness of other groups and provided for better working relationships.

4. It boosted programs already in progress.

5. The year's involvement forced the brotherhood to take a more serious look at its congregational life.

6. Key 73 has forced a rethinking of theology. All factors that relate to witness need to be taken into account — peace, social concern, nurture, and the like.

7. A number of congregations discovered the need of clarifying their goals.

8. Key 73 revealed some of the inadequacies of mass evangelism.

9. The emphasis of this year encouraged more acceptance of evangelism in the brotherhood.

Negative factors that hindered or resulted from Key 73 were enumerated. The presence of civil religion had to be counteracted. One observer felt the pamphlet *Evangelism: Good News or Bad News?* became the rationale for a copout. Some division over the meaning of Key 73 occurred. The Vietnam situation took

attention. Watergate helped erode the acceptance of civil religion but it also retarded Key 73.

Overall, the effects of Key 73 were spotty, both in the church and in general. Some areas took it seriously, some didn't. The October Key 73 Newsletter gave quite a bit of space to success in Brownsville, Tex. On the other hand, it also admitted that though "Key 73 did not develop precisely as anticipated, Key 73 happened where we always said it must happen, namely at the congregational level."

One observer also noted that the "lack of communication to the grass roots was . . . a factor in the poor showing of the fund-raising campaign that prevented the carrying out of a number of national program ideas, high visibility events, and a greater use of the mass media.

Projections include:

1. Evangelism workshops to be promoted throughout the next year as congregations and areas desire them.

2. This experience should provide input for the emphasis on identity in 1975 and reasons why the Anabaptists were effective in their witness should be sought from history.

3. Historians should be sensitive to aspects of Mennonite history that were non-ethnic.

4. A strategy for church growth should be developed, perhaps after the fashion of the Virginia Conference with an each-one-disciple-one approach, as projected by Don Jacobs.

5. Congregational life needs to be revamped for more effective witness.

A new commission will be formed to replace the outgoing group. It will be responsible to the Board of Congregational Ministries.

Yoder Dialogues with Dunamis Group

John H. Yoder, professor of theology at the Associated Mennonite Biblical Seminaries, has been consistently engaged in dialogue with the *Dunamis* group of the Church of the Saviour in Washington, D.C. He went to the capital city in late September to discuss his latest book, *The Politics of Jesus* (1972, W. B. Eerdmans, Grand Rapids, Mich.).

The Church of the Saviour, with its unique style of church life and forms of ministry, has become widely known in many circles. *Dunamis* is the name given to one type of task force which emerged out of their Christian commitment. These groups have as their stated purpose: "striving to establish means for Christians to relate to those with political authority." The name *Dunamis* itself is the Greek New Testament word for power.

The power that it speaks of is that which in the Book of Acts motivated people to witness "to the ends of the earth." That, to the members of *Dunamis*, includes the U.S. capital, a state legislature, or city hall. Each such group in Washington addresses a specific issue (education, military power, etc.). Each member of the group in turn selects a specific person in Congress to work with him in three ways: (1) He studies the issues of the group and the Congressman involved. (2) He builds a personal relationship with "his" member of Congress. (3) He prays daily for that person.

Delton and Marian Franz, Mennonite Biblical Seminary alumni of 1957-1958, are members of the *Dunamis* program. Marian is a part-time staff worker for *Dunamis*.

Evangelism, Workshop Focus



From left: H. Zehr, D. Augsburg, C. Wenger, P. Landis, N. Kraus

Sixty-five persons gathered at Eastern Board's Salunga, Pa., office to study church growth on Oct. 19. The leadership team of five represented a wide scope of experience.

David Augsburg, of Mennonite Broadcasts, Inc., served as resource person on communications. Howard Zehr, of Elkhart, Ind., who developed the workshop, brought years of pastoral experience. Speaking on the history of evangelism was Norman Kraus from Goshen College. Paul G. Landis, secretary of Lancaster Conference, brought with him a sensitivity to individual persons and an understanding of the local community. Coordinating the program was Chester Wenger, a director

of Eastern Board's Home Ministries and Evangelism Office.

The workshop functioned well, according to Charles Bauman, and participants experienced what it was like to be part of a caring evangelistic community.

Foundation Approves New Peace Program

The Schowalter Foundation has given general approval to a three-year, comprehensive program of congregational peace education by the Mennonite Central Committee Peace Section and a number of its constituent groups.

The program would be a \$63,000 package over the years 1973-76, with financial support from the Schowalter Foundation, Peace Section, and Institute of Mennonite Studies. The \$12,500 for the program, tentatively approved by the Schowalter Foundation for 1974, is part of \$25,000 in 1974 requests to the foundation for peace projects.

The foundation trustees took up the matter of the peace proposals at their semiannual meeting on Oct. 13, when they approved more than thirty projects of the Mennonite Church, General Conference Mennonite Church, and Church of God in Christ, Mennonite, plus other Mennonite-related organizations.

Included in the projects were \$10,000 for MCC projects in South America; \$6,000 for a two-year Church of God in Christ, Mennonite, community development project in Haiti; \$6,000 toward construction of a youth center for the Bethel Mennonite Church in Hammon, Okla.; \$10,000 for a two-year project of help to the mentally retarded through Mennonite Mental Health Services; and \$4,500 for continuation of the joint *Meetinghouse* publication of *The Mennonite and Gospel Herald* plus an inter-Mennonite editors' conference.

Other projects included scholarships, peace literature development, publication of two books, ministers' and missionaries' retirement aid, continuing education for ministers, and Schowalter peace lectures at Bethel College.

The congregational peace education program, developed at the request of the Schowalter Foundation, would begin its first year with the development of peace education materials by William Keeney, who has already begun such work under the MCC Peace Section.

Phase 2 would be implementation of the congregational program. MCC will select a staff person to mobilize church agencies which have relationships to congregations. The staff person may personally enter into a few pilot congregational

programs but in general will deal with congregational leaders through workshops, conferences, ministers' meetings, weekend seminars, and special courses in educational institutions.

This second phase will probably get under way during late spring or early summer of 1974.

The peace education package was developed by MCC at the request of the Schowalter trustees. One of the late Jacob A. Schowalter's highest priorities was peace education, and the trustees felt that during times when the church is not faced with conscription and the country is not directly involved in open warfare, Mennonites are apt to neglect congregational New Testament peace teachings.

Overall planning for the project will be the joint responsibility of representatives from the various Mennonite conference bodies, a representative of the Institute of Mennonite studies, and the MCC Peace Section. Day-to-day administrative responsibilities will be lodged with the Peace Section.

In executive session the trustees set up a screening committee to process applications for the position of administrator of the Schowalter Foundation.

Herman J. Andres, administrator for seventeen years, will retire at the end of 1974.

The screening committee was asked to bring the names of two or more interested and qualified persons to the March 1974 meeting of the trustees.

Members of the screening committee are Ernest Bachman, Raymond Becker, William Friesen, Howard Hershberger, and Adin Holderman.

Washington Seminar Coincides with Crisis

The climate in Washington, D.C., was one of controversy, uncertainty, and demoralization as the 35 registrants for the fourth Churchmen's Seminar met Oct. 22-24 to discuss: "Watergate: A Moral Inquiry."

The seminar, attended by ministers, concerned laypersons, college faculty, and students from Eastern Mennonite, Bluffton, and Messiah colleges, began less than 48 hours after the two top Justice Department officials resigned and the Watergate special prosecutor was fired. This upheaval was not without its effect on the seminar.

Two hours prior to the time the group was to meet with a Justice official, Delton Franz, director of the MCC Peace Section Washington Office and coordinator of the seminar, received a call from the anxious Justice Department lawyer, in-

forming him that the meeting would have to be postponed.

In the room, and at the time the meeting had been scheduled, Elliot Richardson conducted a press conference to explain his resignation.

Opportunity was provided in the seminar for Congressional appointments and visits to the House and Senate. Many of the participants experienced firsthand the pulse and dynamics of recent events upon entering their Representative's office.

While the drama continued to unravel, the seminar participants examined the events, attitudes, and ideologies that made Watergate possible.

A *Washington Post* reporter, whose column appears on the editorial page, told the Mennonites gathered in Washington that a lethargic, monopolistic press concerned with profits must assume a great deal of responsibility for permitting the events associated with Watergate from passing unnoticed for so long. "This country is very lucky that the two *Post* reporters broke the Watergate story when they did. Six months later may have been too late. Those papers that failed in the past now have another chance, for we are embarked on the most dangerous period. It is now that politics must come to terms with dishonesty. The next few months will demand that every reporter in D.C. becomes an investigative reporter."

Dagmar Horna-Perman, Georgetown University history professor, presented a historical perspective for analyzing Watergate in a provocative session on "The Subversion of the German Government in the Nazi Era." He pointed out, however, there are pitfalls in attempting to compare any two historical epochs.

Brooks Hays, a 74-year-old former Congressman and former president of the Southern Baptist Convention, emphasized the need to seek the truth. "We haven't learned how to exact the truth; yet God hasn't made it so difficult to know what is right."

Migrant Evangelism, Christmas Sharing

In the Quin Cities Spanish Church in Davenport, Iowa, a vision grew for the evangelistic opportunities among migrant workers in the area. How could a small, young congregation bring its vision to reality?

One step toward implementing the vision came with the allocation of \$1,750 from the churchwide Christmas Sharing Fund (1972) to the migrant project. The Iowa-Nebraska Mission Board matched this amount.

The Quin Cities Spanish Church had



Members of Quin Cities Spanish Church feel that God led Hector and Phoebe Leon to the migrant evangelism project in a very special way.

envisioned finding a young couple with Bible institute training to head up the evangelism effort during the summer months. Pastor Mac Bustos tells of his trip to Texas to find such a couple, after the project funds had been approved.

"We went to El Rio Bible Institute (in May), but we were late; everyone had his plans for the summer. As we returned to San Antonio, a call was waiting for me. It told about a couple from the Nazarene Seminary that was interested in this type of work. We were happy to hear their testimonies and how they had been praying for two weeks that the Lord would open doors for them to serve in something like this. We felt that the Lord had this couple, Hector and Phoebe Leon, for us."

The Christmas Sharing Fund resources, along with those of the Iowa-Nebraska Mission Board, paid the transportation for Phoebe and Hector from Texas to Iowa, a modest living allowance for them, and for the tracts and Bibles used in their ministry.

Mrs. Bustos, reporting on the project in mid-September said, "Three months have passed since Hector and Phoebe arrived in the Quin Cities to help us. They have been very active since their arrival and the Lord has blessed their ministry. The project was extended until the first week of October."

The busy schedule included traveling in the church van most evenings to the farms and centers where the migrants lived. The van was loaded with projector, table, speaker, record player, tracts, and church members who went along to help.

Under the open sky, records were played as people gathered on the grass. A Mexican religious movie was usually

shown and Hector preached. After one sermon, a man was heard to remark, "That was better than the movie!"

The Quin Cities congregation feels they benefited in many ways during the months Hector and Phoebe spent with them. "Their musical talent blessed the church. They helped with Sunday school when a teacher was absent, and Hector filled the pulpit when Mac was away. They participated in Bible study, and did a lot of visitation in the government project," said one person.

Hector's hospital visitation led to one young man being baptized in the hospital chapel. In his report of the summer's experiences, Hector mentions the ways his own life was blessed by the people he met. "We learned to love the people we worked with, and to think we won't see them — the Bustos, the congregation, the migrants — for a long time, makes us sad."

The purpose of last year's Christmas Sharing Fund was to give opportunity for Mennonite Christians to challenge the material emphasis of the holiday season by sharing in special evangelism projects. The Quin Cities congregation feels that many seeds were sown in the summer migrant ministry, and is grateful to the wider brotherhood for making it possible.

The 1973 Christmas Sharing Fund will focus on the theme "Leadership and Literature for Emerging Churches." Specific projects will be announced soon — in time for consideration in your Advent giving.

"Gracious Christian Woman" Theme

"The Christian woman needs to be attractive and neat. In fact, it's her duty," Ella May Miller reminded some 1,000 homemakers gathered at Weaverland (Pa.) Mennonite Church, on Oct. 11.

The meeting, sponsored by Homebuilders, a nonprofit women's organization of the Lancaster area, focused on the theme "The Gracious Christian Woman."

In their dialogue on this theme, Eva (Mrs. J. Mark) Stauffer noted that "people see God through other people." She challenged those present by asking, "Are others seeing God through you?"

In an opening skit focusing on the "woman at the well," Ella May, Eva, and her daughter Marty (Mrs. Frederick) Hess illustrated that nothing (be it religiosity, outward adornment, or sexual exploits) truly satisfies a woman. Only Christ satisfies and changes her into a gracious, loving woman.

Mrs. Rohrer Eshleman of Lancaster, Pa., is president of Homebuilders, an

organization that ministers to women through literature packets, tracts, books, films, and person-to-person contacts. This ministry reaches young girls, brides-to-be, unwed mothers, divorcees, new parents, tourists, and shut-ins.

Annual Senior Week, Laurelville

More than 100 seniors, averaging better than 71 years of age, met at Laurelville Aug. 26-30.

Some seniors seem to be losers. As one participant from Pennsylvania observed, "When I was young, the old people ran the church. Now that I am old, the young people run the church."

But this group was achievement-minded. According to one observer, most seniors don't feel like losers. To reach 70 is an achievement in itself. The hundred-plus at Laurelville summed a total of over 7,000 years. Their grandchildren numbered 815, and great grandchildren, 147.



Ira Miller and Harmon Smucker

Milton Brackbill was Bible study leader again. Walter Schlabach, a physician, talked about diet and health. Paul Erb spoke on "The Lighter Side of Life." It was noted that the latter had just come back from the youth convention in Michigan.

The Senior Retreat proved again that seniors are very much alive and enjoying their thing. The youth have the long hair, but let those seniors who wish have the long underwear. — *Moses Slabaugh*

Breaking the Loneliness Circle

Loneliness is often the lot of a pastor's wife, several wives indicated in a women's fellowship meeting at the Spanish Workers' Retreat held recently in south Texas. It was sponsored by the Spanish *Concilio* of the Minority Ministries Council.

A pastor's wife is expected to carry

other people's burdens and often does not find anyone with whom to share her own problems and feelings, said Maria Snyder, one of the leaders of the meeting.

"Some of the younger wives felt left out of the church," she said, reviewing the 2 1/2-hour meeting. Many have few chances to be involved in their own right in the work of the church.

Since her own children are older, Lupe (Mrs. Mario) Bustos, New Paris, Ind., has found more chances to get involved. Although she doesn't drive and her husband's pastoral and committee work demand much time away from home, she calls women from the congregation and they go out on visitation. This is one approach to breaking the circle of loneliness.

Affirmation in prayer and embraces marked the meeting. The women are proposing to work with the churchwide Women's Missionary and Service Commission to plan special conferences to include more Spanish-speaking women.

Augusta Relief Sale

The Seventh Annual Relief Sale was the largest ever. The Augusta County, Va., churches, Amish, Beachy Amish, and Mennonites sponsor this annual event each last Saturday of September. The number of cars in the forty-acre field exceeded the number for any previous year. Over the noon hour the crowd was estimated at more than 5,000. Many were coming and going continuously so that likely eight to nine thousand people attended the sale.

Quilts were high on the popularity list. A quilt made by Anna Mary Burkholder of Waynesboro brought \$400. A painting by Gladys Driver of Park View sold for \$250. There is no record of the number of pies, loaves of bread, apple butter, rolls, cakes, cookies, sandwiches, hot dogs, and drinks sold. They did barbecue 1,700 chickens for the noon meal and they had pancakes and sausage for breakfast. There was not enough of everything.

The gross net of the sale amounted to \$21,570. Last year the total was just over \$15,000.00 The money goes to Mennonite Central Committee for relief purposes. The local chairman of the Annual Relief Sale is Clyde Bender and the assistant chairman is Lyle Brooks, both of Stuarts Draft, Va.

Nigeria Volunteers Push Higher Education

Eldon W. Graber, former president of Freeman Junior College, has been helping to develop university education in Zaria, Nigeria.

This past summer, Graber, a Mennonite Central Committee volunteer, planned and directed the first summer session for master's degree candidates at the Faculty of Education at Ahmadu Bello University.

Graber also organized a master's degree program in guidance and counseling, and offered a class in this program during the summer session held in August.

The first two weeks of September, Graber served as acting head of the Department of Education. He assisted with the organization of the orientation program for more than 1500 new students admitted to the university. Two hundred and sixty of these were admitted as beginning students in the Faculty of Education.

Graber and his wife, Martha, also helped plan a new degree program in elementary education. The program began this fall. Mrs. Ruby Nofziger, a teacher from Lafayette, Ind., is serving as one of the lecturers in elementary methods.

The Grabers stated that their experience leads them to believe that many opportunities are still available for people with experience in education and other professions to make a significant contribution in the developing nation of Nigeria.

Newfoundland Frontier Recedes



At Makkovik, Labrador, Margaret Lichty, Waterloo, Ont., lives beyond the roads along the coast, teaching Eskimo and Newfoundland children.

Teaching Volunteers, sent by Mennonite Central Committee, for Newfoundland and Labrador are being placed even further out on the receding frontier in the maritime provinces of eastern Canada.

Moving back into the remote areas is simply following the need to where it is most acute. As Newfoundland school systems produce more of their own teachers, and as roads and communications are

being established between major centers, staffing for schools in the more populous centers becomes less of a problem.

But few teachers are willing to make the trip from where the road stops to the outpost schools where there may be no running water, no sewage system, mail once a week in good weather, and even, as in Makkovik, Labrador, where two volunteer teachers serve, practically no radio reception because of geographic characteristics.

Newfoundlanders often look with suspicion on outsiders. But outsiders do bring in new ideas and are willing to work in the isolated outposts where few others will. And over the years Newfoundlanders and volunteers have built relationships of trust and love.

Interchurch Leadership Meet Planned

A Canadian inter-Mennonite leadership consultation will be held in Ontario in early 1975. Representatives from eight Mennonite conferences and from the Mennonite Central Committee met here in September to draw up the agenda for the meeting. The consultation will follow by two years a similar leadership gathering held in Saskatoon earlier this year.

The scheduled meeting dates, Jan. 8-11, 1975, have been set to coincide with that year's MCC (Canada) annual meeting.

The planning group agreed that the consultation, which will likely have about 150 participants, should discuss church-state relationships, peace and evangelism, the MCC (Canada) role, and native ministries.

Part of the consultation's objective will also be to enable the groups to become better acquainted with the programs that they are engaged in.

Daniel Zehr, the MCC (Canada) executive secretary, has been asked to serve as coordinator of the consultation. He will be assisted by the conference representative on the planning body. Four conference moderators will be asked to serve as chairmen of one session each.

Retreat Focuses on Relational Skills

Voluntary Service members from eight units in Colorado, Texas, and New Mexico met Oct. 25-28 for a weekend retreat at Camp Blue Haven, N.M. Six staff persons from Mennonite Board of Missions, Elkhart, Ind., joined volunteers as they brought together goals and concerns from their perspective units.

Serving as a resource person was Calvin R. King, pastor of South Hutchinson

Mennonite Church, Hutchinson, Kan. A certified instructor of Thomas Gordon's Parent Effectiveness Training Program (PET), King led the group in workshops which emphasized communication skills useful in coping with confrontation and conflict.

"If you are going to be realistic," said Lloyd Miller, director of VS orientation, "you have to realize there are bound to be hassles wherever people are interacting closely. It's good for these VSers to

get away from their units to neutral turf where they can bring their frustrations and find tools for dealing with them."

In evaluating their effectiveness in a given community, VSers kicked around some tough questions. Is VS more than a Band-Aid? Are there ways to stay out of the "box" community and church people tend to put VSers in? Does the temporariness of a one- or two-year assignment work against long-range community objectives?

mennoscope

No Gospel Herald
for November 27

Sixteenth Annual Bible Doctrine Meeting at Columbia Mennonite Church, Columbia, Pa., Nov. 18. Instructors are Melvin L. Kauffman and Donald E. Lauver.

Ben Skrivseth was licensed and installed as pastor of Dayspring Chapel in Roosevelt, Minn. Officiating was Harry Gascho, bishop. Two persons were baptized the same day. Dayspring is an outreach of the Graceton (Minn.) Church.

Roy Newswanger, Chester, Pa., is on a six-month assignment as pastor of the First Mennonite Church. His address is 3164 N. W. 132nd Terrace, Miami, Fla. 33147.

Kenneth Nauman was installed pastor of the Ashton Mennonite Church, Sarasota, Fla., on Oct. 7. John Shenk, pastor of the Tuttle Avenue Mennonite Church, preached the installation sermon. Paul Yoder, chairman of the Southeast Mennonite Convention, brought greetings on behalf of the convention. Martin Lehman, bishop, gave the installation charge.

Melvin J. Wert was installed pastor of Peoples Chapel, Immokalee, Fla., on Oct. 14. Wert, a member of Peoples Chapel, responded to the congregation's call to serve as its pastor. Martin Lehman officiated at the installation service.

The **Intercollegiate Christian Council** of Mennonite Colleges (ICC) will hold its annual conference Nov. 29 to Dec. 1 on the Bluffton College campus. "The Changing Christian Community on Campus" will be the theme of the two-day conference. Arthur G. Gish, an itinerant minister with the Church of the Brethren, will serve as the resource person.

A **three-week Out-Spokin'** bicycle trip through Europe has been scheduled for April 29 through May 20, 1974. The ride will be codirected by Jerry Miller of *Out-Spokin'* and Jan Gleysteen of *Tour-magination*. The tour covers the major areas of past and present Mennonite

interest in both Holland and Switzerland, with a short rail-bus-boat excursion of Germany in between. The daily average to pedal will be 37 miles. There is still room for about six or seven individuals. No age limit, but previous biking experience is required. For further information write or call: Jerry Miller, Out-Spokin', Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514. This three-week bike tour will be followed immediately by a shorter tour of Holland only, conducted by Jerry Miller and Sol Yoder, professor on leave of absence from Hesston College.

All Mennonites and General Conference Mennonite young people will have special meetings at Urbana 73, the tenth Inter-Varsity missionary convention, Dec. 27-31, at the University of Illinois in Urbana. An all-Mennonite meeting is planned for Sunday afternoon, Dec. 30.

The new motion picture *Happy as the Grass Was Green* has been booked for a special Elkhart County premiere engagement at the Holiday Theater in the Pierre-Mirrand Shopping Mall, Elkhart, Ind., for two weeks only, Nov. 30 through Dec. 13. This run was arranged by special permission from the producers of the picture, which is making its West Coast debut in Los Angeles at the Royal and the Esquire theaters on Dec. 5. The world premiere took place at the Fulton Opera House in Lancaster, Pa., and succeeded in breaking all time attendance records there, including those of *Sound of Music*. Plans call for U.S. and Canadian distribution to be followed by foreign distribution (the film is currently playing in Africa) and TV movie-of-the-week.

Migrant, a 53-minute color motion picture produced by NBC in 1970, is available through Mennonite Audiovisual Services, 1110 North Main St., Second Floor, Goshen, Ind. 46526, for \$25 rental fee.

Following heavy rains from tropical storm Gilda which brought 1,500 homeless persons to the National Stadium and knocked out bridges and roads between

major centers, Mennonite Central Committee volunteer teachers and Jamaica Mennonite Church workers in Jamaica dropped normal activities and pitched in with flood relief for the victims. Ken Brunk, moderator of the Jamaica Mennonite Church, was involved in transportation of clothing for flood victims. Mabel Snyder gave time sorting clothing at the Red Cross Center in the stadium, and other volunteers used their vehicles to transport food from Red Cross headquarters to the stadium.

The ten 1973 graduates of the Aladura Theological Seminary in Lagos, Nigeria, have been given significant assignments in major Church of the Lord (Aladura) congregations, according to principal B. Charles Hostetter. "We are more than pleased," Hostetter writes. "If these first graduates of the three-year program continue to do a good job they will be our best advertisement for the school." Classes for the new academic year were scheduled to begin in late October with prospects for 10 to 12 new students.

Betty (Mrs. Otis) Hochstetler, serving with Mennonite Board of Missions in Brasilia, Brazil, is studying John's Gospel with wives of Brazilian Congressmen. About a dozen women have been sharing the weekly study and prayer fellowship and always concludes with the Lord's Prayer.

Faith Mennonite Church, Oxford, N.J., is in need of good used hymnals. Anyone knowing of any available *Church Hymnals* or *Inspiring Hymns*, please contact Miriam Buckwalter, 101 Lincoln Ave., Oxford, N.J. 07863. Tel.: (201) 453-2838.

Andre Wenger, former pastor at Martinsburg, Pa., and his wife, Susan, were reinstated as members of the Martinsburg Mennonite Church on Oct. 14. In a moving service of reconciliation the Wengers and a number of other members of the congregation gave expressions of confession and forgiveness. About four years ago tensions arose within the congregation concerning charismatic sympathies. As a result Wenger's pastorate was terminated. But the Lord made possible the happy reunion on Oct. 14. The present pastor at Martinsburg is Nelson R. Roth.

Joyous new life characterizes the Suehiro congregation in Asahigawa, Japan, according to Ralph and Genevieve Buckwalter, who have served in Japan with Mennonite Board of Missions since 1949. Three young couples anticipating marriage participate in a weekly marriage seminary conducted by Pastor Joshiaki Tamura. Six new seekers attend the pastor's Sunday class in preparation for baptism: a master wood-carver and his daughter, a high school student, a lady whose

husband is a Christian, and a young married couple.

"Contributions this year may reflect new optimism among some farmers," said Leroy Yoder, newly appointed assistant treasurer at Mennonite Board of Missions, Elkhart, Ind. Whatever the case, the picture is different from last year at this time, he commented as he tallied the accumulated contributions to October 31 — an increase of \$82,175 or 5.9 percent compared to the corresponding period last year. Disbursements are up 7 percent in line with budget for the current year. "We praise the Lord for increasing brotherhood response," said David C. Leatherman, treasurer. Leatherman noted that the balance of funds needed by the end of the fiscal year, Jan. 31, 1974, is \$905,000 — \$45,600 more than the amount contributed last year during the final three months. The Board's budget in 1973 is \$2,375,945. Contributions in 1973 are based on a suggested average of \$38 per member in the Board's supporting constituency. Persons interested in giving to special projects before the calendar year end are invited to write for suggestions of specific needs to Leatherman at Box 370, Elkhart, Ind. 46514.

Special meetings: Bruce Burkholder, Hershey, Pa., at Neffsville, Pa., Nov. 21-25. William R. Miller, North Liberty, Ind., at Elkton, Va., Nov. 28 to Dec. 5.

New members by baptism: two at Julesburg, Colo.; three by baptism and 12 by confession of faith at Salem, Ore.; one by confession of faith at Lynside, Lyndhurst, Va.; eleven by baptism and one by confession of faith at Tuttle Avenue, Sarasota, Fla.

Change of address: John and Betty Bergey from Fresno, Calif., to Mennonite Central Committee, Casilla de Correo 166, Ascuncion, Paraguay. Wesley E. Jantz from Greeley, Colo., to 2525 Taft Drive, Boulder, Colo. 80302.

readers say

Submissions to Readers Say column should comment on printed articles.

The *Gospel Herald* of Oct. 23 is excellent, especially "The Christian Family in Ephesians" article. Many writers and speakers give authoritative opinions but do not touch what love really means in the home when Christ is Lord. The article gets to the basis of what Christ's spirit of ultimate love in husband-wife-children relationship is. His love makes us all servants of each other in the home and in the church. Abilities, insights, concerns, feelings are shared so that both the husband's and wife's best potentials work together for God. Galatians 3:28. Thank you for continuing to print articles both relevant and Christ-centered. — Mrs. Clifford Amstutz, Hesston, Kan.

The article: "Abortion Study Continued," in the Oct. 23 issue has a tendency to irritate the

average reader. The subject is a live one, socially, politically, and religiously. According to this article, it would appear that the tenor of the study was not a direct and fearless approach to the subject. To understand the language, one would need to be one or all of the following: an etymologist, a scientist, a physiologist, and/or a psychiatrist. Small wonder Bro. Erb intimated he would "like to see people taking a stand for conscientious objection against abortion."

Bender pinpoints the problem: "unwanted pregnancies." Then why talk about therapeutic abortion? Therapeutic implies treatment and cure. The problem is pregnancy. Nature's therapeutic for pregnancy is the birth of a child in due course. Therefore the major emphasis must always be on the avoidance of unwanted pregnancies, rather than on a carefully calculated method of termination after it has taken place.

Walter's third point centers around the crux of the abortion question, namely: "the terminal boundaries of life." To end or terminate the life of an unborn child is quite simple, although controversial and repulsive. But when did that life begin? Neither the ovum nor the living sperm have inherent reproductive ability; but get them together, under nature's normal circumstances, the result is the beginning of a living developing fetus, normally resulting in the birth of a child.

It is logical to accept that the life terminated via abortion commenced at conception. Call the development of the gametes constituting the fetus by whatever name you will, without life at the very outset, or at conception, there would not have been any development at all. Why quibble over the time when that life we wish to terminate via abortion began, when it is so obvious that it started at conception?

To deliberately terminate a life, whether prenatal or any time after birth, furnishes its own classification. Therefore our stance need not be conspicuously cautious. Antiabortionists are on safe ground; individuals and/or groups even larger than congregations would be well advised to take a firm stand against abortion, rather than indulging in so much nauseating verbiage. — S. C. Brubacher, Ayr, Ont.

I wish to pay tribute to Clayton Beyler whose influence at Hesston College meant much to me.

When I was registered as a B.R.E., student — rather nonaggressive, but free with my singing voice — Clayton asked me to teach on several occasions his minister's class. Though I felt highly honored I'm not certain how much the ministers received out of the course. One thing I do remember — there was a lot of rich discussion.

Clayton seemed to see in a child of the ghetto something which needed to be "aired" before his brethren — my Christian testimony. Although a number of my teachers saw in my life something quite unique, Clayton was the one who added a new dimension to my life by putting me up front, so to speak, to talk about the things of God before a very mature group. I hope a number more follow in his steps — he believed in his students as well as his materials! — Norman H. Teague, Fargo, N.D.

"A Conversation About Key 73," in the October 16, 1973, issue challenged me to write this response. I seriously question our denominational participation in Key 73 for the following reasons:

Key 73 is composed of many liberal and modernistic groups who preach a social, shallow gospel and neglect teaching the fundamental doctrines of the Christian faith. We as fundamental Anabaptists should never allow ourselves to be so fused with other groups that we can

support the statement in the article that "each participating body has the opportunity of interpreting evangelism and witnessing to the essence of the gospel according to its own understanding." If we support such a position or idea, we are not really concerned about the souls of our fellowmen because we know that numerous people will never find Christ as a personal Savior in many of the church groups allied with Key 73. By being named and identified with Key 73, we are in essence supporting the theology and teaching of all churches recognized as Key 73 churches.

Christians have always had the responsibility of sharing Christ. The Great Commission was given by Christ, Himself. If our churches needed to join forces with Key 73 in order to experience renewal and become aware of the need for evangelism, something is desperately wrong within our churches. We can't jump on the Key 73 bandwagon to compensate for our sins of omission in evangelizing and witnessing.

Furthermore, any organized group takes money to operate and function. Key 73 is no exception. Think what missionaries or even our local churches could have accomplished with the funds used for just the operational expenses of Key 73 such as paid speakers, literature, television time, advertising, building rentals, etc. Let me ask you, Do we need to invest our valuable time and money in a program whose goal is to share Christ to a lost and dying world when by the very fact that we are Christians makes it imperative that we be faithful witnesses?

If we want to preserve our heritage, we need to do some serious evaluating of our role in Key 73. The more we fuse with other groups, the more of our identity we lose. Let's preserve our identity! I believe this can be done if we fulfill our Christian responsibilities without being swallowed up in "bandwagon" movements such as Key 73. — Donnabelle Jeffries, Des Moines, Iowa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bauman, Laverne D. and Vera (Bauman), Elmira, Ont., second daughter, Vanessa Nicole, Oct. 3, 1973.

Crossgrove, Dave and Melody (Bartlett), Ft. Wayne, Ind., first child, Tamra Lyn, Aug. 31, 1973.

Crossgrove, Larry and Eileen (Hochstetler), Ft. Wayne, Ind., first child, Kendra Dawn, Sept. 20, 1973.

Dyck, Henry and Barbara (Wenhold-Rhines), Hatfield, Pa., third child, first son, Henry Joseph, Oct. 26, 1973.

Erb, Leroy and Rachel (Lauver), Milton, Pa., first child, Debbie Lynn, Sept. 27, 1973.

Evans, Melvin D. and Lois Marie (Fretz), Simcoe, Ont., second child, first son, Martin Lewis, born on July 1, 1973; received for adoption on Oct. 24, 1973.

Hershberger, Wilbur and Elizabeth (Becker), Shipshewana, Ind., second daughter, Maria Ann, Sept. 20, 1973.

Jaberg, Michael and Debra (Kennel), Strang, Neb., first child, Kristine Ann, Oct. 8, 1973.

Kolb, James and Brenda (Yancey), Myakka City, Fla., second son, Anthony Craig, Oct. 20, 1973.

Lakjer, Philip and Lena (Zook), Lansdale, Pa., second child, first daughter, Christen Jean, Oct. 29, 1973.

Lefever, Jay and Carol (Esbenshade), Chambersburg, Pa., first child, Amy Michelle, Sept. 22, 1973.

Miller, Dale and Janet (Christner), Middlebury, Ind., first child, Amy Joy, Oct. 20, 1973.

Miller, Freeman J. and Naomi (Peachey), second daughter, Rhonda Charlene, Oct. 3, 1973.

Ness, Charles and Janet (Nauman), Skip-pack, Pa., third son, Charles Lamar, Oct. 26, 1973.

Nisly, Marvin and Fern (Miller), Atlanta, Ga., first child, Jodi Rochelle, Oct. 9, 1973.

Peachey, Elam and Nancy (Hartzler), Lansdale, Pa., third daughter, Leigh Ann, Sept. 22, 1973.

Sommers, Melvin and Shirley (Miller), Hartville, Ohio, third daughter, Lori Ann, Oct. 26, 1973.

Yoder, Dean and Juanita (Hunsberger), Hollsopple, Pa., first child, Darrin Dean, Oct. 14, 1973.

Yoder, Jim and Nancy (Shearer), Alpha, Minn., second child, first son, Matthew Aaron, Oct. 14, 1973.

Yoder, Robert and Vicki (Mace), Akron, Ohio, first child, Mary Dee, Oct. 30, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beachy — Yoder. — Olen D. Beachy and Ada Marie Yoder, both from Grantsville, Md., Oak Grove cong., by Earl A. Yoder and Vernon Yoder, Oct. 27, 1973.

Burkey — Miller. — David Allen Burkey, Beaver Crossing, Neb., West Fairview cong., and Loretta Miller, Grantsville, Md., Maple Glen cong., by Ivan J. Miller, Oct. 13, 1973.

Davis — Martin. — Roger Davis and Mary Sue Martin, Waynesboro, Va., both from Lynside cong., by Vance R. Brydge, Oct. 27, 1973.

Dengler — Freed. — David S. Dengler and Adele C. Freed, both of the Souderton cong., by Richard C. Detweiler, Oct. 27, 1973.

Frederick — Harden. — Daniel P. Frederick, Mertztown, Pa., and Terry E. Harden, Kutztown, Pa., both of the Frederickville cong., by Elmer S. Frederick and John L. Rush, Oct. 6, 1973.

Guengerich — Sauder. — Bruce Guengerich and Mary Lou Sauder, both of Sarasota, Fla., Tuttle Avenue cong., by John H. Shenk, July 28, 1973.

Kreider — King. — Lyle Kreider and Miriam King, both of Sarasota, Fla., Tuttle Avenue cong., by John H. Shenk, Oct. 27, 1973.

Maust — Miller. — Jerry Allen Maust, Goshen, Ind., Clinton Frame cong., and Vicki Sue Miller, Goshen, Ind., United Methodist Church, by Vernon E. Bontreger and Harold Neel, Oct. 20, 1973.

Mullet — Graber. — Robert Mullet and Fern Graber, both from Sarasota, Fla., Tuttle Avenue cong., by John H. Shenk, July 7, 1973.

Myers — Beachy. — Lynford Myers, Somers, Mich., Liberty cong., and Sari Beachy, Goshen, Ind., Cuba cong., by Oscar Leinbach, Sept. 8, 1973.

Noll — Gerlach. — C. Robert Noll, Lancaster, Pa., East Chestnut St. cong., and Darlene C. Gerlach, Columbia, Pa., Mountville cong., by James M. Shank and James R. Hess, Nov. 3, 1973.

Reckner — Rupp. — Bruce Reckner, Wauseon, Ohio, Baptist Church, and Linda Rupp, Wauseon, Ohio, Inlet cong., by Dale Wyse and John Warren, Oct. 13, 1973.

Risser — Souder. — Benjamin Risser, Jr., Greencastle, Pa., Marion cong., and Kathy Souder, Telford, Pa., Rockhill cong., by Paul M. Clemmer, Aug. 26, 1973.

Savage — Rounds. — Lanny Royce Savage, McHenry, Md., United Methodist Church, and

Judy Ann Rounds, Grantsville, Md., Oak Grove cong., by Earl A. Yoder, Oct. 27, 1973.

Shirk — Miller. — David Shirk and Laura Miller, both of Sarasota, Fla., Tuttle Avenue cong., by John H. Shenk, Sept. 29, 1973.

Swaine — Johnston. — Vernon Keith Swaine, Shelbyville, Mo., and Carol Elaine Johnston, Leonard, Mo., both from Mt. Pisgah cong., by Daniel Kauffman, Oct. 21, 1973.

Yancey — Widrick. — Samuel Yancey and Sharon Widrick, both from the Lowville, New York, cong., by Norman Lyndaker and Milton Zehr, Aug. 18, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Butz, Howard L., son of Fred and May (Yoder) Butz, was born at Midland Mich., Sept. 30, 1921; died at Harper, Kan., Oct. 15, 1973; aged 52 y. 15 d. On Nov. 30, 1945, he was married to Arleta Zimmerman, who survives. Also surviving are his mother, 2 daughters (Pamela and Nancy — Mrs. Bill Gilliland), one sister (Gladys Butz), and one brother (Floyd). He was a member of the Pleasant Valley Mennonite Church, where funeral services were held on Oct. 18, in charge of Robert O. Zehr; interment in Pleasant Valley Cemetery.

Eberly, Alzena M., daughter of Jonas and Amanda (Witmer) Eberly, was born in Wayne Co., Ohio, Feb. 7, 1898; died at Dunlap Hospital, Orrville, Ohio, Sept. 29, 1973; aged 75 y. 7 m. 22 d. Surviving are 2 sisters (Elizabeth and Anna) and 3 brothers (Henry, Paul, and Daniel). She was preceded in death by one brother (Allen). She was a member of the Chestnut Ridge Mennonite Church. Funeral services were held at the County Line Mennonite Church, in charge of Cleophas Steiner, Elmer Good, and Andrew Hartzler; interment in County Line Cemetery.

Gehman, Mary M., daughter of Noah M. and Mary (Detweiler) Moyer, was born on Dec. 16, 1889; died at Bally, Pa., Oct. 5, 1973; aged 83 y. 9 m. 19 d. She was married to Eli H. Gehman, who preceded her in death. Surviving are 2 sons (Noah M. and Roland M. Gehman), one daughter (Sarah M. Gehman), 10 grandchildren, and one brother (Jacob Moyer). She was a member of the Bally Mennonite Church, where funeral services were held on Oct. 10, in charge of James C. Longacre and Paul E. Longacre; interment in the Old Hereford Mennonite Cemetery.

Hartzler, Lydia, daughter of Benjamin and Elizabeth (Moose) Hartzler, was born in Wayne County, Ohio, Nov. 1, 1875; died at the Wadsworth-Rittman Hospital on Oct. 13, 1973; aged 97 y. 11 m. 12 d. Surviving is one sister (Mrs. Amanda Lintz). She was preceded in death by one brother and 4 sisters. She was a member of the Salem Mennonite Church, Wooster, Ohio. Funeral services were held at the Auble Funeral Home on Oct. 16, in charge of Frank Sturpe and Dan Hilty; interment in Martins Mennonite Cemetery.

Horst, Alice, daughter of Noah and Elizabeth (Hostetler) Burkholder, was born in Medina Co., Ohio, Oct. 30, 1898; died of cancer at the Wooster Community Hospital on Oct. 23, 1973; aged 74 y. 11 m. 23 d. On Dec. 21, 1922, she was married to Cresson Horst, who survives. Also surviving are one daughter (Marilyn Purdy), 7 grandchildren, and 3 great-grandchildren. She was a member of the Smithville Mennonite Church, where funeral services were held on Oct. 26, in charge of Carl J. Rudy; interment in the Smithville Cemetery.

Keneagy, Aaron S., son of Henry H. and Barbara (Wenger) Keneagy, was born in Lancaster Co., Pa., May 29, 1890; died at his home

in Lancaster, Pa., Oct. 26, 1973; aged 83 y. 4 m. 27 d. On July 19, 1911, he was married to Eva M. Eby, who survives. Also surviving are 2 sons (Donald E. and J. Henry), 3 grandsons, 2 great-grandchildren, and one sister (Mrs. Maude Denlinger). He was a member of the East Chestnut Street Mennonite Church. Funeral services were held in the Kinzer Mennonite Church on Oct. 29, in charge of James M. Shank and James R. Hess; interment in the Kinzer Mennonite Cemetery.

Miller, Malinda J., daughter of Jonas B. and Lovina (Byler) Hostetler, was born at Middlefield, Ohio, Aug. 1, 1908; died of a stroke in Lagrange Co. Hospital, Lagrange, Ind., Oct. 21, 1973; aged 65 y. 2 m. 21 d. On Jan. 19, 1930, she was married to Dan S. Miller, who survives. Also surviving are one daughter (Virginia — Mrs. Ralph H. Pelfrey), 5 grandchildren, 6 brothers (Eura, Monroe, Ben, Neal, Andy, and Mahlon), 4 sisters (Sarah — Mrs. Andy Miller, Clara — Mrs. Henry Hostetler, Mary — Mrs. Rudy Miller, and Ada — Mrs. Eura Gingerich). She was preceded in death by one son (Orva) and one brother (Jonas, Jr.). She was a member of the Marion Mennonite Church, Shipshewana, Ind.

Rice, Annie S., daughter of Aaron and Barbara (Fretz) Swartz, was born in Plumstead Twp., Pa., Jan. 26, 1889; died at the Doylestown Manor Nursing Home on July 31, 1973; aged 84 y. 6 m. 5 d. On June 14, 1913, she was married to Noah M. Rice, who survives. Also surviving are 3 daughters (Naomi — Mrs. Wilbert Rolf, Blanche — Mrs. Clarence Nyce, and Irene — Mrs. Clarence Leatherman), one foster daughter (Orpha Leatherman), one son (Noah, Jr.), 16 grandchildren, and 3 stepgrandchildren. She was a member of Deep Run Mennonite East Church, where funeral services were held on Aug. 4, in charge of Cleon Nyce and Joseph Gross; interment in the Deep Run Cemetery.

Yoder, Mary Edna, daughter of Mannas and Rebecca (Troyer) Miller, was born in Lagrange Co., Ind., Sept. 7, 1887; died at Sarasota, Fla., Oct. 24, 1973; aged 86 y. 17 d. On Oct. 24, 1938, she was married to Nelson Thomas, who preceded her in death on Mar. 28, 1948; On Nov. 24, 1955, she was married to Chris I. Yoder, who died on July 18, 1964. Surviving are one stepson (Mearl J. Yoder) and 4 stepdaughters (Mrs. Marie Shorthouse, Mrs. Olive Moore, Alta McDonald, and Mrs. Augusta Shepherd). She was a member of the First Mennonite Church, Middlebury, Ind., where funeral services were held on Oct. 29, in charge of Samuel J. Troyer; interment in the Grace Lawn Cemetery, Middlebury.

Yoder, Orrie D., son of Samuel and Fannie P. Harshbarger Yoder, was born at Mattawana, Pa., Mar. 31, 1895; died at the North Penn Hospital, Lansdale, Pa., Oct. 27, 1973; aged 78 y. 6 m. 26 d. On Dec. 31, 1936, he was married to Anna Weaver, who survives. Also surviving are one daughter (Barbara — Mrs. Lee Doohan), 2 brothers (Paul E. and A. M. Yoder), and one foster sister (Mrs. Mary Roberts Soles). He was ordained to the ministry in 1930. Most of his ministry was spent in Jewish evangelism. He was a member of the Franconia Mennonite Church, where funeral services were held on Oct. 30, in charge of Otis Yoder, Floyd Hackman, and Curtis Bergey; interment in the adjoining cemetery.

Cover photo by Paul M. Schrock; p. 883 by Wallowitch

calendar

Southwest Mennonite Conference, Trinity, Glendale, Ariz., Nov. 22, 23.
Pacific Coast Conference, Dec. 7-9.

items and comments

Bars "Apartheid" Shopping Service

A supermarket which advertised "apartheid" shopping arrangements as a special service to whites has been ordered by the company's chairman to end all discrimination against nonwhites.

Nictus Supermarket, in a recent advertisement, called itself the shop where the white housewife could make her purchases "without being trampled upon by nonwhites." It said this was an exclusive service created by the Nictus management.

A self-service store, the Nictus shop allowed whites to make their own selections. However, blacks were not allowed to select their own goods. Special "Bantu service" counters were provided for nonwhites, where assistants would take their orders and select their purchases.

P. J. Tromp, chairman of the Nictus Financial Institution, Ltd., the South West African group of companies which owns the supermarket, said he was shocked and dismayed to learn of the apartheid practice in his store.

He ordered the Nictus manager to allow blacks full use of the store and never again to advertise the barring of nonwhites as a service to white customers.

Public Health Nurses Support Antismoking

A recent survey disclosed that 85 percent of public health nurses believe people should be convinced to stop smoking—but one third of the nurses were smokers themselves.

Published in the latest issue of the *American Journal of Public Health*, a federally funded survey revealed that nurses polled overwhelmingly agreed that they should set a good example for patients by not smoking.

However, 70 percent of the nurses who smoked were smoking as much as they did a year ago and 8 percent were smoking more. One in 12 nurses said she smoked 25 or more cigarettes a day.

Of the 670 nursing members of the American Public Health Association who were polled, 85.4 percent agreed that it was the responsibility of the health professional to convince people to stop smoking. They said they understood the relationship between cigarette smoking and such diseases as lung cancer and chronic bronchitis.

Although 23 percent said they had the authority to prohibit smoking where they worked, this right tended to be exercised mainly by nonsmoking nurses.

Of those who smoked, 48 percent said

they had never made any serious attempt to stop and 14 percent said they had not tried within the past four years.

"A.D." Upholds McIntire

Fundamentalist preacher Dr. Carl McIntire's "right to be heard" has been supported by *A.D.* magazine, which serves the United Church of Christ and the United Presbyterian Church.

While expressing strong disagreement with the Fundamentalist preacher's viewpoints and actions, an editorial in the November issue of *A.D.* asserts that he has a constitutional right to freedom of speech. It was commenting on a Federal Communications Commission decision revoking the license of a station initiating his broadcasts.

The editorial referred to Dr. McIntire as "an extremist who has caused established churches of this country and their ecumenical agencies throughout the world no end of grief."

"He has attacked virtually all the causes which the major churches have supported" and "has carried his protests to distasteful extremes," the editorial said. "We reject his teaching and dislike his methods, but we affirm his right to be heard."

Burned to Death by Four Teenagers

Four teenage boys burned a homeless derelict to death in Miami by pouring gasoline over him. They also set fire to two other derelicts, who managed to escape.

In Boston in early October, six youth burned a woman to death after forcing her to douse herself with gasoline. Boston Police Commissioner Robert J. diGrazia called it an "almost unbelievable vicious crime," which could have been motivated by the film *Fuzz*.

Fuzz, shown on ABC network television on Sept. 30, contained a scene in which youth burned derelicts to death. It was shown two nights before the Boston woman was killed.

"The dreadful coincidence cannot be ignored, however much the experts may continue to argue whether or not violence on the screen begets violence on the streets," *The New York Times* said in an editorial following the Boston incident.

"Common sense and social responsibility ought to give the benefit of the doubt to the counsel against entertainment senselessly polluted with violence."

Devaluation Sends Mission Costs Up

Devaluation of the dollar is having drastic effects on foreign mission programs, according to officials of the United Methodist Board of Global Ministries in New York City.

The 10 percent devaluation in February, coupled with a smaller drop at the end of 1971, has reduced denominational purchasing power by 18 percent, or some \$2 million.

Reduction of dollar value in international exchange coincided with a decrease in contributions to the agency, which supports almost a thousand missionaries in 21 countries.

The Board's World Division had a 1972 deficit of \$650,000. While the United Methodist mission force abroad has dropped from 1,300 (five years ago) to about 950, the agency continues as one of the largest American missions organizations.

But officials fear that continuing adverse financial conditions will mean further reductions, perhaps to 850 missionaries.

Kalona Gets a Railway

On September 27 the new Iowa Central Railway was officially opened with a ribbon-cutting ceremony at Kalona, Iowa. The railroad company was formed by a group of Kalona citizens to restore rail service to Kalona and the communities along a 64-mile stretch of track formerly operated by the Rock Island. The citizens' group purchased the track and sidings.

The Iowa Central R. R. joins the growing number of citizens' railroads in the U.S. As "new" companies these railroads have been able to work out new labor contracts with employees which eliminate feather-bedding and inefficient operation. One such railroad, the 50-mile Provident and Worcester operating in two of the New England states expects to make \$800,000 profit this year after all expenses, on a line which the Penn Central abandoned because of losses amounting to three million dollars annually.

New Trends in Labor?

Several decades of union bargaining for "less work for more wages" have done their part to reduce productivity and contributed to the downpull of the U.S. dollar. Now there are signs of a turn-around.

In an unprecedented two-page ad in several U.S. weeklies I. W. Abel, president of the powerful United Steelworkers of America, calls for increased efficiency, better quality, and utilization of modern labor-saving technology.

At the same time the number of decertifications of unions has increased. Decertifications are elections held under the National Labor Relations Board in which employees initiate action with the NLRB to discontinue the authority of a union to represent them. In the printing industry alone 51 decertifications took place in 1972.

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Going Back to Go Forward

Alvin Toffler's book, *Future Shock*, was first published in 1970, but it is only recently that I found time to read it. Toffler, like Marshall McLuhan and Vance Packard, describes in broad strokes certain problems now upon us and others due to come in a way that sounds genuinely scary. The assertion of his book is that change in Western society has been speeding up in the past 300 years and that in the next 30 years it will come so fast that many people will not be able to adapt to it.

One is tempted to be annoyed at a man like Toffler for his shrill and decisive tone and wonder whether things are really as bad as he says. He has an answer for this too: four different kinds of failures to adjust to change. One is the *Denier*, who refuses to see it, blocks it out of his sight. Another is the *Specialist*, who keeps up on the new developments in his own field, but neglects all others. A third foot dragger is the *Reversionist*, who tries to return to the good old days. Then there is the *Super-Simplifier*, who looks for a simple explanation to and solution for all that is happening, grabs it, and proclaims it loudly.

At the risk of falling into this final trap, I would like to note a few of the ways of coping with rapid change, which Toffler does approve, and suggest how Christians may make use of them. One way people adjust to change, he says, is by keeping some parts of their lives stable, while others change. "Personal Stability Zones," he calls these. One man, for example, had changed jobs often, moved his family nearly every year, and was continually experimenting with new products. But he kept a loving relationship with his wife, and continued contact with his parents and his former college friends.

Faith in God as revealed in Christ provides a stability zone for the Christian. He may change his job a dozen times and his place of residence as often, but if his faith prevails, he can cope with the interruptions and uncertainties. This faith will be upheld if he understands and appreciates the strong symbols of relationship with God used in the Bible: God as Shepherd, King, and Father; Jesus as Elder Brother; the church as family. These, if taken seriously, can provide the ground for stability amid and for creative response to change.

Two others of Toffler's proposals are to set up "enclaves of the past," and "enclaves of the future." The

first are museums, places where the history and slower pace of the past are preserved so that persons confused by rapid change may go to experience and reflect on the life of the past. Enclaves of the future would be places to experience the predicted manner of life in the future.

Church historians and archivists are busy providing material for the former emphasis and in some areas we even have church-related museums. For Christians confused by the anti-Christian pressures of modern society, it is helpful to learn that Christians faced hard times before, and many were faithful. The details of the Anabaptist Vision provide a rallying point for those today who wish to live in faith.

The church has given less attention to the question of describing the future. This too ought be done. Someone needs to organize a retreat based on an attempt to describe and model a Christian lifestyle for 2010 and invite persons to come for a week to experience it.

Still another of Toffler's methods of coping is ritual and pageantry. "Repetitive behavior, whatever else its functions, helps give meaning to nonrepetitive events, by providing the backdrop against which novelty is silhouetted." Each season of the year has its predictable activity and the pleasant expectation of the activity — if only the beginning of the baseball season — ushers one gently into the new period.

The people of God have used this method for more than three millennia. So there is no need for us to establish a new pattern, but rather to strengthen and breathe new life into those we have. One of the most common is the weekly gathering for worship of God and the celebration of life. It is an old practice and not always done with imagination.

But it can be a meaningful tie with the past, to remind us who we are and where we came from. The seven-day rhythm is for some a problem because of complex schedules. Yet it is urgent that congregations find ways to arrange for regular meetings to praise God and affirm a common faith.

Especially in times when the foundations we thought were solid seem to move, we do well to reflect on Him of whom the psalmist wrote, "From everlasting to everlasting thou art God." — Daniel Hertzler

Gospel Herald



December 4, 1973

Meetinghouse Six

A joint issue with THE MENNONITE

Education: Private or Public?

David Schroeder

Responses

Anna Ens
Helen Alderfer
Walter S. Friesen
Melvin Lehman
Esther E. Yoder

Also in This Issue:

Expanding Our Witness

Simon Gingerich



Education: Private or Public?*

by David Schroeder

What are the basic presuppositions which shape the private and public approaches to education in our communities? I shall attempt in this article to discuss the topic on the basis of the theory on which these two systems rest.

In actual practice neither private nor public schools conform in all their aspects to the basic assumptions of that system. Some public schools function for all intents and purposes like private schools. All the teachers may in fact belong to the same faith and have the liberty to discuss questions of faith and religion. It is also possible for a private school to function on the assumption of pluralism and thus share a basic presupposition with the public school.

The particular type of private education we are concerned with here, however, is private education in a Christian context.

1. Education is a process of integrating information about ourselves and the world into a basic world view. Education does not take place in a vacuum. It entails the process of ordering things in a general frame of reference, a world view, so as to give meaning to the things we observe and experience and so as to allow us to make the appropriate choices with respect to what we should or should not do. This holds for every educational endeavor, in spite of claims to the contrary.

Education does not consist so much of imparting information about things as of learning to understand ourselves and the world about us. It is the process of seeing things, events, people, under a framework of understanding so that they will be meaningfully related to each

other. This framework of understanding is what we refer to as a view of the world.

The world view that we hold influences our interpretation of the things we see and hear. It makes a difference whether you view man as another animal (as in a naturalistic world view) or as created in the image of God (as in the Christian world view). In both cases you are speaking about the same *fact*, if you mean by it the particular man that the eye can see, but the meaning given to the word *man* is different in each case.

The process of understanding, of meaningfully relating things, always occurs in relation to a basic world view. Our world view, in this sense, is a set of assumptions or presuppositions about ourselves and the world which we bring to the things we study and through which we learn to understand and integrate new information about the world.

We are never really without a world view of some kind. By the time we learn to order things rationally, the rudiments of a world view are already present. They have been imputed to us by our early training. If we have grown up in a Christian home, we have been inducted into a Christian world view. If we have received our early training in a Hindu setting, we have received that world view as a heritage. If we have been trained in a pseudo-Christian setting (a context that is more materialistic

Gospel Herald

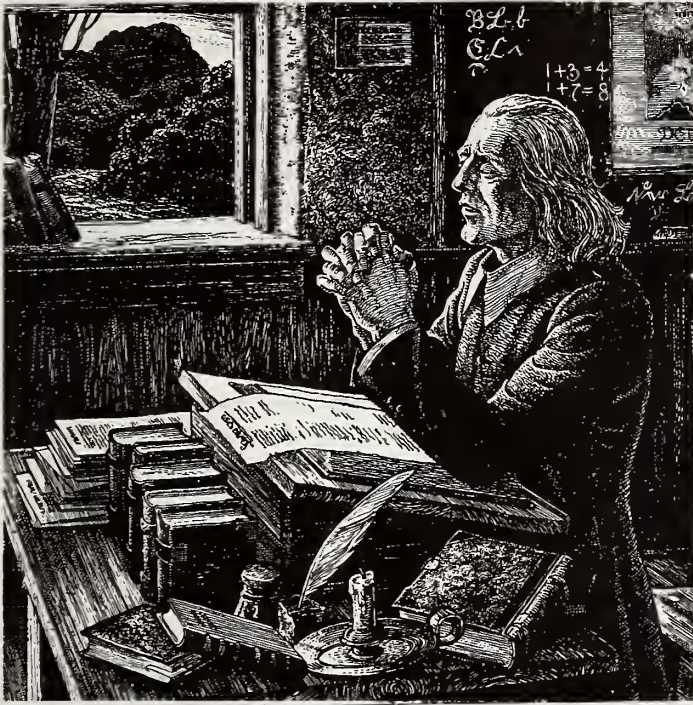
Daniel Hertzler, Editor

David E. Hostetler, News Editor

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* By "public education" is meant public education on elementary, high school, and college levels which is publicly administered.



Christopher Dock, pioneer Mennonite educator and author of an essay on *School Management*. Used by permission of artist Oliver Wendell Schenk.

than Christian), we have imbibed that world view. If we have grown up in a pluralistic setting (where parents belonged to contradictory world views), we will no doubt have imbibed elements of both views and will feel this split in ourselves very deeply. But the point is that we are never really without some kind of a world view that we bring with us to whatever things we may be studying.

During adolescence the world view that we have come to accept in childhood may be reaffirmed and accepted as our own, rejected for another, or altered and adapted in accordance with our experience. During adolescence we ask the kind of questions that will allow us to sort out our own world view. We do so tentatively at first, but it is nevertheless the frame of reference around which we integrate our knowledge of the world.

This is not to imply that a world view is static. As we receive more information and experience new things, the world view is enlarged and altered sufficiently to accommodate the new information. The basic world view, however, is not rejected unless, of course, we receive more and more information that cannot be integrated into our world view. Thus, for example, if I were a materialist but observed repeated evidence that could not have a materialistic base, I might have to reject materialism for some other world view.

It is no different for a Christian. If he receives information repeatedly that calls into question the basic tenets of the faith, and there is little or no support for

the faith or anyone to help him accommodate the new information into his world view, he may well reject his Christian faith for another faith.

2. The presuppositions which have informed education in America have undergone significant change over the years. During the Colonial period (1636-ca.1790), when most of the early colleges were founded, education was considered to be Christian. Training to be a gentleman of high moral character, training for public life, and training for the Christian ministry were one and the same thing. Education was for the purpose of formation and this was understood to be Christian formation. The educational system operated entirely within the Christian frame of reference. The colleges were founded by the denominations and were seen as Christian institutions. Education as a whole was thought of much like it is seen in present-day private Christian education.

With the expanding frontier (1800-) came the revival fires and the spread of the small denominational colleges. In this setting education was directly related to the mission of the church. Education was used as a bulwark against rationalism and deism, Roman Catholicism, and other Protestant denominations. The colleges provided the right religio-moral contexts for learning as well as the right theological and philosophical content of instruction. In this setting it was difficult not to confuse education with evangelism, instruction with induction, and teaching with indoctrination.

Alongside of the private colleges there developed a network of state colleges. At first they devoted most of their time to technical training, but by now they have become full universities. They even have their own departments of religion. They operated under the assumption that education and faith can be treated as two separate things and that faith is not integral to education. Religion was not only omitted as a subject, but it was assumed that questions of faith were subjective in nature and should not be permitted in any way to influence the discussion of *objective* data studied in the various disciplines. It was presupposed that data speaks for itself.

All three approaches have their problems. The first assumed that all people were Christian and provided no context of freedom for the non-Christian. The second approach used education too much as a tool, a means to an end, and all too often violated the integrity of the disciplines (e.g., prescribing what a scientist may or may not find in the world). The secular model was, of course, a deception. No one could really separate his *facts* from his world view, and still relate them meaningfully to each other. If matters of faith were not talked about, they were nevertheless communicated. Since all three approaches did not confirm themselves in the long run, a new approach was taken, even though seldom analyzed or explained.

David Schroeder teaches at Canadian Mennonite Bible College, Winnipeg, Manitoba.

3. Education in a pluralistic setting as-

sumes that it helps a student to choose his own world view. In public education teachers who hold opposing world views teach in the same institutions and, for that matter, in the same subject area. Even in departments of religion persons who belong to different denominations and to different faiths teach side by side. A person's particular persuasion is not considered as a primary factor in hiring faculty.

The basic assumption is that to receive one's education in a pluralistic setting is a good thing and helps the student to choose his own world view. During the course of his education it is assumed he will encounter many different perspectives from which to view the world. He can then choose that perspective that is most meaningful to him.

This model presupposes that the various options (world views) will be presented more or less evenly, that the student will be able to see and appreciate them as real options, that both the teacher and the student will be aware or conscious of the world view that he brings to the material, that the student will in fact be free to reject a particular world view presented to him, and that questions of faith and a world view can be spoken to objectively and from a neutral standpoint. Yet few of these points are ever actualized.

The world view through which we view things is seldom made explicit. It is implied, however, in what we say and do. It is implied in statements we make about things, especially statements that contain moral and nonmoral value judgments. Our world view is communicated also in the choices we make, because our choices rest on the values we hold. The student, particularly if he is still a child, is seldom in a position to know where and when a teacher's world view comes into play and could be challenged, for it is never made that explicit.

Education in a pluralistic setting has its contributions to make. It draws attention to the fact that not all people share the same faith and that they must learn to live together in peace and harmony. For the person who already has a well-integrated world view, or has the help of parents and selected teachers to help him wrestle with problems of basic orientation to life, an encounter with other points of view will serve to strengthen his own convictions. This would then be for him an excellent setting for witnessing to his faith.

The problems of receiving one's education in a pluralistic setting are many. We can list only a few.

— All too often pluralism is not really the case. In one school all the teachers may be Christian and in another all may be non-Christian. In such cases the public system operates much like the private system only not explicitly so.

— A world view is seldom made explicit, and is not

necessarily consciously taught, but nevertheless is communicated. The student in such instances is hardly free to accept or reject what is given him. He is not aware of its influence on him.

— It is usually the case that children and students have not synthesized their world view in such a way that they could clearly state it, let alone defend it against a professor or teacher who holds an opposing point of view.

— To receive all of one's education in a pluralistic setting means that one always remains at the starting point, arguing about which world view will provide the best perspective on life. It does not allow the discussion to develop to the depths that it does in settings where certain basics can be assumed and then built upon.

— In the field of values, it subtly suggests relativism. If every statement of value and every moral judgment is challenged by positing another point of view, the tendency is to accept some form of relativism: a thing can be right or wrong, depending on this or that factor.

4. Private education helps the student to

relate his knowledge of the world to the world view in which he or she has been nurtured by his or her parents. Private education also operates under certain basic assumptions. In such education it is taken for granted that education is done from a given point of view. In private Christian schools it is assumed that all the teachers will be Christian. It is assumed also that the Christian world view will be made explicit so that it will be possible for the student to accept or to reject that particular world view.

What is intended in private Christian education is to give a fair presentation of the materials related to the various disciplines, as well as of the Christian faith. In this way the student can learn to relate his knowledge of the world to the world view in which he has been nurtured by his parents. It is designed to allow the student to make his heritage his own.

There are many pitfalls in private Christian education that are a denial of its basic intention, and regretfully, they have not always been avoided.

— There is the pitfall of indoctrination, where the student is not really presented a choice, but is guided along a predetermined course of thought and action.

— There is the danger of ghetto existence, where all other ideas and all challenges to the Christian view are ruled out of order and not wrestled with in any way. The student is isolated and protected from the world.

But as has been indicated, all such programs are really a denial of the basic presuppositions on which such education rests.

The positive aspects of private Christian education are significant.

— The various subjects are taught in a way that allows the person to see how the material can be integrated into a Christian world view. Where there are problems these can be openly discussed. It is no threat to the Christian world view that not everything can immediately be integrated.

— Students can take note of how their own teachers have synthesized their knowledge about the world. By means of rigorous questioning, they can get further details on how they might integrate their knowledge within the framework of their own faith.

— A new depth can be achieved in that students and teachers together can apply themselves to getting at all of the ramifications of the basic tenets of their own world view or faith.

— Rather than always and again being challenged to defend the starting point, the student can in a relationship of trust and commitment explore the world in which he finds himself.

— There is an exploration also of other world views and an attempt to evaluate fairly and explicitly the various other options open to a student.

— Most significant, however, is that here education happens in a community. The community adds a dimension of meaning in that it is known to the student before he enters the school, and will continue to support him throughout his life.

— It provides the context within which to treat religious courses in such a way as to allow the student to consciously examine his faith. He may also reject it, but will do so on the basis of a fair discussion.

5. The Christian teacher has a place in both public and private schools. A teacher can serve Christ in either one. It is not the case that the public teacher is engaged in *secular* education and the private in *religious* education. A Christian is in Christian service in both settings.

In the public education system the work of a Christian teacher may well be undone by a fellow teacher who holds a different world view. But even in such cases, the manner in which the Christian carries on discussions about the difference in points of view is in itself a witness to his faith. In any case, he is always in a position to reflect a Christian point of view to faculty and students.


Even one Christian teacher may well be a great help to a Christian student or to a child who has grown up in a Christian home. In such a case there is not only a point of identity but the teacher is a sign to the student that he will be able to build on his faith, as the teacher has done.

In the private school the Christian teacher is able to work with a team of persons who share the same faith and basic objectives. He finds himself in a Christian com-

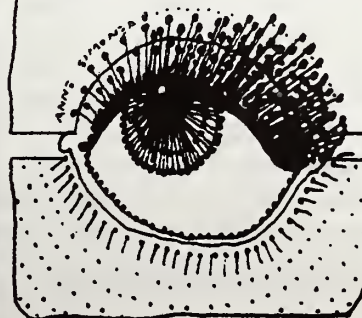
munity that supports and undergirds the work. He is expected to spell out clearly not only the regular subject material, but also the tenets of faith.

The part that is often disconcerting to private school teachers is the apparent opposition to the Christian world view by the students, especially in high school. But it indicates what happens when the world view is made explicit and is made open to acceptance and rejection. Before accepting for themselves such a world view, it has to be weighed from all sides. The process of countering the tenets of a world view is one of the ways a student has to find out whether or not that view can encompass all of life.

I would not advocate that we should have only private education, nor do I think we can do without it. The strength of the church may well be directly related to the strength of the private schools, or to the process of education in the church. The private school option should therefore be kept alive on the elementary, high school, college, and postgraduate level.

It is not a question of two systems fighting each other; it is a matter of doing two different jobs. It is not a question of Christian teachers teaching only in private schools; it is a matter of Christians teaching in both systems. It is not a question of all children from Christian homes being sent to private schools; it is a matter of parents deciding what is needed by the child and which approach to education would be most suited to him (not merely least expensive). It is a matter of clarifying the basic assumptions that lie behind both systems and then making a Christian contribution wherever one is called. 

the mind of a
BIGOT is
like the pupil
of the eye:
the more light you
pour on it,
the more it will
contract. O.W. HOLMES JR.



1. The Place of the Christian School

The first of five responses to David Schroeder

by Anna Ens

The initial reaction to David Schroeder's paper is one of: Yes, this I can buy; there is very little one can take issue with. However, in trying to sort things out, one of the difficulties I find is that the article tries to cover too broad a field, namely all levels of education (elementary, high school, undergraduate). And so I find myself saying: True, but only at the college level, *or* this is certainly not happening in our private high schools, or if it is happening it is happening too late (e.g., according to my limited experience with junior highs, questions of Mennonite origins, identity and belief should be tackled in early junior high years rather than left till senior high).

Dr. Schroeder does not criticize what our North American private schools (elementary, high schools, Bible schools, liberal arts, or Bible colleges and seminaries) are doing, or not doing, as evaluated from the philosophy he expounds. In this sense the article should be but the beginning of some serious evaluation of what in reality is happening or not happening.

As I understand him, he sees both private and public schools as each having significant contributions to make and a job to do. What is left is but to choose the right school. The only criterion Dr. Schroeder gives on how to know which school a child should attend is of "parents deciding what is needed by the child and which approach to education would be most suited. . . ." This is hardly realistic, since at least on the elementary level this is not a choice for most of our people, since there are few private schools that could come into consideration.

In this very admirable but general philosophy, we find no direction or suggestion as to where the priorities of private Christian education should lie. Is it not at the elementary level, where children are still naturally inclined to believe their teachers? Yet it is at this level where we have literally abandoned the responsibility of the education of our children to the state. What world view do we want our children to be influenced with at this level? Are they ready to choose?

In these so-called pluralistic, supposedly neutral public schools (elementary and high), can the children see or find the Christian world view (that in itself is such a general

and broad description open to numerous interpretations) when what is in fact being taught is the all but universally held scientific-materialistic view. Is it possible at all in this setting for a teacher to teach and a child to learn "the way he shall go: and when he is old, he will not depart from it."

Maybe we say that this is the task of the home and the church. So it is, but is the Christian education in our homes and churches strong enough (or can it be) not to be negated or overpowered by this dominant view of our public schools and society? Yet since we conceded to the "public school system" at the turn of the century, there has been too little concern, questioning, or analysis of the status quo in this regard. Could it be that our public schools are the principle agency in our society promoting the scientific-materialistic cultural religion which our prophets decry? Certainly our private schools should challenge this world view.

The model presented of education in a pluralistic setting "presupposes that the various options [world views] will be presented more or less evenly . . . both the teacher and the student will be aware. . . ." This points out only one example of the disparity between the ideal and the real. The real according to Christian friends of mine in the public school teaching profession is: very few educators realize or will admit that education entails the process of ordering things into a world view. The popular attitude toward education is to deny that one passes any value judgment on to the student.

The public school will not disappear but neither should the private school, however threatened its existence may sometimes seem. Is it misunderstanding of the approach of our private schools, a feeling of a lack of control on the part of the parents (things are not going the way they would like), or a lack of conviction of the need for private schools that they frequently lack support? We can usually afford things we are convinced we need. Maybe too we do not always see how the Christian private school today fits into the total mission of the church. I fail to see any explicit clarification on this in the article.

If to formulate an all-embracing unified Christian philosophy is the greatest need in the field of private Christian education today, there certainly is more work to be done.

Anna Ens is a homemaker and former teacher living in Ottawa, Ontario.



2. Help for the Parents?

by Helen Alderfer

The ideal as stated by David Schroeder — “It is a matter of parents deciding what is needed by the child and which approach to education would be most suited to him or her” — is not that simple in reality. When the choosing calls for finding a home for a child in a rooming and boarding situation, for cash outlay in the light of expectant college expenses, for helping the child leave home during the adolescent years when one’s own experience was in being at home during those years, the decision is often not practical and seldom unbiased. To complicate the question further, the child may differ in his views of the kind of education suited for him.

The question “Education: Private or Public?” is not a live option for many people. It was not a question in my growing-up years. Living on a farm in a small, somewhat isolated Mennonite community in northern Illinois put one geographically outside the possibility of a private school.

The one-room school I attended had three teachers during my eight years there, two of them Mennonites, the other of another denomination but undeniably a Christian (I recall pitying her because she was not a Mennonite). That school was probably as close to being a private school as a public school could be. High school was larger, farther from home, and often underlined the fact that our family was different. I remember that was painful but I seldom doubted the “rightness” of the values taught at home and at church.

So as parents who had had a supportive public school education we tended to think that it would be possible for our children to work within the framework of the public school situation. We know now that there were points at which that expectation was not realized, and

times when as parents we were not sure how to be helpful.

As a church we have seldom considered the possibility of an ecumenical school, the sort of school that would be practically possible in almost any area where there are parents of other denominations interested in private school education. So that makes private education possible only in the more heavily populated Mennonite areas. This leaves a great many Mennonite parents who will continue to rely on public education for their children, even while they live uneasily with the knowledge that neither the church nor the home has escaped the weakening of a materialistic culture.

Since, if a child repeatedly receives information that calls into question the basic tenets of faith and if he has no one to aid him, he may reject the faith, perhaps what is needed most is support for parents. Christian parents want the Christian world view to appeal to their children. They want their home to be of such strength that other world views can be looked at both in the home and out of it without damage to the child’s Christian world view.

What are some tools for giving parents the kind of support they need? Could the church begin by being far more serious about parental education, first admitting that being a parent does not automatically make for full-blown maturity? Could it take for granted (instead of making it the exception) that there will need to be one-to-one counseling service available, special classes for parents, planned small groups?

Might such a program even take precedent over a concerted Sunday school effort for children, if it came down to time and energy for one or the other?

Helen Alderfer is editor of *On the Line*.



3. The Coming Crisis for Church Colleges

by Walter S. Friesen

Mennonite higher education faces a major crisis which will be dramatic in 1977 and by 1984 may close some college doors. The question in David Schroeder's title, "Education: Private or Public?" may not signify any real choice in 1984.

What is the basis for impending crisis? First, fewer students. Across the United States, the number graduating from high school will drop precipitously in 1977 and will decline steadily through 1984.

Among Mennonites the birthrate appears to be declining even more rapidly than the national average. Recent studies of Mennonite communities in central Kansas suggest that the pool of Mennonite high school graduates will be cut almost in half by 1980.

In addition to declining birthrates, rural Mennonite communities are dwindling as families move to the cities; and in the cities identity and close contact with Mennonite institutions are often lost. It is easier to recruit students from farms than cities!

The second major problem contributing to impending crisis is that the forces which have kept youth in school have nearly run their course and are clearly seen as myths. The main myth is that formal education opens all doors, makes all men equal, guarantees a better job, and leads to the good life. It no longer sells well.

Shall we elaborate? In our culture, graduation has been the major rite of passage by which youth are admitted to adulthood. Schools have been assigned roles which conflict sharply with the purposes and processes of education. Schools are a holding agency and exist to relieve parents of responsibility, to keep youth as consumers of what is

produced by those aged 25 to 50. Compulsory school attendance, child labor laws, and minimum wage laws combine with contrived certification functions to prevent youth from earning or producing until after they graduate.

It is generally accepted and widely demonstrated that productive, creative work is still the major avenue by which persons become autonomous, by which they can meet their own basic needs for physical well-being, safety, love, self-esteem, and self-actualization. Indeed, this fact is underscored when youth are implored to "stay in school so you can get a better job." Society sanctions the postponing and limiting of the very activity requisite to human development while demanding allegiance to it. Employers, employees, parents, and educators all agree to the sanction and keep the system going.

To compound the problem with irony, schooling does rather little to prepare students for eventual job-entry. Whereas 80 percent of the work force holds semiskilled and skilled jobs and only 20 percent fill professional and managerial roles, students consistently reverse the percentages in their planning! This is not a new development; educational dollars have long been poured into massive vocational educational programs to correct the discrepancy. However, with a few exceptions, such as combining work and study, the basic overall formula for keeping youth out of work until after graduation is in full force.


My two points are (1) that there will be fewer students of typical college age and (2) that among the students from whom to recruit for college are many whose personal development has been seriously impaired because legitimate work experience was denied them and education was contrived.

Walter S. Friesen is dean of University College at Wichita (Kan.) State University.

In 1984 some Mennonite colleges will be no more unless they attract and serve many more non-Mennonites; racial minorities; older persons long in the work force; youth seeking salable skills before a liberal arts education; students who interrupt studies with voluntary service, apprenticeships, or try-out jobs; and persons who have been badly frustrated in attempting to meet their needs.

It will not be easy to prepare for these students. Four

years is too short a lead time to define all the issues, to collect the needed data, to develop comprehensive ten-year insitutional plans, to change our own thinking, to develop the required new skills, to create the curriculum content and form, to educate our supporting constituencies, or to give up our interfering wish-dreams.

Four years is too short, but God's people are not abandoned to their own shortages. 

4. Love in the Christian School

David Schroeder has presented a valuable examination of the intellectual processes through which one arrives at a mature Christian faith and the role of Christian schools in that process.

One of the parts of his article which struck me as particularly important was his reference to the role of the Christian community. It is the existence and quality of this community of students, faculty, and administration which probably plays one of the most decisive roles in determining one's faith.

It seems to me that the second most important claim a Christian school can make is that there one will find intelligent discussion of the nature of the kingdom of God. The most important claim a Christian school can make is that a part of that kingdom exists within that school.

One never claims his faith in a vacuum. If that were possible, he would need only pick out the best one or two

hundred books on every side of the religious question, go into seclusion a few months, and emerge with an answer. The reason this approach is so seldom recommended is that we discover who we are and what is what to a large extent by our interactions with other people.

It is this discovery through community experience which should characterize a Christian school. As it is written, "How can they hear without a preacher?" What better defense of the Christian faith could there be than the discovery of its existence through the trust and love and forgiveness of friends and professors?

While the Christian school serves as a "think tank" in which the Christian faith is better understood and related to the world in which we find ourselves, it is also, at its best, a collection of people who are understanding and growing in their faith by relating their intellectual exploration to their relationships. — *Melvin Lehman*

5. Student and Teacher Together

The world view approach used in this article is a fair and valid one with which I agree. Having been educated in public elementary and high schools, having attended both church colleges and state universities, and having taught in both public and private schools, I find myself underscoring the positive aspects of private Christian education mentioned in Schroeder's article.

The caliber of the teacher or professor determines to a large extent the classroom atmosphere. In the case of the Christian teacher, student and teacher work through conflicting ideas together in a way that the student is able to accept or reject the ideas in light of his own faith or world view.

I agree that most important is that "education happens

in community." This encourages the student to interpret information and happenings in light of his own faith.

It is doubtful that there is a Christian method of teaching that $2 + 2 = 4$, but there is no doubt that children have assimilated quite unconsciously some of the philosophy and attitude of the teacher.

One pitfall of Christian education mentioned in the article recently became a stark reality when a child from a parochial school made the remark, "But there is nothing of God in the public school!"

Although Schroeder does not exactly say so, it appears that unless the Christian school can do an equally good job of the factual knowledge, and a better job of providing an atmosphere for learning in which the child can relate his knowledge of the world to his own faith, one would need to have some serious second thoughts about Christian education.

This article is indeed a fair and accurate evaluation of both public and private education. — *Esther E. Yoder*

Melvin Lehman is a Mennonite Voluntary Service worker in Washington, D.C.

Esther Yoder is principal of Yoder School, Grantsville, Md., and a member of Mennonite Board of Education.

Expanding Our Witness

by Simon Gingerich



The 1974-75 mission goal affirmed by Mennonite General Assembly at Harrisonburg is specific and measurable. Each congregation is challenged to call and send one additional person next year to a mission or service assignment. Larger congregations are to send at least one person for each 80 members.

What does this mean?

Are church institutions desperate to recruit volunteers to replace young men formerly in alternate service? Not at all! Implied, rather, is the nature of the gospel. It is good news for *all men everywhere*. Those who came up with this goal simply hoped to call the church to what we believe is central in the life of every congregation, every conference, and every church institution. The church is to share the gospel in expanding witness and service programs everywhere. These expanding programs require more persons.

Calling and sending are not exactly a modern ideal! Moses was called by God in "the bush." "Come, and I will send you. . . ." Isaiah was called and sent. Jesus called His disciples, and He sent them out. Paul referred to his own "sentness" in the introductory statements of each of his letters.

Faithful at Home and Away. We need to be reminded, once in a while, that being called and sent does not contradict the mandate of Christians to be faithful in witness and service at home. Nor is it an idea whose time passed with William Cary and George Lapp. I believe it is integral to the good news in every generation. Some are called and sent. Particularly at this time in church history, we need to have the mission goal focused sharply again. The church is a calling and sending organization with good news for all men everywhere.

Implied also in this goal is the obligation of the church

to plan for the use of a large number of new people. I have faced some "unbelieving" pastors who asked, "Can the Mission Board use that many new people next year?"

The answer, of course, is yes and no!

If we talk only of an institution with offices in Elkhart and Harrisonburg, the answer is no. We will not have a thousand new openings for mission and service assignments. But if we see this goal as a goal for the whole church with new persons finding witness and service assignments with 22 district and conference mission boards; with medical, nursing, administrative, and clerical help needed in 15 or more hospitals, 11 nursing and retirement homes, and five child care institutions; with teaching staff, administrative personnel, and service people needed in more than a dozen church-related colleges and secondary schools; with staff people needed for the Board of Congregational Ministries, for Mutual Aid, and for Mennonite Publishing House, then it makes some sense to call for more than a thousand new people. And this says nothing about special full-time mission/service assignments emerging through congregational planning and work. Yes, we need 1,000 new people — and more.

While I have been writing this article, Clayton Beyler, the dean of Hesston College, died. Someone will be needed to replace him. Death and retirement will take their usual toll each year from the ranks of persons in church vocations. Replacements will be needed.

Last week a leader in Region II named a half-dozen cities in the West where he believes Mennonite churches should be planted. In one of these cities ten Mennonite families have asked for help to organize a congregation. It will take pastors and/or dedicated lay leaders to bring new fellowships together. But this could be done and should be done in major cities all across the continent. The availability of experienced and dedicated persons is

Simon Gingerich is secretary of home missions, Mennonite Board of Missions, Elkhart, Indiana.

the primary thing needful in the expansion of the church in North America. District and conference missions committees see this as their most critical need. One conference minister recently listed six congregations or mission fellowships needing lay or pastoral leadership from outside.

Volunteers for Building. In the past month I have worked with six mission congregations on plans for new buildings. Conference leaders are working with many more. It has occurred to me that volunteers with building skills can frequently be used in construction programs. Such programs accommodate persons who may have a short time to work at a project. On the other hand, it would be possible to organize volunteers for longer periods of building too. Persons with maintenance skills are frequently needed in church-related institutions. I talked last week with a person who has volunteered to work as a plumber at a Mennonite hospital.

More than 200 replacements are needed for current programs of Voluntary Service administered by Mennonite Board of Missions. About 100 new persons are needed for Eastern Board Voluntary Service. Forty or more are needed by the Conservative Mennonite Conference VS program and an equal number by Mennonite Central Committee. Yet replacements are not the real challenge.

New challenges are illustrated by opportunities that have emerged for specialized ministries in soil and water conservation on the Navaho Reservation, for youth ministries on the Choctaw Reservation, and for community services on the Black Feet Reservation. These opportunities in Indian communities come at a critical time for our Indian brothers.

The Eastern Board has developed programs for the use of Career Disciples, self-supported mission workers. Various conferences are needing the involvement of dedicated lay leadership persons in their mission programs. Still other conferences are looking for volunteers to work in programs of bookrack evangelism, witness programs with tourists, the distribution of literature to hospital waiting rooms, for ministries with the handicapped such as the deaf, and for ministries with prisoners. All of these domestic programs require the dedication of more and more persons.

Most conferences have considered what might be done for fellowship and/or evangelism of international students in the schools and universities of their area. Volunteers are needed to develop ministries with internationals. This could be a full-time mission assignment for someone in every conference or district.

Persons with specialized skills are always needed for overseas assignments. Bible teachers, nurses, doctors, evangelists, experienced church statesmen, teachers, relief administrators, agriculturists, builders, and others are needed. Mennonite Board of Missions, several conference boards, and MCC have programs of mission and/or service overseas. Programs are changing from

time to time in developing countries, but there will continue to be strong mission and service programs overseas. Persons are needed as overseas programs continue to be developed.

More Can Be Done Anywhere. The mission goal implies that more work can be done in almost every community. Alert, dedicated lay leadership can be used in many congregations to develop new witness and service ministries at home.

For example, the local church community may include evangelistic opportunities among new residents of the community. It could include services to senior citizens (a telephone ministry, meals on wheels, home nursing, and others). It might include tutoring services for children who need special help. It could include a day care center for preschool children. It might include counseling services for persons with problems.

My point here is that congregations frequently are preoccupied with programs inside the church building and with services to the families of the congregation. Additional persons can be utilized in local churches to serve community needs and to develop programs of loving service and witness in the home community. These are necessary if the church is to be faithful at home.

Not everyone can pound a nail or unplug the plumbing. Not everyone can preach a sermon or lead a small-group meeting. Yet each has his gifts and responsibility to use them for making disciples for Jesus. In our congregations we need to discover the gifts God has given us in persons and to plan how to use these gifts for Christ.

Most of us — 49 out of 50 or 74 out of 75 — will need to be involved in the mission through witness and service at home and by prayer and with dollars stand behind those who are called to go. In our congregations we will need to work, plan, and pray together to discern our mission and free the gifts God has given us to pursue that mission. The important thing is that the goals Christ has for His church are reached as all men everywhere receive the good news of Jesus Christ, our Savior. ✞

Wit and Wisdom

Seeing ourselves as others see us probably wouldn't do much good. We wouldn't believe it anyway.

Education takes you from cocksure ignorance to thoughtful uncertainty.

The first-grader asked his mother why his sales-manager father brought home a briefcase of material each night.

When the mother replied, "Daddy has so much to do that he can't finish it all at the office, so he has to work at night," the boy asked, "Well, why don't they put him in a slower group?"

CHRIST CAME IN PERSON



Christ came to us in person
Now suffering members of our world family
Are asking Christians to come in person,
To share in rebuilding,
Heal broken persons,
Stimulate rebirth from the soil,
And be sisters and brothers
In the name of Christ.



MCC
Akron, PA 17501

MCC (Canada)
Winnipeg, Man. R3T 2C8

Churchwide Thrust to Focus Educational Task

Refocusing the educational task of the Mennonite Church and acting on the implications of such refocusing, are the objectives set for the churchwide thrust on education planned for the coming bienium. These objectives were affirmed by the Thrust Planning Task Force when it met at Rosemont, Ill., on Oct. 30 and 31.

These church school educators participated in the "thrust" planning: Daniel Yutzy, Eastern Mennonite College; John A. Lapp, Goshen College; Millard Lind, Goshen Biblical Seminary; Elam Peachey, Christopher Dock High School; and Lee Yoder, of the Mennonite Secondary Education Council. Roy T. Hartzler, Albert J. Meyer, and Alice M. Roth of the Mennonite Board of Education staff met with the group.

The Education Thrust objectives, as approved by this group, reflect the growing concerns among school administrators and churchmen which have given rise to the Thrust effort. These objectives are: to identify and focus the educational task the Mennonite Church needs to accomplish through its colleges and schools; and to decide and act on what it means for our church people and for every member in our brotherhood to engage in this educational mission.

The planning meeting opened with consideration of a paper by Albert J. Meyer, Mennonite Board of Education executive secretary, on the implications for our church's educational effort to take seriously our believers' church position. He developed this statement, which has been a key understanding in the educational thrust planning.

A church with unique emphases cannot survive without a unique type of education. These uniquenesses will affect purposes, program, and curriculum. Structure and shape of education are to be determined by what the people believe and our basic biblical and theological understandings.

The work agenda of the planning group included also the following items:

1. Lee Yoder reported from the boards of directors of the nine Mennonite high schools in the Secondary Education Council, indicating unanimous support for the churchwide thrust on education. One school indicated they may partici-

pate in only part of the thrust aspects; the others indicated full participation.

2. The three colleges and the seminaries confirmed their support of the thrust, and reported at the same time questions raised by faculty members concerning the plans. This confirmation of support by all the institutions involved marked a milestone in evolving plans. Plans for the churchwide effort were approved by delegates from across the brotherhood when they met in August at Assembly 73.

3. The group approved a design for implementing the thrust which is built around three main groups: the faculty members and administrators of all church schools, conference and area leadership people, and members of all congregations.

As planning for the Churchwide Thrust on Education has evolved, a basic assumption has been that the first work of refocusing the educational mission must be done by the school faculties and administrators.

The planning group spent a major part of their sessions on the details of the All-Faculty Conference to be held from Aug. 19 to 23, 1974. This will be the first time that faculty members from all the church's high schools, colleges, and seminaries gather to consider their common mission. Plans call for a working conference, with the formulation of specific projections for changes on campus a primary concern. These changes are to be in the areas of biblical and theological curriculum, of integrating biblical understandings into all curricula, and of providing structures of campus life which better allow students to experience the believers' church on campus.

Mission Considered In Illinois

To cap Fall Missions Week 25 congregations cooperated in a weekend rally in central Illinois from Nov. 9 to 11.

"The occasion reminded all of us again," said James Detweiler, Metamora, chairman of the planning committee, "that God has a purpose for His church in the world. The continuing question remains, 'What does it mean to obey Christ in mission?'"

That was the question which Illinois Mennonites considered in a variety of settings during the weekend: mass evening meetings at Eureka College, Saturday afternoon seminars dealing with congregational dimensions of mission, a leaders' dinner, a late evening youth rap, and regular Sunday morning activities.

The event—under the banner *Some Go, Some Stay, But All Obey*—was planned cooperatively by state and churchwide mission leaders.

Included on the evening programs were devotionals presented by Cazenovia MYF, Eureka VS, and the Bloomington congregation; special music by groups from Tiskilwa and Arthur as well as the statewide men's choir; interviews with persons representing a wide range of mission involvement within the state and beyond; and major addresses by Samuel Janzen, Harrisonburg, Va., John Koppenhaver, Hesston, Kan., and David Shank, on furlough from Belgium.

In his Friday evening message on "God's Call to Mission," Janzen emphasized, "Our mission must grow out of who we are, our life together; otherwise it has no reality, no integrity." God's call to mission, the president of Mennonite Board of Missions said, begins and ends with nurture in the life of Christ by the body of Christ.

Koppenhaver's theme on Saturday night was "God Fits Us for Mission." Building on Paul's consideration of spiritual gifts in Romans 12, 1 Corinthians 12, and Ephesians 4 he urged that congregations seek to recognize, develop, and use God's gifts to His people responsibly. Koppenhaver is chairman of the Mennonite Board of Missions Overseas Committee.

Topic for the concluding message Sunday evening was "Discipling, God's Purpose for Us." Speaking to the largest assembly of the weekend, Shank pointed out that if each person present were to disciple one person every three years for 35 years, one million new disciples would be added to God's kingdom.

Discipling when done as Jesus showed us how, Shank said, can only be done by those who are themselves being disciplined—by learning, growing Christians. "This is the long, slow way. We would prefer more dramatic, quicker methods. Such methods may add numbers to the roll, but discipling involves much more." Shank spoke convincingly out of more than 20 years of missionary experience overseas. "I am happy when I see new persons coming into the community."

Sharing program direction for the evening rallies were Maurice Stahly, Morton, and Elmo Springer, Hopedale. Willard Schrock, Metamora, coordinated the music.

Chicago Area Plan for Outreach

Mission Strategy Meeting. On Oct. 27, persons from Chicago area Mennonite churches met to fellowship, pray, and to discuss a mission strategy for the Chicago area. Representatives of 12 out of 13 congregations were present to report on their congregational life and program. Also present were Jacob Friesen, Central District conference minister; Edwin J. Stalter, conference minister from Illinois Mennonite Conference; and Ray Horst, Simon Gingerich, and Virgil Brenneman from Mennonite Board of Missions, Elkhart, Ind.

The purpose for the strategy meeting was (1) to consider the needs for an enlarged Christian witness in the Chicago area of more than six million persons; (2) to become aware of the Mennonite presence (congregations, fellowships, student groups, and individuals) and program in the Chicago area; (3) to discover ways to strengthen and enlarge the Mennonite Church witness for Christ in the Chicago area.

The committee which is responsible for the planning of this meeting and others similar to it consists of the following: Alvin Voth (Grace); Leamon Sowell (Bethel); Joe Richards (Lombard); Ed Springer, secretary (Markham); Ivan Kauffmann, chairman (General Board office). The committee was instructed to move ahead aggressively for the enlargement of a Mennonite Christian witness in the Chicago area. A desire for a closer working relationship and more fellowship with one another was expressed by all present.

Joint Thanksgiving Service. Mennonites in the Chicago area had a joint Thanksgiving service on the evening of Sunday, Nov. 18 at the Lawndale Mennonite Church, 2520 South Lawndale in Chicago.

This was a thanksgiving and praise service and consisted of much congregational singing. Mary K. Oyer, professor of music at Goshen College, Goshen, Ind., was the guest song leader.

An offering was taken during the evening which will be used for mission outreach in the area.

How Many? Who knows how many Mennonites are living in the Chicago area? There are 700 known members in the 13 Mennonite churches.

A list will be formed and will be as inclusive as possible. It should be helpful to have Mennonites to be able to find each other. Perhaps some small-group fellowships will form as a result of this

kind of discovery. A mailing list would be helpful for sending out a newsheet periodically. It would help persons contemplating a move to the Chicago area to know where other Mennonites are located. It would also be helpful in the development of a mission strategy for the Chicago area.

Each congregation could provide a list of persons who attend their church services and with whom they have contact. It would be helpful if all who read this news item would inform someone of persons they know who are not affiliated with any Chicago congregation at the present time.

Seminar Highlights Resources for Christian Ed



If you attended a Laurelville Sunday school Superintendent's Seminar in the past you probably enjoyed it and learned a lot. Even if you participated in several you might not recognize the Jan. 4-6 event as a continuation of the tradition. This year a fresh new model has been designed by the three sponsoring agencies: the Mennonite Publishing House, the Board of Congregational Ministries, and Laurelville Mennonite Church Center.

This year's focus is on the amazing array of resources available for a congregation's Christian education program. Some are these: films, drama, tape recorder, transparencies, music, school of religion approach to congregational education, educational resources found in the family, use of games in learning, stories, and all the print media options.

Besides the content refocus, the seminar has a MiniVersity format. Nine courses are available in the work sessions. Each registrant selects one course per session. The final session demonstrates the open classroom concept in use and ends in a "This We Will Do" service.

Because of the wide-ranging scope of available resources a large staff of resource persons will participate. For the first time, this seminar will be as valu-

able to pastors, teachers, and all congregational leaders as to Sunday school superintendents. Husband and wife teams are encouraged to come.

A mailing with a registration blank is coming to you—Sunday school superintendents. You may register directly for this Jan. 4-6 event by writing to: Laurelville Mennonite Church Center, Route 5, Box 145, Mt. Pleasant, Pa. 15666.

Revolutionary War Records Made Available

By Feb. 1, 1974, Eastern Mennonite College and the Mennonite Historical Associates will make available *A Guide to Select Revolutionary War Records Pertaining to Mennonites and Other Pacifist Groups in Southeastern Pennsylvania and Maryland, 1775-1800*. Compiled this summer by Gerald R. Brunk and James O. Lehman, faculty members of Eastern Mennonite College, Harrisonburg, Va., it represents an initial thrust toward surveying, listing, and publishing source materials on conscientious objectors in the Revolutionary War period.

The compilation will serve as an annotated guide for the researcher using selected archival source materials located in the Pennsylvania State Archives, Harrisburg; the Maryland Historical Society, Baltimore; and the Maryland Hall of Records, Annapolis.

Very little research since Wilbur J. Bender's *Pacifism in Colonial Pennsylvania* (1928) has been done on the Mennonite experience in the Revolution. More than 30 percent of the Maryland inhabitants remained in the Loyalist camp. While the majority of those professing religion were part of the established Church of England, a considerable number of Mennonites, Brethren, and Quakers were clearly recognized as being conscientiously opposed to war.

For southeastern Pennsylvania research the guide surveys records of the Office of the Comptroller General, Military Accounts Militia, 1777-1794, for the conscientious objectors of Berks, Bucks, Lancaster, and Philadelphia Counties.

Appended to the Pennsylvania guide will be the probable arrangement of the militia for each county, showing names of the officers for battalions and counties and their corresponding townships. This information, provided by the state's Division of Public Records, will be useful for the researcher in associating specific individuals with their geographic location.

Financed jointly by Eastern Mennonite College and the Mennonite Historical Associates, the project hopefully will lead to fresh publication efforts and a

new understanding of this important period in the life of the church as well as of the nation. Copies at fifty cents each may be ordered now from the Mennonite Historical Associates, 2215 Mill Stream Road, Lancaster, Pa. 17602. Advance payment is requested.

Cutrell Honored by Fellow Employees



Left to right: Ida Hummel, Maynard Shetler, Ben Cutrell, Rufus Jutzi.

The annual Mennonite Publishing House Service and Retirement Banquet was held on Nov. 5. That is an occasion when employees who have served fifteen, twenty, or twenty-five years at the Mennonite Publishing House or Provident Bookstores are recognized for their contributions. An unusually large number of workers reached these milestones during 1973. Rufus Jutzi, Publication Board president was on hand to present the recognitions. Those who have worked at MPH for twenty-five years are Cleason Bender and Rosella Charles.

Seven workers were recognized for twenty years of service: Ben Cutrell, Dan Johnson, Charlotte Millslagle, Rheda Sala, Carl Shawley, Jacob Slaubaugh, and Mabel Yoder. Nine employees have served the House or stores for fifteen years: Dick Krall, Kathryn Landis, Larry Millslagle, Mark Moyer, Donald Reist, Charles Shenk, Anna Tyson, Nelson Waybill, and Delford Zehr. Some of the Provident Bookstore employees had been honored at other ceremonies earlier in the year.

The program, chaired by Maynard Shetler, was interrupted by a request from the floor that Ida Hummel, employee with the longest record of service at MPH, be allowed to make a few remarks. Ida took the occasion to address Ben Cutrell, publisher, in the name of all the employees thanking him for his outstanding leadership and thoughtfulness. She

then presented Ben with a beautiful book of nature photography, a gift from all the current and retired workers at MPH. The endsheets and title page were filled with their signatures around a brief tribute. Ben Cutrell received a standing ovation from the more than one hundred persons present.

A Year's Supply of Christian Fellowship

For the lonely Slavic refugees scattered in Germany, our visit and fellowship was a special blessing, said Vasil Magal, missionary and radio speaker to Mennonite Broadcasts, Harrisonburg, Va. MBI assists in the production of the Russian-language program, *Golos Drooga*.

During their 15-day visit, he and his wife, Henriette, shared in an 11-day Bible course in Schorndorf near Stuttgart, which was attended by Russians and Ukrainians, Christians and non-Christians.

"There were some people there who had never heard the evangelical message," Magal said.

One participant said, "We got food and fellowship for the whole year."

On their way home, Vasil and Henriette stopped in Korntal to visit *Licht im Osten*, a missionary society ministering to Slavic-speaking persons in Eastern Europe.

Magal reports that *Licht im Osten* requested 20 copies of *Pilgrims Progress* in Russian for distribution to Eastern Europe.

In other literature distribution, Magal lists the following: 16 Bibles, 10 New Testaments, 10 portions, 65 books, 330 Christian magazines, 800 tracts and brochures — distributed in 11 languages.

A listener to the Russian radio programs being released from Monte Carlo wrote recently, "We in the Soviet Union are very thankful to you for your broadcasts. We listen to you with great attention and with great hunger. . . . The number of souls being saved is increasing."

"Not long ago in our church, we had a baptismal service. About 70 people were received into the membership of the church. More than half of these were young people. In each service, souls come to repentance."

Serving in Western U.S.

Eighteen persons oriented here are now serving with Mennonite Board of Missions, Elkhart, Ind., in ten different units throughout western USA. Among them are members of "Cross Reference," a musical group involved in a coffeehouse ministry in Boise, Idaho. Phoenix is the western U.S. office for MBM Voluntary Service administration.

Top row (left to right): Arlene Sauder, St. Jacobs, Ont., to Carlsbad, N.M.; Mary Jo and Mark Bodenhamer, Peoria, Ill., to Buckeye, Ariz.; Glenn Hershey, Phoenix, Ariz., to Boise, Idaho; Ron Swartz, Topeka, Ind., to Colorado Springs, Colo.; Gordon Groff, Telford,

Pa., to Los Angeles, Calif.; (behind Gordon) Ramona Yoder, West Liberty, Ohio, to Phoenix, Ariz.; and Becky Miller, Phoenix, Ariz., to Walsenburg, Colo.

Second row: Jerry Esh, Phoenix, Ariz., to Boise, Idaho; Dave Stoner, Phoenix, Ariz., to Boise, Idaho; Donna Snyder, Waterloo, Ont., to Phoenix, Ariz.; Rosella Marner, Kalona, Iowa, to Phoenix, Ariz.; Miriam Mast, Goshen, Ind., to La Junta, Colo.; Carol Hilborn, Shakespeare, Ont., to Inglewood, Calif.; and Steve Conrad, Phoenix, Ariz., to Boise, Idaho.

Front: Larry Miller, Orrville, Ohio, to Phoenix, Ariz.; and JoAnn Piatt, Rocky Ford, Colo., to Amarillo, Tex.



Business Associates Call for Charter Members

Mennonite Business Associates was formed by a group of Mennonite business and professional people this past summer in a constitutional convention held at Laurelville Mennonite Church Center, Mt. Pleasant, Pa.

The purpose of this organization is to help the small local business, professional, and self-employed persons to learn to know each other across the church, to discover together ways and means to release and use their skills and resources in projects that serve the church, and to help them build their business and professions on Christian principles.

Many business and professional people across the church, including some other countries, have taken out charter memberships. Such charter memberships are open until Apr. 3, 1974.

A major project of MBA is the publication of a *Mennonite Business and Professional People's Directory*. This is to be similar to the yellow pages in the telephone directory, only without advertising. The purpose of the directory is to encourage and promote Mennonite business and professional people to be recog-

nized and identified for their services and to become a part of an active Christian group whose service and ethics count for God and the church.

To make the Directory most complete and useful requires the listing of all business and professional people in the Mennonite Church. While over 2,500 listings are recorded presently, there are likely a few thousand more. Readers, church leaders, and business people themselves can render a good service by sending names, addresses, telephone numbers, and types of business or professions of people you know in your area.

It is difficult to avoid errors in such a directory, therefore all business and professional people can help avoid such errors by sending in their present address information to bring them all up to date.

The Directory will be mailed to all charter memberships. Other persons may purchase them at premium prices. For further information address your inquiry and listing information to MBA, R. 5, Box 145, Mt. Pleasant, Pa. 15666. — J. J. Hostetler, executive director.

Fifty-One Volunteers Begin Assignments

Fifty-one volunteers attended the Sept. 11-20, 1973, orientation held at Mennonite Central Committee headquarters, Akron, Pa. The volunteers include teachers, nurses, construction and maintenance workers, agriculturists, social workers, a self-help shop assistant, a secretary, MCC canner driver, cooks, a research scholar, a youth ministries worker, and a pharmacist.

Old Mennonite participants in the orientation were: first row (left to right): David Detweiler, Glenn and Carolyn Snider, Timothy Moyer, Philip Martin, Herbert Hoover, Daryl Mast. Second row (left to right): Noreen and Ken Gingerich, Sheryl and Aden Frey, Byard Bergey, Ronald Diener, Susan Hallman, Philip Myers, Philip Swartley. Term length of assignments varied.



Conrad Grebel College Announces Installation

A public service for the installation of the new president of Conrad Grebel College will be held on Sunday, Dec. 9 at 3:00 p.m. in the Theatre of the Arts, University of Waterloo. A reception will follow in the college dining hall.

The service will be led by John W. Snyder, chairman of the Board of Governors. The college choir will sing and President Epp will speak. Respondents will include President Matthews of the University of Waterloo and Father Siegfried of St. Jerome's College.

Also on Dec. 9, the College Chamber Choir and Orchestra under the direction of Professor Wm. Janzen will perform two identical one-hour concerts of sacred music at 10:30 a.m. and 7:00 p.m., respectively. Works to be performed include Vivaldi's "Gloria" and the Bach Cantata "Wachet auf ruft uns die Stimme."

A Drama of Discord

A 1973 honors graduate of Eastern Mennonite College won first place in Class II of the John Horsch Mennonite History Essay Contest, announced Leonard Gross, contest manager and executive secretary of the Historical Committee of the Mennonite Church.



Welby Showalter

Welby C. Showalter of Timberville, Va., currently a student at the University of Virginia Law School, submitted a 50-page research paper on "The Drama of Discord: Rockingham County Schools vs Old Order Mennonites."

Written for his "History Seminar" course at EMC last winter, the paper deals with the successful 1968-71 struggle by the conservative Mennonite group against compulsory high school attendance laws in Virginia's Shenandoah Valley.

Mr. Showalter had relatives on both sides of the court case. His cousin, Harrisonburg attorney Donald E. Showalter, assisted the Old Order Mennonites, while his uncle, Carl G. Showalter, chaired the Rockingham County school board.

The entries were judged on the basis of content, organization, literary style, and use of a variety of sources, said James O. Lehman, librarian at EMC.

Lehman and another member of the EMC faculty, church history professor Grant M. Stoltzfus, hold elective positions on the Historical Committee.



"New Dawn" Completes Varied Ministry

Flood cleanup, puppets and slides in worship services, 5500 miles in a Chevy van, camp maintenance. What could these have in common?

They were all part of the varied work and witness experiences encountered by "The New Dawn," Eastern Mennonite College's 1973 summer extension team. The 10-member team was one of eleven evangelism projects chosen to receive part of the 1972 Christmas Sharing Fund.

Leading the team were Ross and Allison Collingwood, New Zealand, residents who are international students at EMC. Other team members represent several states and a variety of academic majors and special skills.

The team covenanted together to make their primary aim that of presenting a witness to the living power of Jesus Christ.

The group began their tour in June with two Mennonite congregations in the Washington, D.C., area. Their itinerary included a week at Deer Park Camp and at Spruce Lake Camp, Pennsylvania; a weekend in New York City; two weeks with Mennonite Disaster Service in Elmira, N.Y.; ten days in eastern Pennsylvania. They served in jobs ranging from kitchen hand to camp pastor to singing at a county fair, as well as leading worship services.

"We had our disappointments at the turnout at many MYF or church organized functions. . . . There was great joy in the informal encounters, outweighing the disappointment. The team involvement was greater with the small mission-minded churches. . . . We could catch their vision as well as their concerns."

Through "The New Dawn," the ministry of 1972 Christmas Sharing Fund extended to many communities, congregations, and individuals. The 1973 Fund

will provide another opportunity to challenge the commercialism of Christmas by sharing. This year the Fund will be used for leadership and literature needs in emerging churches.

EMC Chapel to Get 19th-Century Organ



Wilbur D. Miller and organ pipes

An Eastern Mennonite College music professor and an elementary education student have begun the tedious task of reassembling a donated pipe organ piece by piece for EMC's chapel-auditorium.

"It's pretty much of an experiment," commented Amos F. Burkholder, acting chairman of the music department. "We don't even know if it will play when we get it together, although I understand it played very nicely before it was dismantled."

The pipe organ was donated by St. John's Episcopal Church of Napoleon,

Ohio, through the efforts of EMC junior Wilbur D. Miller.

Built in the 1890s by a St. Louis firm, the organ has two manual keyboards, a pedal keyboard, and 15 ranks of 500 pipes—the longest one measuring 16 feet.

"The college music department has wanted a pipe organ for some time, but to think in terms of an additional \$30-\$50 thousand to the already high cost of proposed chapel renovations was not financially possible," the music professor noted.

EMC Chapel to be Renovated

Eastern Mennonite College's chapel will undergo renovations after 30 years of chapels, classes, public programs, films, and commencements. The trustees have approved the project, but the work will not begin until funds have been secured, Myron S. Augsburg said.

"We hope to raise \$250,000 by May, 1974," the EMC president reported. "We anticipate that the facility would be usable by Sept. 1 and be completed shortly thereafter."

EMC's student pastor Truman H. Brunk, Jr., chairman of the six-member chapel renovation committee, said, "I find a lot of interest throughout the campus in a more adequate facility. The chapel is one place the entire campus community gathers at least three times a week. It symbolizes our community like nothing else."

Suggested plans call for a small addition on the southwest corner that will allow choral and other groups to enter and exit the stage area more conveniently. The ground floor will include restroom and lounge facilities and space for erecting stage props.

On the north end, the present porch will be enclosed to become a narthex, and the sidewalks would have a series of elevated approaches.

Changes for the auditorium include new ceiling acoustics, new seats or benches, new aisle carpets and drapes, and an improved lighting and sound system.

Associates in Discipleship to Meet

"Management by Objectives" was the theme of the fall meeting of the Associates in Discipleship held from Nov. 16 to 18 at Eastern Mennonite College.

Kenneth N. Hansen, president and executive officer of Service Master Industries, Inc., of Downers Grove, Ill., led the three workshops on that theme

during the weekend.

EMC President Myron S. Augsburger outlined a five-year projection of objectives and management goals for the college.

The program closed on Sunday noon, following a worship service led by Daniel Yutzy, academic dean.

Cochairmen Harvey A. Driver is

acting director of development and Dwight O. Wyse is comptroller.

An Associate in Discipleship is a business or professional person who pledges his Christian leadership and stewardship to the growth and substance of the college.

The meeting was held in the Science Center Auditorium.

mennoscope

Alice M. Roth, Elkhart, Ind., recently joined the Mennonite Board of Education staff as coordinator of communications. Her responsibilities will be primarily in preparation of materials related to the churchwide thrust on education planned for the coming biennium, and some more general



Alice Roth

Board communications work to free other staff members for their churchwide thrust responsibilities. Alice and her family recently completed five years in Ghana, West Africa, with Mennonite Board of Missions. She and her husband, Willard, worked with the Christian Council of Ghana in literature development, and with a group of African independent churches in the establishment of a school for church leaders.

Elizabeth Kübler-Ross is scheduled to conduct a workshop on "Death and Dying" at Prairie View Mental Health Center, Newton, Jan. 18, 1974. The workshop is being sponsored by the Church and Human Relations Committee. An international consultant in the care of the dying patients and their families, Kübler-Ross is also the author of the widely read *On Death and Dying*. Because of the widespread interest in the issue of death and dying, the Church and Human Relations Committee is planning additional programs on death and dying. Paul Gilmore, chairman of the committee, stated that these programs will be available to local congregations. Further information on both the one-day workshop and additional programs on the subject of death and dying is available from Evelyn Dirks at Prairie View, Box 467, Newton, Kan. 67114.

Grant M. Stoltzfus informs that the dates of the Russia tour are Jan. 3-24, 1974. The tour includes Kiev, Leningrad, Moscow, and former Mennonite communities with stops in Amsterdam, Berlin, and other points (see Mennoscope in the

Nov. 13 issue of *Gospel Herald*). If interested, contact Grant M. Stoltzfus immediately by phone (703 433-2771) or letter at Eastern Mennonite College, Harrisonburg, Va. 22801.

A youth disaster squad repairing flood-damaged homes in Mississippi and Louisiana has added another long-term volunteer and completed several major repair and rebuilding jobs. Daniel Tieszen, Leamington, Ont., has joined the squad of five other young men from Ohio and Pennsylvania. They have rebuilt the home of Mr. and Mrs. Scott Dunbar in Lake Mary, Miss., and the processing and storage warehouse owned by the Sharkey-Twilight Farmers Cooperative, a struggling, black, agricultural cooperative in Sharkey Co., Miss. This warehouse had been destroyed in a tornado in April. The youth squad has rebuilt another residence in Deer Park, La. The youth squad has now moved on to Cary, Miss., to remodel the Trulight Community Center and to do flood repairs for welfare families there.

"You Are the Choices You Make" was the theme for a display sponsored by the Mobile Mennonite Church at the Greater Gulf State Fair from Oct. 22 to 27, according to John D. Landis. Six choices were displayed in pictures on six different panels: harmony—at home; love—toward neighbors; service—in community; truth—God's Word; purpose—God's will; hope—God's way. Approximately 120,000 to 150,000 persons attended the fair. Landis reports that 7,000 tracts were picked up from the display. These included printed *Heart to Heart* and *Mennonite Hour* radio messages. Of special interest to visitors was a cartridge of Family Life TV Spots supplied by Mennonite Broadcasts, Harrisonburg, Va.

Although no peace settlement has been reached in the Middle East, government restrictions due to the war are relaxing. Mennonite Central Committee projects closed by the Jordanian Government in mid-October reopened on Oct. 30. Four volunteer teachers in Cairo, Egypt, have started school. Work is continuing on the West Bank. Urbane Peach-

ey, Jordan director, reported on Oct. 23 that although blackout for the country was continuing, lights were permitted in the houses at night with shades drawn. Car lights were on again at night. However, relief workers are still instructed not to use anything from their warehouses without permission from the Jordanian Ministry of Social Affairs.

Miguel Brun, professor at Evangelical Mennonite Seminary, Montevideo, Uruguay, is studying the science of religion as a doctoral student in Strasbourg, France. Mr. and Mrs. Brun were recently reunited with their three children after a year in prison in Uruguay. Their address is 83, Avenue de la Foret Noire, 67000 Strasbourg, France.

Arvilla (Mrs. Jacob) Flisher, Mennonite missionary homemaker and women's worker in Satbarwa, Bihar, India, is leading two weekly Bible studies. At the request of a doctor's wife, her Thursday afternoon study of 1 Peter is in English. The Saturday afternoon meeting of local women is studying Philipians.



Linda and Jim Armstrong

James R. Armstrong, who served as a licensed pastor for the Mill Run congregation in Altoona the past two years, was ordained to the Christian ministry on Sunday eve., Nov. 4. Elam Glick, bishop and overseer, was in charge of the service and ordination. J. J. Hostetler, field worker for Allegheny Conference, preached the sermon. Paul E. Bender, conference moderator, gave a charge to the congregation. Bro. Armstrong also serves the Conference part time as youth worker. His address is R. 4, Box 583, Altoona, Pa. 16601.

Zedekiah M. Kisare, bishop of the Tanzania Mennonite Church, reported, "The Lord has been blessing us greatly during our current series of weekend meetings. We have been to Muhuru Bay, Kenya, and Shirati, Mrangi, and Saragana. This coming weekend we plan to be at Kamageta and the next weekend at Mugumu. Toward the end of November we plan to have a churchwide meeting here in Musoma. Pray for us as we

continue to sow the seed in this way. The response so far has been remarkable, and we attribute this to the prayers of God's people."

In order to plot literature and church expansion in Brasilia, Brazil, the Otis Hochstetlers are spearheading a survey of Protestant churches in the Federal District. The Hochstetlers, who serve with Mennonite Board of Missions, manage bookstores in Brasilia and Taguatinga operated by the Brazil Mennonite Conference.

Dale Stoltzfus, New York City, is to be ordained to the ministry on Dec. 9 at the Burnside Mennonite Center, New York City. Dale serves as executive secretary of the New York City District and is Mission Area Superintendent for the Home Ministries and Evangelism Department of Eastern Board. He has also coordinated Voluntary Service activities in New York City. Dale will be ordained to serve the district, not as pastor to any particular congregation. The district is composed of four churches and two additional fellowships, the Morning Star Mennonite Community and the Staten Island Girls' Home. Dale has accepted a two-year assignment to this role in New York City.

New witness in Hiroo, Japan, initiated by Eugene and Louella Blosser is getting off to a good start. The Blossers, serving with the Mennonite Board of Missions by request of the Japan Mennonite Church, are finding door-to-door tract distribution a fruitful way of finding persons interested in exploring Christian faith. Eugene adds, "We are so thankful for Mr. and Mrs. Sato who are real faithful believers and are giving us good help and support in the work."

Three persons accepted Christ as Lord in a recent Sunday evening service at the Choele-Choel Mennonite Church in Rio Negro province, Argentina. Floyd Sieber, missionary pastor of the 24-member congregation, observes, "Our special mission now is to accompany this group in discovering and using their gifts for the edifying of the church and preparing them in soul-winning."

A brochure, *There's a Place for You*, lists volunteer and paid job openings available in programs sponsored by Mennonite Board of Missions, Elkhart, Ind. Most job assignments are available at various times throughout 1974, although some are open anytime. Job opportunities include Voluntary Service in the U.S., Puerto Rico, and in Alberta and Ontario, Canada; Overseas Mission Associate service in 11 countries; and health and welfare institutional jobs, primarily in the Western U.S. and Puerto Rico. For more information contact John Lehman, Box 370, Elkhart, Ind. 46514.

The International Mennonite Bible School in Switzerland, commonly known as the "Bienenberg," began this fall with eighty-one full-time students. Eighteen are Canadians. The school is bilingual, German and French, but the German section has been the strongest. This year special efforts are being made to strengthen and expand the French section. Paul Baumann, fluent in both languages, has been added to the Bienenberg teaching staff. Baumann left his pastorate in Bern to teach at the Bible school. Prior to his Bern assignment, he was a student at the Associated Mennonite Biblical Seminaries at Elkhart, Ind.

Goshen College Center for Discipleship has announced the presentation of fellowships of \$500 and \$300 each for two Goshen students this year, according to Norman Kraus, Center director. The two students are Paul Leichty and Gary Mallard. Leichty, a senior music major, will study music worship in Mennonite congregations. He is working with Phil Clemens, assistant professor of music at Goshen, on the project and is exploring the effective use of music in the church worship service. Gary Mallard, a junior history major, will be studying the church's involvement in Third World development. He is working with John Lapp, Goshen College dean, on the project.

James Metzler, missionary in the Philippines, described the progress of various projects in a recent report. "Our first batch of broilers was sold locally in Paete," he wrote. "With increased money in the town as a result of the carving project, and with a new batch of chicks every week or two, we should have a steady market. We are thinking of selling dressed meat to give added employment and profit. The carving is our fastest growing work currently. Our shop filled an order for 700 items in two weeks, but that amount was really too large. We are having some difficulty with the sewing project right now, due to some mismanagement and lack of steady orders."

Paraguayan Indians are learning new leather and ceramic crafts and earning money to support their families. The crafts, some of which will be marketed through the Mennonite Central Committee Self-Help Program, are a way of diversifying the agricultural economy of the Chulupi and Lengua Indian settlement near Yalve Sanga. Michael Dyck, MCC volunteer from Dallas, Ore., is helping develop the crafts cottage industry. The crafts program evolved because the Indians needed income from sources other than just farming.

Gerald C. Studer, David F. Derstine, and Marvin A. Anders were elected for three-year terms to the Board

of Trustees of Christopher Dock Mennonite High School, Lansdale, by the Franconia Mennonite Conference Assembly which met on Oct. 6 at the Franconia Meetinghouse, Franconia, Pa. Studer is a new member of the Board while Derstine and Anders were reelected. The Board of Trustees elected officers for the current school year during their monthly meeting on Oct. 9. Curtis L. Bergey was elected president; David F. Derstine, vice-president; Marvin A. Anders, secretary; and Ralph B. Hedrick, treasurer.

Willard M. Swartley, chairman of Eastern Mennonite College's Bible and philosophy department, has written an article which will appear this month in the *Vigiliae Christianae*—a scholarly journal devoted to early church history and theology. Under the title, "The Imitatio Christi in the Inagation Letters," Swartley gives supporting data in attempting to show that "St. Ignatius' apprehension about his martyrdom related more closely to his concern for church unity than to the threat of heresy." The *Vigiliae Christianae* circulates primarily among seminary circles in Europe and the U.S.



David and Barbara Schwartzenruber, of Tavistock, Ont., recently celebrated their 50th wedding anniversary. The Schwartzenrubers have served the church in various capacities over the years. They served in Poland, following World War II. Then David worked in the East Zorra district for 33 years—six as a deacon and 27 as a minister, mainly in the Tavistock church. Family worship in the home gave their children—Harold, Glenn, Earl, and Betty (Bearer)—a good taste of Christian living. They are all engaged in or preparing for work in the church. David's motto is Matthew 28:19, 20, "Go ye. . . ." He said, "Especially behind the iron curtain."

Wesley Boyer was licensed and installed as pastor of the Providence Mennonite Church, Newport News, Va., on Nov. 11. The service was in charge of Herman Glick, bishop, and Willis Breckbill, conference minister. Clair Umble

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had the message. The Boyers had been workers at Caln Mennonite Church, Downingtown, Pa., before moving to their new assignment. Their new address is: 298 Sanlin Drive, Newport News, Va. 23604; phone — (804) 874-6394.

Two memorial funds are being set up. The first fund will make possible the establishment of an annual Esther Eby Glass Writers' Award. This award is to provide scholarship assistance to young writers and reflects Mrs. Glass's interest in writing for the Mennonite Church. Recipients will be chosen on the basis of submitted writing samples. Checks may be written to Mennonite Foundation and earmarked for the Esther Eby Glass Writers' Award. Contributions should be sent to the eastern regional office of Mennonite Foundation, 12 Greenfield Road, Lancaster, Pa. 17602. All contributions are tax deductible. Second, the Ben Raber family has planned a "Bruce Raber Scholarship Fund" at Central Christian High School, Kidron, Ohio 44636. Donations may be sent to the above address or to La Rue Oswald, treasurer of Martin's Creek Mennonite Church, R. 4, Millersburg, Ohio 44654.

Special meetings: George R. Brunk, Harrisonburg, Va., at Tuttle Avenue, Sarasota, Fla., Dec. 9-16.

New members by baptism: six by baptism and two by confession of faith at Sycamore Grove, Garden City, Mo.; six by confession of faith at Wooster, Ohio; one by confession of faith at Warwick River, Newport News, Va.

Change of address: Alice Kehl from Lancaster, Pa., to 235 Hoffman St., Kitchener, Ont. Canada. Elvin V. Snyder from Harrisonburg, Va., to 1217 West Scott St., Milwaukee, Wis. 53204. Curtis D. Godshall, having accepted the call to pastor the Stahl Mennonite congregation, near Johnstown, has now moved from La Vale, Md., to R. 1, Miller Drive, Davidsville, Pa. 15928.

readers say

Submissions to Readers Say column should comment on printed articles.

The area of Jordan occupied by Israel in the war of 1967 cannot properly be called Israel, either in cultural, legal, or religious terms. It is referred to as West Bank in most almanacs, newspapers, and magazines. Some call it Israeli-occupied West Bank.

A reference that might be misleading is the photo caption on page 834 of the October 30 issue of *Gospel Herald*. The village of Surif is not in Israel. It is in West Bank. Wars have been fought over such things. — Donald Ziegler, Akron, Pa.

Concerning the article of September 25, 1973, titled "Rediscovering Biblical Nonconformity," I feel constrained to make a few remarks. The initial admission that nonconformity is

swiftly being lost is unfortunately equated with the term "external vestiges." Are modesty of apparel, the woman's uncut hair, the veiling for women, the absence of jewelry, and the plain coat "external vestiges" in fact, or are they given that label to rationalize so as to justify mini-skirts, woman's cut hair or loosely flowing long hair, with or without the covering, man's long hair conformed to the worldly pattern, and the latest color and style of suit and necktie? The answer is too obvious to require further comment.

If "symbols are meaningful only when they reflect an underlying spiritual reality," and I believe this is true, then are we to conclude that with the symbols discarded, the underlying truths will become more evident or that these will be enhanced? As these symbols have disappeared has there been an increased "spirit of nonconformity"? I believe that the answer is not that "perhaps" but certainly "our inability to preserve even a few symbols of nonconformity reflect a deeper spiritual conformity to our age."

Apparently we do "value the things that our culture values." We've lost the true understanding of culture when we use the term "our culture." We are not, as radical disciples of Jesus Christ, identified with Him, bearing His reproach "without the camp," if we are also identified with "our culture." There are only two cultures—world culture (with which we may not identify) and Christian culture. The Bible in John 17 and 1 John 5 makes this clear. Adaptation to worldly patterns in external appearance, either by our dress, by our conduct, or by our involvement in socio-political efforts to reform society, is not to be nonconformed to the world.

It is only too true that Mennonite business practices, large or small, are conformed too consistently to worldly methods in organization which results in the unequal yoke and no external or real vestige of separation from the world as taught in 2 Corinthians 6:14-18. This is also true in the education and publication interests of the church.

The emphasis on drama, athletics, community participation in ecumenical activities, which all are patterned after worldly dictates are not evidences of rediscovering biblical nonconformity. This type of coexistence is prevalent in those who profess nonconformity and separation, but have found "external vestiges" unacceptable. Why?

Why must the church "search for new forms of biblical nonconformity"? The obvious answer is that the church has practically no forms of biblical nonconformity, except those smaller groups who have separated. It is indeed a sad fact that it is impossible to "spot" a Mennonite in one's travels. In our journey to Mexico and Central America and a large area of the USA this year, we could "spot" Mennonites in the missions in most cases. But we also no doubt met many whom we did not "spot," either by their dress or conduct as nonconformed to the world. How many, we do not know.

But two young ladies, who came to the home where we stayed, and did not even attend the evening church service, appeared in patched jeans, hair disheveled and flowing loose, inadequate blouses, and jewelry evident. When asked if they were Christians, they said, "Oh, yes." But their interest in discussing the Bible was undetectable. One of these is a full-time leader in one of the large Mennonite camp retreats, where many of our young people come under her influence.

I wonder how many who look like the rest of the persons in "our culture" are suspected of being nonconformed biblical Christians. We do not need so much to reconsider, or rethink, or reevaluate, as we do need to recommit

ourselves to the clear teaching in 2 Corinthians 6:14-18 and Romans 12:1, 2, and to a thorough study of all of Romans 12; Titus 2; 1 Peter 2; Mark 10:1-12; and Romans 7:1-3.

Then when we follow His Word, the Bible, in true hearts of faithful obedience and love, we will not find it so difficult to be nonconformed to the world in such areas as divorce and remarriage, immorality, permissiveness, abortion, homosexuality, socio-political activity with radicals and rabble-rousers, and in modeling our programs in publication, education, and missions after the pattern of "our culture."

— Fred S. Brennehan, Richfield, Pa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bristow, James and Linda (Roth), Batavia, N.Y., second child, first son, James Barrie, Jr., Oct. 26, 1973.

Byler, John W., and Rhoda (Byler), Allensville, Pa., second child, first daughter, Karla Joy, Nov. 3, 1973.

Eigsti, Paul and Luanne (Stuber), Morton, Ill., second child, first daughter, Kello Jo, June 30, 1973.

Garber, Stephen and Linda (Williams), Bristol, Ind., first child, Kori Ann, Sept. 19, 1973.

Garber, Tom and Diane (Bond), Klamath Falls, Ore., second child, first daughter, Sunshine Renae, Oct. 31, 1973.

Guerrero, Jorge B. and Anita (Yoder), Goshen, Ind., first child, Joshua David, Oct. 4, 1973.

Helmuth, Andrew and Joan (Kauffman), Arthur, Ill., second daughter, Katharine Diane, Oct. 29, 1973. (One son deceased.)

Hoffman, Devon and Wanda, New Paris, Ind., a son, Kit Brandon, Oct. 18, 1973.

Hunsberger, Ray and Mary (Schrage), West Liberty, Ohio, first child, Tonya Michelle, Oct. 29, 1973.

Kaufman, John G. and Myrna (Yoder), Middlebury, Ind., second child, first son, John Joshua, Oct. 28, 1973.

Landon, Dennis and Joyce (Miller), Ann Arbor, Mich., second son, Douglas Todd, Nov. 7, 1973.

Lehman, Kenneth, Jr., and Rebecca (Moore), West Liberty, Ohio, second child, first daughter, Kerrie Jo, Nov. 2, 1973.

Longacher, David and Marilyn (Landis), Newport News, Va., second child, first daughter, Tamara Megan, Oct. 31, 1973.

Marnier, Randy and Linda (Fneary), Arvada, Colo., second son, Joel Timothy, Oct. 22, 1973.

Martin, Ronald and Elizabeth (Lehman), Lafayette, Ind., second child, first daughter, Christine Gail, Oct. 23, 1973.

Martinez, Victor and Laurel (Steiner), Orrville, Ohio, second child, Andrea Lynn, Oct. 12, 1973.

Mast, Allen and Norma (Davidhizar), New Paris, Ind., second child, first son, Anthony Scott, Aug. 5, 1973.

Miller, Arnold and Carol (Albrecht), Colorado Springs, Colo., third child, Steven Dean, Oct. 10, 1973.

Miller, Leroy and Joy (Kropf), Woodburn, Ore., third child, second son, Dean Lamar, Nov. 1, 1973.

Miller, Linus Jerry and Bonnie Jean (Freeman), Mesquite, Tex., third child, second daughter, Sharla Dee, Oct. 20, 1973.

Mohler, Allen R. and Marilyn (Selzer), Quarryville, Pa., second child, first son, Dwight Ivan, Nov. 8, 1973.

Moshier, Mervin and Joyce (Weber), Ephrata, Pa., first child, Heather Rae, Oct. 29, 1973.

Overholt, Leon and Ida Mae (Hostetler),

first child, Amy Lynette, Oct. 4, 1973.

Pennington, Tony and Margaret (Miller), Yorktown, Va., second daughter, Anita Joyce, Oct. 11, 1973.

Rash, David and Hilda (Benner), Seaford, Del., first child, Kimberly Jane, Aug. 9, 1973.

Ropp, Kenneth and Joyce Lynn (Stahly), Tremont, Ill., second child, first daughter, Emily Jayne, Oct. 10, 1973.

Roth, Eric and Wilma (Dooren), Rapid City, S.D., first child, Erica Marie, Nov. 6, 1973.

Souder, David and Ruth (Frederick), —, Pa., first child, David Loren, July 28, 1973.

Swanson, Steve and Gloria Jean (Schantz), West Point, Neb., first child, Eric Charles, Oct. 29, 1973.

Tennefoss, Joseph and Dorothy (Benner), Greenwood, Del., first child, Dawn Louise, Nov. 1, 1973.

Turner, Joseph and Donna (Ramseyer), Orrville, Ohio, first child, Koralee Kaye, Aug. 28, 1973.

Vernier, Eugene and Gladys (Yoder), Louisville, Ohio, second child, first daughter, Myra Kay, July 30, 1973.

Wyse, Terry and Jane (Nofziger), Flanagan, Ill., first child, Christina Ann, Oct. 23, 1973.

Yoder, Leonard P. and Ruby L. (Yoder), Belleville, Pa., first child, Eric Lynn (by adoption), Sept. 3, 1973.

Zehr, Kenneth and Mary Ellen (Zook), Morton, Ill., second son, Jeffery Alan, Aug. 26, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Alderfer — Mast. — Steven Alderfer, Harleysville, Pa., Salford cong., and Karen Mast, Dover, Del., Tressler cong., by Millard A. Benner and Willis A. Miller, Aug. 11, 1973.

Blosser — Hahn. — Ronald Blosser, South Bend, Ind., United Methodist Church, and Miriam Hahn, Wakarusa, Ind., Olive cong., by Carl Ricks, Oct. 20, 1973.

Borntrager — Van Cleve. — Stanley R. Borntrager, Topeka, Ind., Maple Grove cong., and Heidi Jo Van Cleve, Idyllwild, Calif., by Joe Swartz, Oct. 12, 1973.

Bowman — Bolton. — Robert M. Bowman, Moorefield, Ont., Berea cong., and Elizabeth R. Bolton, Hespeler, Ont., Missionary Church, by Andrew Jones, Aug. 18, 1973.

Bowman — Miller. — Richard C. Bowman, Peru, Ind., and Kay Miller, Kokomo, Ind., both from Santa Fe cong., by Eugene Headings, Oct. 27, 1973.

Christophel — Slabaugh. — John Christophel, Harrisonburg, Va., Mt. Jackson cong., and Mary Joyce Slabaugh, Harrisonburg, Va., Lindale cong., by Moses Slabaugh, June 23, 1973.

Erb — Zook. — Walter Erb, Frazee, Minn., Lake Region cong., and Mary Zook, Wichita, Kan., Hesston cong., by Allen Zook and Richard Yordy, Oct. 20, 1973.

Evans — Brunk. — John P. Evans, Swarthmore, Pa., and DeEtta C. Brunk, Phoenixville, Pa., Downing Hills cong., by C. Ralph Malin, Aug. 18, 1973.

Hartzler — Glick. — Loren W. Hartzler, Belleville, Pa., Allensville cong., and Darlis A. Glick, Belleville, Pa., Maple Grove cong., by Paul H. Stoltzfus, Oct. 6, 1973.

Hershey — Mellinger. — John C. Hershey, Gordonville, Pa., Nickel Mines cong., and by Bertha D. Mellinger, Soudersburg, Pa., An-

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draws Bridge cong., by Clair B. Eby, Nov. 3, 1973.

Hooley — Miller. — Roger Hooley, New Paris, Ind., Forks cong., and Lois Miller, Chouteau, Okla., Zion cong., by William Briskey and John M. Troyer, Aug. 12, 1973.

Jaquet — Ingold. — Dale Jaquet, Wooster, Ohio, Oak Grove cong., and Marilyn Ingold, Creston, Ohio, Christian Church, by Peter Wiebe, Oct. 13, 1973.

Kropf — Longenecker. — James Kropf, Vanderhoof, B.C., Northside cong., and Linda Longenecker, Oxford, Pa., by Merle Kropf and Lloyd Kreider, June 2, 1973.

Kropf — Nofziger. — LeRoy Kropf, Harrisburg, Ore., Brownsville cong., and Anita Nofziger, Lebanon, Ore., Fairview cong., by Verl Nofziger, father of the bride, and Lloyd Kropf, father of the groom, Sept. 7, 1973.

Miller — Baker. — Frederic Miller, Louisville, Ohio, Beech cong., and Judy Baker, San Diego, Calif., by Robert May, Aug. 25, 1973.

Nunemaker — Wenger. — Robert Nunemaker, Goshen, Ind., Holdeman cong., and Gwen Wenger, Goshen, Ind., Bible Baptist Church, by Willard Conrad, Oct. 6, 1973.

Peachey — Armstrong. — John D. Peachey, Belleville, Pa., Locust Grove cong., and Sharon Armstrong, Menahga, Minn., Menahga cong., by Clyde Allebach, Oct. 27, 1973.

Peachey — Charles. — C. David Peachey, Millmont, Pa., Buffalo cong., and Carol Ann Charles, Lancaster, Pa., Millersville cong., by Ivan D. Leaman, Nov. 3, 1973.

Smoker — Hershey. — Paul D. Smoker, Oxford, Pa., Media cong., and Doris A. Hershey, Quarryville, Pa., Mechanic Grove cong., by A. Clyde Hostetter, Nov. 10, 1973.

Wengerd — Weaver. — David Lowell Wengerd, Orrville, Ohio, and Cheryl Sue Weaver, Dalton, Ohio, both from the Pleasant View cong., by G. Edwin Bontrager, Oct. 27, 1973.

Wilhelm — Snyder. — Roy Wilhelm, Kitchener, Ont., and Nancy Snyder, Baden, Ont., Shantz cong., by J. Lester Kehl, Oct. 27, 1973.

Yoder — Springer. — Arlan Yoder, Newton Kan., Whitestone cong., and Ila Springer, Minier, Ill., Hopedale cong., by Jerry Weaver and Lee Miller, Oct. 20, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Beachy, Jonas A., was born at Plain City, Ohio, Aug. 22, 1905; died of cancer at Elkhart (Ind.) General Hospital on Nov. 3, 1973; aged 68 y. 2 m. 12 d. On Nov. 12, 1931, he was married to Mary Miller, who survives. Also surviving are 2 daughters (Shirley — Mrs. Max Leonard and Mrs. Elsie Chris), one son (Darrell L.), 3 grandchildren, one brother (Sam), and 4 sisters (Mrs. Anna Weirich, Mrs. John Erb, Mrs. Fred Jones, and Mrs. Cecil Clink). He was a member of the North Goshen Mennonite Church, where funeral services were held on Nov. 7, in charge of J. C. Wenger and T. H. Brenneman; interment in the Violet Cemetery.

Birky, Joseph, son of Joseph H. and Kathryn (Zimmer) Birky, was born at Milford,

Cover: Christopher Dock, pioneer Mennonite educator and author of an essay on *School Management*. Used by permission of artist Oliver Wendell Schenk. Pp. 907, 908 by Rohn Engh.

calendar

Pacific Coast Conference, Dec. 7-9.
Ministers' Week, "The Church Alive," Eastern Mennonite College, Harrisonburg, Va., Jan. 21-25, 1974.

Neb., Feb. 6, 1885; died at the Colonial Rest Haven, Beemer, Neb., Nov. 7, 1973; aged 88 y. 9 m. 1 d. On Mar. 16, 1922, he was married to Phoebe Kerler, who preceded him in death on Mar. 10, 1973. Surviving are one son (Elmer), 2 daughters (Caroline — Mrs. George Anderson and Dorothy — Mrs. Bert Ellis), 7 grandchildren, 2 great-grandchildren, one brother (J. W. Birky), and 2 sisters (Emma — Mrs. Dan Nitzsche and Allie — Mrs. Ed Wittrig). He was preceded in death by 3 sisters, 3 brothers, and 2 grandchildren. He was a member of the Beemer Mennonite Church, where funeral services were held, in charge of Sam Oswald and Earnest Kauffman; interment in the Beemer Cemetery.

Boshart, Mary Ann, daughter of David and Mary Ann (Beckler) Stutzman, was born at Milford, Neb., Aug. 31, 1903; died at Titusville, Pa., while on a vacation trip, Sept. 1, 1973; aged 70 y. 1 d. On May 23, 1965, she was married to Amos Boshart, who survives. Also surviving are one stepdaughter (Marjorie — Mrs. Nelson Miller), 5 stepsons (LeRoy Schweitzer, Merrill, Delbert, Amos, Jr., and Omar), 29 stepgrandchildren, 24 step-great-grandchildren, one brother (Ira Stutzman), and one sister (Verda Hostetler). She was preceded in death by 7 brothers and 3 sisters, one stepson, and 2 stepgranddaughters. She was a member of the Wood River Mennonite Church. Interment was in the church cemetery, in charge of Cloy Roth and Sam Oswald.

Brown, Mildred, was born at Curtis, Mich., Dec. 6, 1905; died on Sept. 25, 1973; aged 67 y. 9 m. 19 d. Surviving are one daughter (Roda — Mrs. Melvin Matchiniki), one son (Richard), 7 grandchildren, 2 great-grandchildren, 5 brothers, and one sister. She was a member of the Wildwood Mennonite Church, Engadine, Mich.

DeBoer, Deabie, daughter of Mr. and Mrs. Sake Bruinsma, was born in Indiana, Oct. 17, 1892; died at Schowalter Villa, Hesston, Kan., Oct. 28, 1973; aged 81 y. 11 d. In 1913 she was married to Samuel DeBoer, who preceded her in death in 1944. Also surviving are one daughter (Gertrude — Mrs. Alvin Blough), one foster daughter (Mae — Mrs. Walter Schlabach), 13 grandchildren, 11 great-grandchildren, and one brother (John Bruinsma). She was a member of the Hesston Mennonite Church, where funeral services were held on Oct. 31, in charge of Richard Yordy; interment in East Lawn Cemetery.

Driver, Cora, daughter of Daniel and Rachel Schrock, was born in Garden City, Mo., Mar. 14, 1897; died at Schowalter Villa, Hesston, Kan., Oct. 31, 1973; aged 76 y. 7 m. 1 d. On Sept. 3, 1921, she was married to Daniel Driver, who survives. Also surviving are 2 sons (John and Donald), one daughter (Rachel), 4 grandchildren and one sister (Mrs. Nancy Byler). She was a member of the Hesston Mennonite Church, where funeral services were held on Nov. 2, in charge of James Hershberger and Richard Yordy; interment in the East Lawn Cemetery.

Eichorn, Lewis W., son of Lewis and Mary (Rutzloff) Eichorn, was born at Kalona, Iowa, Dec. 26, 1902; died at Sturgis Memorial Hospital, Sturgis, Mich., Nov. 3, 1973; aged 70 y. 9 m. 8 d. In October 1921 he was married to Ida Troyer, who survives. Also surviving are 4 sons (Arthur, Lewis C., Paul, and Floyd), 4 daughters (Esther — Mrs. Marcus Carpenter, Wilma — Mrs. Leonard Beck, Pauline — Mrs. Henry Schwartz, and Faye — Mrs. Bill Kershner), 35 grandchildren, 14 great-grandchildren, 4 half brothers, 4 sisters, 2 half sisters, and one stepbrother. One son Edwin preceded him in death. He was a member of the Locust Grove Mennonite Church, where funeral services were held on Nov. 6, in charge of

Dean Brubaker and Orvin Hooley; interment in the Locust Grove Church Cemetery.

Miller, Emery R., son of Samuel L. and Annie (Risser) Miller, was born at Elizabethtown, Pa., Feb. 21, 1885; died at Manheim, Pa., Nov. 9, 1973; aged 88 y. 8 m. 19 d. On Jan. 28, 1909, he was married to Katie L. Ebersole, who survives. Also surviving are 2 sons (Emery E. and Lloyd E.), one sister (Mrs. Ada Lehman), and one brother (Elmer R.). He was a member of the Risser Mennonite Church, where funeral services were held on Nov. 12, in charge of Paul Ruhl and Russell J. Baer; interment in Risser Mennonite Cemetery.

Raber, Bruce Eugene, son of Ben J. and Betty (Yoder) Raber, was born at Millersburg, Ohio, July 9, 1957; died on Oct. 10, 1973, as a result of head injuries in an auto accident 12 days earlier; aged 16 y. 3 m. 1 d. Surviving are his parents, one sister (Bonnie Lenea), his paternal grandparents (John and Katie Raber), his maternal grandparents (Eli and Emma Yoder), and a great-grandmother (Fanny Garver). He was preceded in death by a brother (Brent Emerson). He was a member of the Martin's Creek Mennonite Church, where funeral services were held on Oct. 13, in charge of Roman Stutzman and Paul Hummel; interment in the church cemetery.

Schmucker, Henry, son of Christian and Lydia (Conrad) Schmucker, was born at Louisville, Ohio, Sept. 29, 1904; died of a heart attack at Canton, Ohio, Oct. 13, 1973; aged 69 y. 14 d. On Aug. 16, 1931, he was married to Hazel Lehman, who survives. Also surviving are one foster son (Norwood Schmucker), 3 grandsons, and 4 brothers (Homer, Byron, Glenn, and Raymond). He was a member of the Beech Mennonite Church, where funeral services were held on Oct. 16, in charge of Wayne North and O. N. Johns; interment in the church cemetery.

Short, Sylvanus H., son of Jonas and Maryann (Beck) Short, was born near Stryker, Ohio, Feb. 25, 1895; died at the Fulton County Health Center, Wauseon, Ohio, Sept. 24, 1973; aged 78 y. 6 m. 30 d. On June 23, 1921, he was married to Viola Eicher, who survives. Also surviving are one daughter (Louise — Mrs. D. W. Aeschliman), 4 sons (Kenneth D., Lowell E., Larry D., and Peter J.), 12 grandchildren, one great-grandchild, 2 brothers (Monroe and Virgil), and 2 sisters (Mabel — Mrs. Joe Wyse and Anna — Mrs. Jesse Wyse). He was a member of the Lockport Mennonite Church, where funeral services were held on Sept. 28, in charge of Walter Stuckey and Charles Zimmerman; interment in the Lockport Cemetery.

Snider, Louisa, daughter of Samuel and Susannah (Shantz) Weber, was born at Floradale, Ont., Dec. 10, 1882; died at the Elmira (Ont.) Nursing Home on Oct. 3, 1973; aged 80 y. 9 m. 23 d. On Dec. 30, 1903, she was married to Oliver D. Snider, who preceded her in death in 1967. Surviving are one daughter (Beulah — Mrs. George G. Musselman), 6 grandchildren, and 7 great-grandchildren. She was preceded in death by one son (Mahlon C.). She was a member of the Elmira Mennonite Church, where funeral services were held on Oct. 6, in charge of Vernon Leis; interment in the Elmira Mennonite Cemetery.

Steckly, Daniel, son of C. C. and Sarah (Keupfer) Steckly, was born in Milford, Neb., July 30, 1896; died of heart failure at Albany, Ore., Nov. 5, 1973; aged 77 y. 3 m. 6 d. On Sept. 19, 1915, he was married to Lydia Leichty, who survives. Also surviving are 3 sons (Harold D., Allan C., and Kenneth D.), 2 daughters (Bernice Roth and Florence Graber), 15 grandchildren, 11 great-grandchildren, and 3 sisters (Kate Schlegel, Mary Schrock, and Amelia Roth). He was a member of the Albany Mennonite Church, where funeral services were

held on Nov. 8, in charge of James M. Lapp; interment in the Fairview Mennonite Cemetery.

Swartzendruber, Mary, daughter of Samuel and Anna (Steckely) Swartzendruber, was born at Emporia, Kan. Feb. 7, 1905; died at Goesel, Kan., Oct. 27, 1973; aged 68 y. 8 m. 20 d. Surviving are one sister (Mildred — Mrs. Emil Klassen) and 2 brothers (Lee and Lewis). She was a member of the Hesston Mennonite Church, where funeral services were held on Oct. 30, in charge of Richard Yordy and James Hershberger; interment in the Crystal Springs Cemetery.

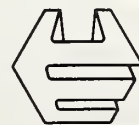


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of how
and why
the Word
became
flesh
(Jn. 1:14)

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The Education of C. M

David Stanley became intrigued with the notion of peace and world community as a college student in his home state of Iowa. That was back in the days before peace was a popular issue. Each time he returned home, David and his businessman father, C. Maxwell Stanley, got into a wrangle about the son's radical ideas. Neither of them budged. Finally, in exasperation, David offered a way out of the impasse. "Okay, Dad, I'll let you off the hook if you will agree to read one book: *The Anatomy of Peace*, by Emery Reeves."

The elder Stanley agreed. Instead of getting off the hook, he was captivated by the ideas which the book proposed. He became a strong proponent of world federalism, and in 1956 he wrote his first book, *Waging Peace*, which gave his view of U.S. foreign policy.

As the Stanleys' business interests flourished, they began testing ways in which their financial resources could be put to the best use in pursuit of their vision for peace. The result was the formation of the Stanley Foundation.

The Foundation, which has its office in Muscatine, Iowa, "encourages study, research, and education in the field

of foreign relations, contributing to secure peace with freedom and justice. Emphasis is given to activities related to world organization."

Among the Stanley Foundation's ventures are the convening of a variety of annual conferences and seminars to help diplomats and politicians develop strategies for peace and to excite the public about initiatives for better international understanding which are being undertaken by organizations such as the United Nations.

This writer attended the Foundation's fifth annual news media seminar at the United Nations this fall. Among the participants were editors and editorial writers from several religious periodicals, as well as from such daily newspapers as the *Christian Science Monitor*, *Ottawa Citizen*, *London Free Press*, *New Haven Register*, *Providence Journal*, and *Louisville Times*.

One young man's vision and persistence led to an important thrust for peace. The Stanley family's experience should remind us that education does not occur only in a school setting and that the stimulus for learning flows from the young to the old, as well as in the reverse direction. — Larry Kehler

Any Difference?

One of the troublesome questions for supporters of Christian private schools is whether the graduates are any different from those who went to public schools. We assume that Christian schools are needed because we believe the state schools will not teach about God.

We are probably right, but how do we know? One thing we do know is that some in each group grow up to follow Christ and some of each do not. To know whether more of one group or the other responds to Christ takes research which is difficult to do carefully and the results are often not entirely clear.

Some results have come in. In a study of Mennonite young people Paul M. Lederach found "few if any significant differences" between those in church high schools and those in state schools. Paul wisely observed that one survey of this kind did not answer the question. Other research is being done and needs to continue.

In the meantime we do well to note that only a fraction of a young person's life is spent in school and unless the Christian community supports what the school tries to teach, the labor may well be in vain. J. Marion Snapper, writing in *The Reformed Journal* for April 1973,

told the story of Mr. Polder and his sixth-graders. Mr. Polder was teaching them how to think in a Christian way about the use of land as a gift from God.

They studied God's natural laws and traced titles of farms "back to God" to see that the land is a trust from Him. They considered what possible uses could be made of the land and which of these uses would do best to serve God by serving human need. The students made two lists, one showing in order how the land would yield the most in economic returns and another in terms of service.

When the students reported the results of their study at home, there was quite an uproar and threats of the cutoff of support for the school. Why the uproar? Eighty-five percent of the land owned by patrons of the Christian school was growing tobacco. Students had ranked tobacco-growing at the top of the list for economic return, but at the bottom of the list in terms of human value. Their parents were not amused.

Do you suppose a researcher comparing these pupils as products of a Christian school with others in their church who had attended a state school would find any significant difference? — Daniel Hertzler



The Affliction of the Incarnation

by Herman Reitz

"I saw a stable, low and very bare,
A little child in a manger;
The safety of the world was lying there
And the world's danger."

What Christmas is all about is the incarnation. Simply, it means that God has come in the flesh. The voice of the churches through the ages has been saying that something very important and very unique did happen: God came to the earth and took upon Himself flesh. We call it the *incarnation*.

We sing about it:

"Late in time behold Him come,
Offspring of the Virgin's womb;
Veiled in flesh the Godhead see;
Hail the *Incarnate* Deity."

Milton speaks of the "darksome house of mortal clay." We refer to it simply as the "body." Each of us has one. We can't get rid of it here in this world and we will spend eternity in one in the next world.

We were incarnate, in the body, in flesh from the beginning. Jesus was not. He took a body after He had existed from all eternity without one. And when He did, He entered a state of affliction.

It can be verified from John's Gospel, the first chapter. The reasons for His affliction are threefold.

He Was Made Flesh. Just a little thought and reflection will tell one a great deal about the problems and difficulties of being in the flesh. It means:

1. *Frustration.* Adam and Eve were frustrated because they didn't know all things as did God. They wanted all power and all knowledge. In the flesh it is impossible. The small child is frustrated because he cannot lift his dog, the young man in his prime is frustrated because he could not score the touchdown, modern science is frustrated about the possibility of going to some of the distant planets and certainly to any of the stars (the nearest is the sun, at 94,000,000 miles away, would take ten years for a round trip at 200,000 mph). In middle age we are frustrated because we can't do what we once could. And old age must be the same. Jesus had the same problem.

2. *Exertion.* And He certainly knew about exertion. He had to work, toil, labor, sweat, heave like any of us, both manually and rationally. Some say the work of the mind is harder than the work of the body. Jesus had to do it. Notice Luke 2:52: "And Jesus increased in wisdom and stature, and in favour with God and man." The word *increased* here doesn't mean that it came automatically

like the rising of the sun in the morning. Jesus didn't accomplish His life's work from a rocking chair. He had to press hard. The word *increased* is very graphic. It paints the picture of men preparing the road for an advancing army, cutting down the trees, building bridges, shoveling ditches. Hard work. And so it was with Jesus. His increase is put well by *The New English Bible*, "As Jesus grew up he advanced in wisdom and in favour with God and men." It was advance, but not without effort.

Further, to be in the flesh means pain.

3. *Pain*. All of what we have said so far might be, in some form, *pain*. *Pain* is the one thing that is married to life in the flesh. The very event of getting into the world is extraordinarily painful, both for mother and for child. Birth is likely the most painful event that the individual will ever have to endure. He is thrust from a warm, protected, nourishing environment into extremes of cold and heat, struggle, and hunger.

Jesus knew what pain was all about. His body was just as human as ours. And He didn't have aspirins or the rest of the pills we gulp down in this generation. If He got a raging headache, He had to bear it. If His tooth ached, He had to take it. If a blister became infected or if a hand was cut or if the bright sunlight of the Palestinian summer hurt His eyes, He could only depend on the powers of nature and a few simple remedies for aid.

He knew the pain of hunger, thirst, heat, cold, human frailties. There were no ophthalmologists to treat his eyes, no surgeons to perform operations, no quinine for malaria, or penicillin for infection.

He was a man with men, sharing with them in all of the hazards, ills, and pains of the times. He was equipped with all the nerve endings and all the capacity for pain that any of us are.

And all of this in stark contrast to His existence before He was here on planet earth!

He Dwelt Among Us. This complicated His affliction. It was bad enough to have a body that was subject to pain and the demands of vocation and occupation upon it. But what of association with humankind?

He was born in a stinking, filthy stable, if indeed it was not a semipublic corner of a courtyard. He experienced the hostility of strangers in Egypt, the ridicule of His own countrymen who suggested that He was born of fornication. He had to rub shoulders with rough men most of His days. He knew the company of publicans and prostitutes, as well. He saw the worst side of so-called religious persons. And even one of His disciples was a scheming traitor. He knew the frailty of human nature, the flight of human affection, the suspicion of His own brothers, the timidity of His disciples, the cruelty of the Roman soldiers.

He saw all types of oppression: the graft of the public

officials, the greed of the tax collectors, the heartlessness of the Roman governors, the sadism of troops. He was witness to the tragedy of death and met funeral processions along the way. He knew life, death, and sorrow at firsthand. The sick and maimed sought His company. He must have heard the cries of women in childbirth, of mothers bereft of their children, of children left orphans by accident or disease. The days were harsh and the winds of adversity blew hard on all of the population.

Jesus Himself received His full share of the bruises that the weak receive at the hands of the strong. What pain! What misery! What longing to help and perhaps frustration at being unable to help. There is no evidence that Jesus did any miracles before His baptism. Indeed, the people of His hometown were amazed when He declared Himself to be the Messiah. After all, was He not simply the son of Joseph, a carpenter by trade? It seems curious and unbelievable that this man should make such a startling declaration.

As a just person, Jesus chafed at it all, but could do very little. Like Lot, his righteous soul was vexed every day. He dwelt in the midst of His years bravely, forthrightly, and with compassion, but there was no shielding Him from the pain, the terrible misery of living in His own generation. But that was the price of the incarnation. And that is what made it *affliction*.

Finally, He Was Rejected. "He came unto his own, and his own received him not" (Jn. 1:11).

Jesus was too ordinary, too common, and too unlikely to be the hope of the Jewish ages. The religious establishment, the biblical expositors, and the priestly clan were all against Him. It seemed impossible that He should command universal attention. His ideas were too radical.

Jesus was certainly aware that His views were hard to accept. Any person of vision knows that. Great inventors, great philosophers, and great statesmen all know that to present something exceptionally new is hazardous. Humankind is very conservative by nature and likes the old ways better than the new. But in most cases the people who present the views are not rejected as persons. Their views might be ridiculed and their ideas may be scorned, but ordinarily they are accepted despite their views.

But Jesus was rejected as a person. Not only were His views concerning Himself, the way to God, the identity of

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Gospel Herald

the people of God, and the nature of the kingdom all refused, but worse, He Himself, God incarnate, the very representation of Yahweh, the God of Israel, was rejected by that very people whom God had chosen some 1,700 years before to be His own special possession.

That fate Jesus had to bear. He had to realize that God's own people would not have Him to rule over them.

The story is all together too familiar. The Son of God was delivered to the Romans, to be crucified while God's people thought they were doing themselves a service.

It all happened as the result of the incarnation.

"Man of Sorrows, what a name
For the Son of God who came
Ruined sinners to reclaim!"

Now, at Christmastime some 1970 years later we sing,
"God rest ye *merry* gentlemen, *let nothing you dismay*,
Remember Christ our Savior was born on Christmas
Day
To save us all from Satan's power when we were
gone astray."

But who can be merry? Only he who
— remembers the affliction of Christ's incarnation
— has repented from his sins and accepted the provision Christ has secured by His incarnation and death.

Realistically, only a very few people can be truly merry on Christmas Day. Those who attempt to fabricate and foster a false merriment today are standing on the lip of the grave.

Jesus is still incarnate, but in a heavenly rather than an earthly body. In that heavenly body He is soon to return to punish His enemies and to consign to torment those who refused the good news during this time of probation.

Thus, what Mary Coleridge wrote bears in it the wisdom of the ages and the weight of eternity:

"I saw a stable, low and very bare,
A little child in a manger;
The safety of the world was lying there
And the world's danger."

Merry Christmas!



Asking Questions

by Lloyd Weaver, Jr.

We faced a problem at the Huntington Church in Newport News, Virginia. A number of people were attending our worship services, but didn't become actively involved. We smiled and said "Hello" at the door of the church, but that was the extent of the involvement. We faced the question, "What can we do to help these people become a part of us and of the Lord? Surely there is interest on their part or they wouldn't be coming."

The idea came to invite them to meet with Pastor Gerald Showalter and me, and to give them opportunity to ask questions. Our own members were invited only if they brought someone else. We felt our own people would tend to ask the questions rather than the others.

The first meeting was announced for Tuesday evening, December 5, 1972 at the church. We had no idea if anyone would show up, and if they did, whether they would ask questions. So we arranged to take doughnuts and beverages along. If there were no questions, we could eat together and just visit.

As it turned out, approximately twelve people showed up for the first meeting, and we didn't need the food for lack of questions. The hour was too short, so we agreed to meet the following week. The questions kept coming week after week until May 29 when we decided to recess for the summer. We agreed to meet again in September.

The meeting was very simple. We sat in a circle and gave time for questions. Everyone was given opportunity to say how he felt. I simply read from the Bible if the Scriptures spoke directly to the issue. If they didn't, we talked about basic principles and read Scripture relating to these principles. Discussion followed on how these Scriptures applied in our day. After an hour of discussion, we ate together and visited. Many times the eating and visiting lasted longer than the discussion.

A number of interesting things happened:

— A few people dropped out. There was evidence of conviction and of a developing resistance to the Word.

— The attitudes of other people changed. Some early resistance changed into a hunger for the Lord and His Word. Faith developed and grew by leaps and bounds.

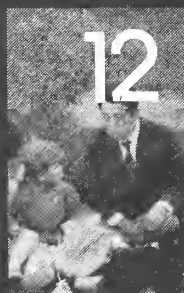
— A real fellowship developed in the group. At first, attendance was somewhat irregular. As the weeks went by, Tuesday evening was a time no one wanted to miss.

— Five people were received into the fellowship of the congregation. These people are a real part of us, and are active participants in the congregation.

This experience at Huntington may be a onetime happening of the Spirit. If it was, we thank Him for sharing it with us. If it happens again, we'll praise His name for it.



DECEMBER 73...



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MENNONITE BOARD OF MISSIONS, ELKHART, INDIANA 46514

The Man Who Starts Churches

by Nathan B. Hege



Million Belete

The eight-year-old lad stirred on his cowhide bed and awoke with a start. The sun was hardly more than in full view when barefooted he swung on to the path which would take him to school nine miles away.

Million Belete, firstborn of his father, was on his way to attend the first grade at the government school in Deder, a small coffee trading center located in the highlands of Harrar Province, Ethiopia. His aunt named him Million after the local governor who had distinguished himself by building roads in the area. Coupled with his father's name, Belete (the father's first name becomes the second name for the child) it meant "Million shall excel." It was with this sense of destiny that the boy walked to and from school eighteen miles daily throughout his elementary years.

When Million completed elementary school he wanted to make certain that he would pass the government examination for admission to high school. He thought the American teacher at the recently opened Mennonite Mission at Deder could tutor him best, especially in English, for the exams. Now he stayed with relatives in the town of Deder and instead of the long walks morning and evening he plied his lessons with even greater diligence.

That was June 1952. The results of the examinations would not be known until mid-September. Just in case one didn't pass, it would be good to have some alternative. So Million with some of his friends got off the train early one morning at Nazareth, 200 miles from home, and presented himself to Chester Wenger who had just opened a dresser training school for medical assistants at the Haile Mariam Mammo Memorial Hospital.

An Important Six Weeks. Million stayed just six weeks at the school before transferring to a vocational high school, but it was an important six weeks in his life. Dur-

ing this time he was introduced to a book which he had taken little notice of up until this time. It was the Amharic Bible. He accepted this book to be the Word of God and was determined to find out what it said. Before leaving the dresser school, he committed his life to One who has made all the difference. From that time onward Million would not excel except by the direction of his Master who would make clear the way for him to go.

But still a question remained, With whom should he affiliate? So many voices seemed to be trying to interpret the Christian faith. There was the teaching of the Orthodox Church with a long history and rooted deeply in the culture of the country. There was the teaching of missions but that seemed to be a foreign element. There were the teachers of morals in the government schools. All of them claimed to get their doctrine from the Bible.

"Whom do I follow?" was the question that troubled Million for some months. Finally he concluded, "I'll follow none of them; instead I'll follow what the Book says." The Book led him to ask for baptism and from that time onward he began to identify himself as a Mennonite.

Upon the completion of high school Million was offered a government scholarship for further training in the States. His first reply to this was negative as he did not see it fit into what he thought was God's plan for his life. Million had earlier decided to be a builder. He saw his interest complement those of other young men of the Meserete Kristos Church who were planning to pursue careers in medicine, agriculture, and business. But after counseling with friends and praying about the matter he finally accepted the offer to go abroad.

Million studied six months at the Williamsport Pennsylvania Technical Institute, three semesters at Western Michigan University in Kalamazoo, and one semester at Eastern Mennonite College in Virginia.

Million returned to Ethiopia in August 1958 and taught two years in the technical school of Addis Ababa. He met a girl, whom he could not forget, at a spiritual life con-

Nathan B. Hege is a missionary serving with the Meserete Kristos Church in Ethiopia.

ference at Nazareth. They dated and they wrote and they soon were sure that they should live life together. (The effort Million had to put forth to get her father's permission to marry is a long story in itself.)

Then in 1960 there was a second trip to the States, this time with his wife, Geday, and young son Emanuel, when Million completed requirements for his BS in electrical technology at Western Michigan University.

Assigned to the North. After their return to Ethiopia, Million was assigned to Mekale in the northern part of the country to begin a technical education program. As soon as he had his family settled, he began to have Bible study classes and worship services first in his home and later in a rented house. Students from his school and townspeople came to hear the Bible taught in a way they had not heard it before.

From this attempt Million became known as "the man who starts churches." Later, when he was transferred to teach at the Bahir Dar Technical Institute (he was made director in 1965) he not only got a group of believers together, but he purchased land and erected a small building for worship. The benches had no backs and were placed close together, but each Sunday the place was packed and people had to stand outside.

To confirm him in the work he was already doing the Meserete Kristos Church ordained Million as pastor in 1965. Little did he know then that he would soon be called on to make a decision which would completely change his role in church and nation development.

In 1967 the British and Foreign Bible Society in cooperation with the American Bible Society took definite steps to establish an autonomous branch in Ethiopia and began to search for a national Christian to be its general secretary. Million was urged to take the position.


It was not an easy decision to leave the work for which he was trained (although he had fulfilled government requirements) and to take on this large responsibility. But God led Million to the Bible Society in Addis Ababa, where he has now opportunity to work with all the churches and missions in Ethiopia.

Throughout the years Million has been active in his own Meserete Kristos Church organized in 1960. He was its first Ethiopian chairman and served in this capacity for a number of years. Later he served as treasurer.

A Person Counseling, Caring, Comforting. Recently he was elected again as chairman. But he does not only serve as an official. He serves as a person — counseling, caring, comforting. His touch helps brighten the day for many.

Million also serves as Chairman of the Africa Mennonite and Brethren in Christ Fellowship. Many people, including other churchmen, look to Million for leadership. As someone has said, "He has hung in there through the years, always solid and dependable, always carrying the concern

of Christ's church close to his heart." Million knows how to admit mistakes, ask for forgiveness, and start again. He is capable of making his own decisions, but is careful to counsel first with his brothers. He feels himself not worthy of the trust others place in him. But he carries his many responsibilities with the conviction that God who has called him to leadership will supply the needed strength and wisdom for each day.

Today he is the father of five children, four sons and one daughter. His wife, Geday, operates a girls' youth hostel and a nursery for preschool children whose mothers are employed. 

The Gift

by Barbara Esch Shisler

Dawn was a secret I tiptoed through
to dig in a far corner of a still field,
deep in the dark earth
safety for a rich gift,
I smoothed the surface, content
in a trust preserved.

A sister wandered along the way,
wanton, she scattered
her gift in the clear sun,
squandered, thrown to the wind,
I cried out at the loss
of a trust destroyed.

At last the giver comes;
I'll prove my gift preserved, secure —
Here, the field
and there the site of my sister's waste,
gold, purple, crimson in divine design
lighting the eye, lifting the heart.

I reach my barren plot, and weep —
Dig and know
with swift cold grief
I unearth a grave.

*The GC faculty
has found a way*

Life can have meaning, destiny, depth, warmth.

Did you know that more books, magazines, and journals on science have been published in the past 11 years than were published previously from the beginning of time?

That's a fact for only one small field of human knowledge. It's much the same story for many other fields — literature and the arts, social science, religion, and philosophy.

There are several effects of this whopping knowledge explosion. One is: no educated person can know everything. Another is: a college freshman, faced with the mass of options for study and life service, is many times confused, bewildered, on the brink of giving up higher education completely.

When Goshen College faculty redesigned its general education curriculum — the courses all students must take regardless of specialization — the teachers rethought and reworked a program of studies that had served well for 35 years. In the face of the knowledge explosion as well as other phenomena of the times, the faculty decided it is neither useful nor timely to try to give every student a smattering of all knowledge.

Rather, it became of utmost im-

portance to organize the general education courses within a human context around modes of inquiry applicable to all fields of knowledge.

When the new curriculum — named the Humane Studies Program — goes into effect next fall, there will be an experienced, personal counselor for each freshman the minute he steps on campus. This counselor will give close guidance to the program of studies appropriate to the student's personal needs. This counselor will try to help the student discover the options that make sense, and then tailor a college program that fits the student's individuality.

Goshen College believes the proposed counseling program has a lot going for it. For one thing, it recognizes the individual talents and abilities and potential of each student and goes about developing them immediately. Second, a counselor stays with the student until he is graduated. The idea is not dropped after the first year of college, but is continued until the diploma is in hand. Third, since freshmen have every right to expect their first year to be full of warmth and joy and excitement, there is a firm re-

striction as to how many students a faculty counselor can adequately serve. The number may be no more than 15.

Finally, counseling will play a major role in the selection of all courses. In another feature of the Humane Studies Program, the number of required courses that all students will take is nine. This is a reduction of one third to one half the number required under the general education program that operated at GC 1938 to 1973. The reduction of courses means many opportunities for electives. A sizable number can be chosen in the freshman year, too — something unheard of in the former plan, when electives were possible only to juniors and seniors.

But make no mistake — the counseling extends far beyond course selection. It includes knowing the student well — personal aspirations, religious experiences, social development — whatever is significant for living. And whatever is significant for a preparation that will assure competence as well as service to a world crying for humaneness and recognition of the individual amidst an explosion of impersonal information and knowledge.

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AFRAM— A Personal Encounter

Because of my relationship to the Anabaptist Curriculum Project (ACP), John Powell, executive secretary of the African Afro-American Inter-Mennonite Unity Conference (AFRAM), invited me to attend the conference. One agenda item was to explore the development of black Christian education. In the light of this, I was asked to prepare a paper on Christian education curriculum.

AFRAM grew out of Mennonite World Conference in Curitiba, Brazil. The feeling evolved it would be good for black Mennonites to have a meeting of their own to discuss mutual goals, aspirations, experiences, and problems.

This idea received broad support. Sufficient funds were gathered from various groups of Mennonites to make possible an assembly of African and Afro-Americans near Nairobi, Kenya, Nov. 4-11.

AFRAM was held at Brackenhurst Baptist Assembly Limuru, about 15 miles from Nairobi. There were approximately 50 official delegates to AFRAM, if my counting was correct: 8 from Tanzania, 2 from Somalia, 7 from Ethiopia, 4 from Zaire, 3 from Zambia, 3 from Ghana, 3 from Nigeria, and 20 from North America. There were in addition at least 30 more persons. Many delegates had their wives with them. There were persons like Paul Kraybill and Don Jacobs there, and African missionaries — Joe Shenk from Tanzania who served as translator into Swahili; Dave Shenk, his brother, who is a professor at Kenyatta University near Nairobi. There were at least 80 persons in the sessions, and perhaps more when the Tanzanian choir members were included.

I can't remember when in my life I had such strong and prolonged emotional feelings. How do I express deep feelings? Perhaps this is where the African Afro-

American has it over one who has his roots in Northern Europe. I have not been able to express my emotions by clapping hands or stamping feet. When feeling deep emotion I find myself at the point of tears. During AFRAM, I was often at the point of tears, and actually shed tears more than any other time in my life.

When the consultation began, one of the first events was singing by a choir of young people from the Tanzanian Church. (They came to Brackenhurst in the back of a pickup, driving around 400 miles.) The music was beautiful! It's impossible to share the beauty of their music in words. The music was theirs. They wrote the words. They created the tune. The director would lead out, the choir would follow.

When they sang, I remembered that when I was a child (growing up in the Franconia Conference) in 1933 and 34, the Eastern Board sent their first missionaries to Africa. As the choir sang I wished I could have thanked John Mosemann or Elam Stauffer for what God was able to do through them and many others, to bring a church with such talent and vibrancy into existence.

Now forty years later, to have a group of brothers and sisters, pastors and wives, and a young people's choir from the church in Tanzania leading us in a high moment of worship — how does one express profound gratitude to God, and to the brothers and sisters through whom the Spirit worked to make this possible?

Even though there were moments of high worship and of deep emotion yet as the conference progressed, relationships deteriorated. Brothers and sisters got farther and farther apart — there were expressions of hostility.

In AFRAM there was a collision of cultures — between African and



Paul Lederach, far left and Paul Kraybill, standing.

North American ways of thinking and doing things. Also North American delegates, I believe, thought that when they arrived in Africa they would be at home! I empathize with that feeling. There is something in us as human beings, that wants to be at home. We want to know where our roots are. At the beginning of AFRAM North Americans would say, "I'm so glad to be home!" But as time went on it was clear they weren't at home. In addition to being in Africa, some felt that two other things would help them feel at home: first, their blackness, and second, their common problem with the white man. But the concept of blackness or black community just did not register with the Africans.

And second, the Africans told the North Americans in many different ways that they do not have hostile feelings toward the white man. In fact, Bishop Kisare said at one point that he felt the North American delegation was trying to take them back 15 or 20 years when they were in conflict with their white brothers. But he said, "The blood of Jesus has taken all that away and we are not going to let it come up again."

The Resolutions Committee Report was the point at which AFRAM fell apart. Delegates couldn't agree on the first sentence. The Africans wanted the first sentence "AFRAM is an assembly of Mennonites of African descent . . ." changed because, they felt, it excluded their white brothers.

AFRAM dismissed the Resolution Committee and scrapped their resolutions. They acted to appoint another Resolutions Committee composed of one delegate from each of the delegations to prepare a simple resolution. The various delegations went into caucus and each appointed a person to the new resolutions committee.

Work was finished and since it was still early Friday evening (the new committee would do its work, hopefully, on Saturday morning) the group decided to put their chairs in a circle, sing some songs together, and if anyone had a testimony to share it. The group sat in a circle. There were a few songs.

Then one of the brothers from North America arose, deeply moved, and led by the Spirit. He said that he had feelings of hostility toward another one of the North American delegation. He asked the group if they would come and surround him and this brother, lay their hands on both of them, and pray that there be reconciliation.

The whole group arose, and came together around these two brothers, placing their hands on the two and on each other. Then Million Belete began to lead in prayer. At that moment we experienced a small Pentecost. I have never experienced before the coming of the Holy Spirit in such power. There was embracing of black and white, there was confession of feelings of hostility and racism. Brothers were asking and receiving forgiveness. There were many tears. In that hour we learned that the blood of Jesus does indeed remove walls of hostility.

I don't know what all of this means, nor what the upshot of it will be, nor how this can be communicated to those who were not there. I have to say, however, that when the Spirit falls there is a unity, there is a love, and there is a cleansing that comes in no other way. The verse that came through to me clearly at that time was 2 Corinthians 5:16, "From now on, therefore, we regard no one from a human point of view." There will be all kinds of racial conflict and hostility as long as we view each other from a human point of view. But these things are strangely erased when we view each other in the Spirit as new creatures in Christ.

AFRAM concluded in a very positive way, with a communion and footwashing service characterized by a spirit of openness, acceptance, and love.

In addition to AFRAM I was impressed by Christians in East Africa, especially those who have been involved in the East African Revival, to see the beauty of Jesus in their openness and the transparency. I wish that young people I have heard discuss whether missions are a good thing or not, could sit and talk with some of these Christians. Beautiful people! Dave Shenk who grew up in Tanzania, and who, as I noted earlier, teaches at Kenyatta, said that he is hopelessly biased in favor of missions. That is my feeling as well, because as Dave

said, "The greatest event in the life of a people is the coming of the gospel." And he goes on to say, "The greatest happening in the life of the church is the call to mission." — *Paul M. Lederach*. (A pictorial report follows in the Dec. 25 issue of *Gospel Herald*).

Decision-Makers Pause for Reflection

Translating spiritual goals into print or audiovisual messages, social and educational improvements, and church growth takes a lot of doing.

To look more closely at the five goals set by General Assembly in August, chief executives and division heads of church-wide program boards met with officers of the General Board at Concord Mall, Elkhart, Ind., on Nov. 27 and 28.

A major part of the first session was dedicated to hearing what congregations are saying. What are their needs? Wants? Several participants in the opening symposium, and the discussion which followed, indicated a need for coordinated planning with regard to new fellowships and church development.

Ross Bender, of the Board of Congregational Ministries, observed that coping with change, place of authority, what to do with money, focus of purpose are other items of concern. Congregational leadership and planning constantly call for attention. Expectations with regard to authority have to be examined.

Western and Southwestern churches are calling for more personal interaction. Correspondence and print alone will not do the job.

Facilities study report. General Board currently feels headquarters should remain in the Chicago area. The Lombard congregation has extended an invitation to cooperate in the development and use of office space on their property. Mission Board space needs continue to press and it is not clear whether joint facilities with Congregational Ministries will be feasible or desirable. The Mission Board has been authorized to proceed with exploratory plans.

Furthermore, Canadian brethren are calling for the location of a major Board in their area. A meeting of Region I leaders with the Facilities Committee is being planned.

A plea was made, during the course of the discussion, for merger of certain functions of the various Boards. An example, mentioned by David Leatherman, was that there might be a coming together of home missions of the Mission Board and Board of Congregational Ministries.

This observation was backed by other participants.

Ben Cutrell, of Mennonite Publishing House, wondered if the number of inter-Board and committee meetings might not be reduced so that those responsible for programs might be better able to keep up with their work.

Other reports. Two other significant reports were heard. John Powell shared his experience with AFRAM in Africa. (More will be printed about AFRAM in a coming *Gospel Herald*.) He also informed there would be another AFRAM in about two years.

Al Meyer, under the Board of Education, ran through an illustrated lecture he is presenting as part of that Board's effort to communicate to district conference leaders that the church's educational task is the responsibility of all and not only a few institutions. All church members have a combined privilege and responsibility.

Goal survey. The rest of the time was spent in reviewing the assembly-approved goals and sharing what each Board was doing to carry out these goals. Some of the sharing appeared to be a matter of placing continuing activities under the proper goal rather than a statement of new planning or intentions.

Very briefly, the goals have to do with strengthening the quality and structure of congregational life, understanding the Bible and its use, being God's people in contemporary society, developing cross-cultural and worldwide perspectives, and becoming a missionary people.

The result of this part of the agenda was that top Board staff persons became more aware of each other's plans and activities.

Highlighting the meetings was a concern for the North American mission. And, as was pointed out, perhaps the best approach is to cultivate the Anabaptist genius—brotherhood. But more is needed. Therefore steps are being taken.

The Coordinating Council of the General Board, comprised of program board heads, "will be responsible to coordinate church growth strategy for North America," concludes a minority ministries-home missions study statement. This council will include minority persons if present plans are fulfilled.

Assignment Guatemala

"I lost my job, but I am happy. The Lord has been working in amazing ways, and I want to give all the glory to Him."

The story behind this joyous testi-



The Juan Vega family: Lucy, Juan, Rolando, Tony, Ruth, Daniel, and Linda.

mony of Juan Vega, newly appointed Eastern Board missionary, made the ordination service held for Vega at the Good Shepherd Mennonite Church, Lancaster, Pa., on Nov. 18, an especially meaningful event.

Four months ago Vega began to feel an increased hunger to know God better and follow Him more closely in service to others. A sense of restlessness eventually led him to quit his job, took him to a Christian Workers' Retreat in Texas, and finally directed him to Eastern Mennonite Board of Missions, Salunga, Pa. In an interview there, it became clear that

Vega had been feeling the tug of God's Spirit. Learning that Harold Stauffer and Charles Bauman of the Overseas Ministries Office had been praying for three months for a couple to fill a vacancy in Guatemala, Juan and Ruth Vega responded that this was God's summons to them.

That call was confirmed in the Sunday evening service in which Vega was ordained to the ministry. Vega had been serving as assistant pastor there. Jose Gonzales, chairman of the Spanish Mennonite Council, preached from Isaiah 6, emphasizing that the natural response of one who personally meets God is, "Here am I, send me." Paul G. Landis, secretary of the Lancaster Mennonite Conference, gave the ordination charge. James Shank, Jose Gonzales, and Jose Santiago shared in laying hands on Vega, and each led in prayer.

Out-Spokin' to Bike in Arizona

While fuel shortages discourage many travelers from taking to the road, director of Out-Spokin', Jerry Miller, confidently maps out a Christmas vacation

bike hike in Phoenix, Ariz., which will chalk up a final 400 miles for the 1973 biking year. According to Jerry, the upcoming hike coordinated by the Out-Spokin' program of Mennonite Board of Missions, Elkhart, Ind., will push the combined biking mileage for this year's hikes above the 8,000 mile mark.

Scheduled for Dec. 26-Jan. 1, the Phoenix tour will end only one day before Hesston College's special interterm study tour to Jamaica, Jan. 2-23. The Jamaica tour is not Out-Spokin's first venture outside of continental United States and Canada. During the past two years Hesston interterm students have covered 1,000 miles of Puerto Rican soil with Out-Spokin' bikes.

Since its beginning in June 1968 Out-Spokin' has expanded into a year-round program and invested in an additional fleet of bikes and a new supply trailer.

Four New Members Join Education Board



New members of the Board of Education, from the left, are Esther Yoder, Benno Barg, Harold Miller, and Clysta Richard.

Orientation Brings Growth

"It's hard to believe that only a week ago we were still strangers," commented Mitch Avnaim as another Voluntary Service orientation drew to a close. Meeting at Mennonite Board of Missions, Elkhart, Ind., Nov. 12-20, eleven new VSers and one Overseas Mission Associate (OMA) found that unity is possible even where there is diversity. Brenda Widrick, who helped plan the commissioning service for the group summed up the spirit of the week. "We learned to love each other," she said, "not despite confrontation, but through confrontation."

Back row (left to right): Shannon Fos-

ter, Hickory, N.C., to Eureka, Ill.; Mitchell Avnaim, Medway, Ohio, to London, Ont.; Pat Troyer, West Point, Neb., to Corpus Christi, Tex.; Patsy Wyatt, Lebanon, Ore., to Eureka, Ill.; Marie Bender, Kalona, Iowa, to Claremont, N.H.; Margaret Martin, Waterloo, Ont., to Winston-Salem, N.C.; and Brenda Widrick, Adams, N.Y., to Eureka, Ill.

Front row: Eugene Detweiler, Stuart, Va., to Elkhart, Ind.; Greg Linville, Louisville, Ohio, to Canton, Ohio; Larry and Glenda Ulrich, Sarasota, Fla., to Corpus Christi, Tex.; and Paul Christophel, Battle Creek, Mich., to Ghana.



Four new representatives, appointed by regions of the Mennonite Church, began their work with the Mennonite Board of Education at its annual meeting, Nov. 8-10, at Rosemont, Ill. The agenda of the Board at their initial meeting included review of the Churchwide Thrust on Education, in-person reports from the church's college and seminary presidents, and processing of appointment of new members to oversee boards of Hesston and Goshen colleges and Goshen Biblical Seminary.

The new board members commented on their role as members of a churchwide board.

Benno Barg, from Scarborough, Ont., is the administrative assistant of the Warden Woods Church and Community Center.

"As a new Board member," Benno observes, "I really wonder how I am going to 'plug in' to all of Region I that I represent."

Esther Yoder, Region IV appointee from Grantsville, Md., and elementary

principal at Yoder School, feels: "My appointment somehow means that the brotherhood trusts my judgment to represent them in these matters." She and her husband Henry are members of the Oak Grove congregation at Grantsville.

Clysta Richard, a medical doctor from Des Moines, Iowa, said that when she was first asked to represent Region III on the Board of Education, she felt that schedule would not allow this additional time demand. On further consideration, however, her appreciation for the crucial importance of her own years at a Mennonite college was an important factor in her decision to accept the appointment. Clysta is active in the Des Moines Mennonite Church, and is a delegate to the Iowa-Nebraska Conference.

"Geographically, I'm the biggest!" Region II appointee Harold E. Miller, Denver, Colo., remarks with a chuckle. Harold has experience as either a student or faculty member at each of the three Mennonite colleges. Currently he is the dean of Rockmont College, a Christian nondenominational school in Denver. He is an active member of the Glennon Heights congregation.

Under the new Mennonite Church organization, five people were elected to the Board of Education by the church-wide Assembly in 1971. During 1973, each of the five regions of the church appointed a representative to the Board. All terms are for four years. Region IV's appointee, A. Grace Wenger of Leola, Pa., was unable to attend the meeting. Other Board members are: Carl S. Keener, State College, Pa.; Howard Hersberger, Hesston, Kan.; Clifford P. Martin, Elkhart, Ind.; Dean M. Brubaker, Sturgis, Mich.

Daniel Hertzler, Scottdale, Pa., is acting president of the Board of Education during the year that Wilbert Shenk, board president, is studying in Scotland. The Board's vice-president is Peter Wiebe, Smithville, Ohio.

Menno Singers Affiliate with Grebel College

The well-known Menno Singers community choir entered into an affiliation with Conrad Grebel College, and conductor Abner Martin was named a Music Fellow of the college on Nov. 12.

The affiliation and appointment happened in the context of a growing academic music program at the University of Waterloo, responsibility for which has been lodged at Conrad Grebel College.

"The music resources of the choir and the college will reinforce each other," explained President Frank Epp.

Abner Martin was the founding con-

ductor of the choir in 1955 and has directed it continuously except for the 1969-73 period, when he served on the music faculty of the University of New Brunswick at Sackville and Jan Overduin



Signing the agreement by which Menno Singers became an affiliated community choir of Conrad Grebel College are Lewis Weber (left) and Frank H. Epp. Conductor Abner Martin (center) was named a Music Fellow of the college.

took his place with the Menno Singers.

The original purpose of the 25-member choir, according to its president Lewis Weber, was "to share the fellowship and learnings inherent in studying a variety of sacred choral music not usually covered in the repertoire of church choirs."

The choir membership has averaged 40 over the years. The present 55 singers include 10 charter members.

In its 18-year history the choir has presented 40 public programs with "selected works from the vast treasure of sacred music literature of all periods."

Strong Student Presence Expected at Urbana

Strong Mennonite student presence and participation is anticipated during the tenth Inter-Varsity Missionary Convention at Urbana, Ill., Dec. 27-31.

As many as 600 young Mennonites may be in attendance, predicted Virgil J. Brenneman, executive secretary for Mennonite Board of Missions Student Services. Representatives from the various agencies who are in partnership through the Council of Mission Board Secretaries (known popularly as COMBS) will staff display booths throughout the week.

An all-Mennonite gathering is being planned for Sunday afternoon. The inter-Mennonite Student Services will sponsor one of the issue discussion periods on Friday, Saturday, and Monday afternoons.

James Juhnke, recently returned from service with Mennonite Central Com-

mittee in Botswana, will speak during the Sunday afternoon session on "The Emergence of African Christianity — African Independent Churches."

Resource persons for the issue discussions will be David A. Shank, missionary in Belgium since 1950, and Donald R. Jacobs, missionary in East Africa from 1954-1973. Topics to be considered are "Mission in the Midst of Active Hostilities" and "What About Demonology and the Occult?"

Overall theme for the meeting, expected to draw 15,000 registrants, is Jesus Christ: Lord of the Universe, Hope of the World.

During the past decade there has been much hand-wringing in mission circles for past failures. Intensive self-examination has been healthy, said Urbana convention director Dave Howard, but the time has come to take a positive forward look. "Having recognized the failures of the past," Howard underscored, "the church needs to move ahead affirmatively, with hope and optimism, to fulfill the task given to it by Christ."

Registration details are available from Mennonite Student Services, Box 370, Elkhart, Ind. 46514, or direct from the convention office, 233 Langdon St., Madison, Wis. 53703.

Budget, Priorities, and Faculty Promotion at EMC

The trustees of Eastern Mennonite College approved the school's final budget for the 1973-74 fiscal year and elected the first woman to the Board on Nov. 16.

The \$3,938,645 figure for the high school, college, and seminary represents a 5.6 percent increase or \$209,126 over 1972-73.

The trustees also considered a preliminary budget for the high school, college, and seminary totaling slightly over \$4 million for 1974-75.

Elected member-at-large to the EMC governing body was A. Grace Wenger of the English Department at Millersville (Pa.) State College.

Myron Augsburg, the college president, in his report, cited the need to increase the endowment as a necessary alternative to continual tuition increases. Increasing the enrollment and faculty salaries and raising additional funds for debt reduction and capital needs are other priorities for the next five years, he said.

All members of the trustee executive committee were reelected to one-year terms.

The trustees also appointed three

EMC faculty members to full professor status — Willard M. Swartley, chairman of the Bible Department; John H. Hess, Jr., chairman of the Psychology Department;

ment; and A. Don Augsburg, who will transfer next year from the college's counseling center to the seminary as professor of work of the church.

mennoscope

Robert McKelvey was ordained to the ministry at Beth-El Mennonite Church, Milford, Neb., Nov. 18. Dean Swartzendruber preached the sermon and Lee Schlegel had charge of the ordination. Merle Eicher was in charge of the installation service.

A typhoon struck several provinces along the Vietnam coast Nov. 10 and 11, killing at least 24 persons, and flooding homes and fields. More than 30,000 people are homeless. Mennonite Central Committee is sending \$6,000 for emergency relief.

A group of 40 persons, mostly from Somerset County, Pa., and Garrett County, Md., areas took a 7-day tour of Israel visiting the biblical sites around Tel Aviv, Caesarea, Haifa, Acre, Tiberias, Megiddo, Nazareth, Jericho, Qumran, Masada, Hebron, Bethlehem, and Jerusalem. Led by John H. Kraybill, pastor of Springs Mennonite Church, the group left Springs Nov. 21 and returned Nov. 28.

"If we're going to do a work for the church and Jesus Christ, we must depend upon Him," Joselyn Robinson told the staff of Mennonite Broadcasts on Nov. 9. Robinson is pastor of the Alpine Mennonite Church of Jamaica and a member of the executive committee of the Jamaica Mennonite Church. Accompanying him was his wife, Faye, and Samuel and Shirley Walters. Walters is associate speaker on the *Way to Life* broadcast released in the Caribbean. He is also pastor of the Good Tidings Mennonite Church and secretary of the executive committee of the Jamaica Mennonite Church. The two couples were in the States during October and November on a fraternal visit sponsored by Virginia Mennonite Board of Missions.

An 18-day traveling seminar in Jordan and Israel to be led by Stanley C. Shenk, professor of Bible at Goshen College, is planned for next spring and will be available to college students and other interested persons. The Middle East Bible Seminar is sponsored by Goshen College and will take place May 27 to June 14. Travel arrangements have been made by Menno Travel Service. Persons interested in the Middle East Bible Seminar should write to Stanley Shenk at Goshen College, Goshen, Ind. 46526.

Homecoming weekend will be held at the Belleville Mennonite School, Belleville, Pa., on Dec. 28, 29. The alumni banquet is scheduled for Friday evening in the BMS cafeteria. Basketball games are scheduled for Saturday evening in the Kishacoquillas High School gymnasium.

Paul and Ella Martin, missionaries in Belize (formerly British Honduras), returned to the U.S. on Nov. 2 for a month's rest. They will be terminating after a return to Belize for up to six months to enable an orderly transfer of their responsibilities.

The General Council of the Honduras Mennonite Church elected its first all-Honduran executive committee in its October meetings. Manuel Medina is chairman; Nering Huete is vice-chairman, and Esteban Diaz is treasurer.

Manaen Kawira has been appointed administrator of Shirati Hospital by the Mennonite Church of Tanzania. Kawira, a son of Pastor Nashon K. Nyambok, received his undergraduate training at Hesston College, Kan., and Bluffton College, Ohio.

Final plans for the centennial of the Kansas 500-member Mennonite Men's Chorus were laid at a meeting Nov. 13. Harley Stucky, executive secretary of the Tri-College Centennial Committee, outlined plans. The male chorus will sing its first centennial program in two identical concerts in Presser Hall, Lindsborg, Kan., on Apr. 20, 1974. The same program will be given Oct. 13 in Century II Concert Hall. A membership campaign for the chorus will begin shortly after New Year's. A contact man in each of the 64 Kansas churches will be recruiting singers for the concerts.

Elvin Snyder has moved to Milwaukee from Harrisonburg, Va., where he will pastor the bilingual Mennonite Church. His assignment is for one year.

The Hagerman Sunday School is in need of *Junior Hymns*. If you have or know of any, please contact Mrs. John Schmucker, R. 2, Markham, Ont.

Students of Hesston (Kan.) College are raising \$10,000 for High-Aim, a program sponsored by Mennonite Board of Missions to give minority students a chance to attend Mennonite high schools. Projects already in progress include: students and faculty running and losing

weight for money, a coffeehouse, taxes on movies, and a money jar.

The First Mennonite Church of Indianapolis, Ind., has been a strength to the VS unit there, said Ray Horst, relief and service secretary. In addition to sponsoring second year Mennonite Board of Mission's VSers in college and postgraduate courses at a nearby university, the church has now created a special fund for VSers to use whenever needed in community projects.

The Way Youth Center in Brown-ing, Mont., has opened after months of preparation by Mennonite Board of Mission volunteers Firman and Susan Gingerich. "Things are livening up around here," wrote Firman. In addition to running the youth center the Gingerichs have arranged with a local school board to sponsor two evenings of recreation a week in the gym.

Ella May Miller, speaker on *Heart to Heart*, touched base, Nov. 2-10, with congregations and women's groups in Michigan who are sponsoring the broadcast. She also visited a number of radio stations and participated in several talk programs. The warmth and enthusiasm of the groups came through in a number of ways. About 300 persons turned out for a Saturday evening meeting at Pigeon River Mennonite Church on Nov. 3. The theme was building better families. Some 20 couples under age 35 turned out for a Women's Missionary Society meeting Friday evening at Sunnyvale Chapel near Pontiac.

Henry D. Weaver, Jr., Goshen College provost, was elected to a one-year term as chairman of the board of the Council on International Education Exchange, Inc., CIEE, Nov. 9, when the organization held its annual meeting at the United Nations. The council works with organizations engaged in international student travel. Last year CIEE assisted in travel of approximately 40,000 students across the Atlantic Ocean and nearly 4,000 across the Pacific. CIEE has in its membership 125 colleges and universities and nearly 50 educational and religious organizations, including Goshen College.

"Through His people, God has answered our needs at Camp Andrews in many areas," Melvin Delp, chairman of the Baltimore (Md.) Youth Haven Committee, reported recently. Labor, material, food for freezing and canning, and finances in donations and interest-free loans have been given. On Memorial Day 45 persons tackled various jobs to help prepare for summer activities at the camp. Throughout the summer volunteers continued to donate time and labor. Seventy-five persons volunteered to put a new roof on the lodge and per-

form other tasks on Labor Day. A couple, the John Groffs, planned to move to the camp during November to act as house-parents.

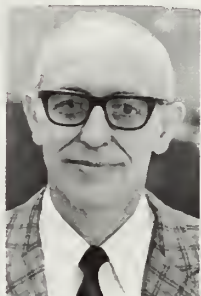
Seventeen members of the Lapa (Sao Paulo, Brazil) Mennonite congregation traveled 600 miles round trip during the last weekend in October for a fraternal visit with the congregation at Palmeira, Parana, in the southern zone. Cecil Ashley, missionary pastor at Lapa, reported, "Our visiting group anticipated the fellowship with considerable interest, since Pastor Waldyr Golfetto was formerly from Lapa. Our youth shared an excellent musical-devotional service on Saturday night to a packed church."

On the basis of a recent church-growth workshop, Mennonite leaders in Puerto Rico plan to emphasize the planting of numerous small congregations, rather than concentrating efforts in increasing membership of present congregations, according to missionary David Powell, Aibonito.

Addona Nissley, former missionary to Puerto Rico, was appointed overseas secretary of missions for the Virginia Mennonite Board of Missions and Charities, Harrisonburg, Va. The appointment was made at the fall Board meeting, Nov. 3, Warwick River Church, Newport News, Va. Roy Kiser, missions secretary for the Virginia Board since 1963, has requested he be released from the present assignment. Brother Kiser has been ordained bishop of the Southern District of the Virginia Conference and also serves as pastor of the Mt. View congregation. He served the Board on a part-time basis.

Special meetings: J. C. Wenger, Goshen, Ind., at Howard-Miami, Kokomo, Ind., Dec. 13-16.

New members by baptism: two at Sycamore Grove, Garden City, Mo.; one by baptism and one by confession of faith at North Leo, Ind.; nine by baptism and four by confession of faith at Allentown, Pa.; ten at Martins, Orrville, Ohio.



Addona Nissley

readers say

Submissions to Readers Say column should comment on printed articles.

I am writing on behalf of a section that I noticed has been missing. Since around September, the column "Wit and Wisdom," a column which adds greatly to your magazine. I was wondering if you could reconsider putting the column back in. It is surprising how much a

little humor can add to a publication. Other than that, though, I enjoy your magazine very much. Also, I appreciate your putting the article on Zaire in the *Herald*. I may be able to put it to use, as I have a report due on Zaire soon. Thank you for taking your time to read my letter today. May God bless you as you continue to publish the *Gospel Herald*. — Don Zehr, 13, Poland, Ohio.

I just read your November 13 editorial, "Who Goes to Prison?"

I am deeply concerned that we as Christians do not endorse the "lock 'em up and make 'em pay — they deserve it" mentality; neither should we become overly concerned with modern prison reform (although some is necessary) at the expense of missing the teaching of Christ in this area.

The key for us is, as you mentioned, Matt. 25:36: "I was in prison, and ye came unto me." To sit where they sit, to listen, to care, to love. It has to be a personal thing.

I am involved in a program in Ohio called Man-To-Man Associates. We are busy recruiting volunteers to be matched on a one-to-one friendship basis with lonely inmates.

I would like to see the Mennonite Church take a positive step in working with offenders, as Christ has taught us to.

I appreciated your editorial. — Glen J. Yoder, Columbus, Ohio.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Allison, Joseph and Miriam (Bauman), Coopersburg, Pa., first daughter, Teresa Jo, Nov. 4, 1973.

Brunk, Stanley J. and Louanne (Schertz), Colorado Springs, Colo., third child, first son, James Michael, Sept. 4, 1973.

Eccles, Jerry and Ruth Anne (Graber), Mt. Pleasant, Iowa, first son, Jeremy Samuel, Nov. 5, 1973.

Frey, Clarence and Verna (Bauman), Floradale, Ont., fourth child, third son, Lyndon Lamar, Nov. 3, 1973.

Good, Glenn and Mildred (Saner), Lancaster, Pa., fourth child, second daughter, Darla Maxine, Aug. 21, 1973.

Leichty, Jacob and Grace (Neer), West Liberty, Ohio, first child, Andrea Marie, Oct. 29, 1973.

Liechty, Darrel and Carol (Diller), Spencerville, Ind., first child, Elizabeth, Nov. 17, 1973.

Martin, Galen and Shirley (Landis), Ephrata, Pa., first child, Evan Durell, Oct. 23, 1973.

Martin, Ronald and Elizabeth (Lehman), Lafayette, Ind., first daughter, Christine Gail, Oct. 23, 1973.

Miller, Arnold and Carol (Albrecht), Colorado Springs, Colo., third son, Steven Dean, Oct. 10, 1973.

Miller, Marlin and June (Couch), Parnell, Iowa, first child, Chanda Michelle, Nov. 14, 1973.

Musselman, Murray and Sally (—), Elora, Ont., third daughter, Oct. 25, 1973.

Nafziger, Charles and Laura (Roth), Archbold, Ohio, first child, Pamela Jane, Nov. 4, 1973.

Ressler, Elvin and Melanie (Yoder), Kennett Square, Pa., second child, first daughter, Genevieve Faye, Oct. 8, 1973.

Shantz, Paul and Colleen (Ernst), Kitchener, Ont., first child, Alison Marie, Nov. 4, 1973.

Shetler, L. Dean and Bethany (Bontrager), La Ceiba, Honduras, first child, Jamie Leigh,

born Oct. 22, 1973; received for adoption Nov. 5, 1973.

Yoder, Paul and Rhoda (Miller), Greentown, Ohio, first child, Paul A., Jr., Nov. 23, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Allen — Reitz. — George Allen, Jr., Farmers Branch, Tex., Baptist Church and Lorraine Reitz, Washington Boro, Pa., Masonville cong., by Mahlon Hess, Oct. 24, 1973.

Funk — Lehman. — Kenneth S. Funk, Strasburg cong., Strasburg, Pa., and Sondra Kaye Lehman, Pond Bank cong., Chambersburg, Pa., by Mahlon D. Eshleman, Nov. 22, 1973.

Horst — Horst. — Harold Ray Horst and Ella Rose Horst, both from Hagerstown, Md., Mt. Zion cong., by Adam R. Martin, Oct. 5, 1973.

Kroeker — Obermeyer. — David Kroeker, Ontario, Calif., Seventh Street cong., and Laurie Obermeyer, Ontario, Calif., Catholic Church, by — Sierra, Oct. 20, 1973.

Kulp — Nice. — Ronald Scott Kulp, Perkaskie, Pa., Blooming Glen cong., and Betty Lou Nice, Franconia (Pa.) cong., by David F. Derstine, Jr., June 30, 1973.

Mininger — Leaman. — David N. Mininger, Susquehanna, Pa., Lake View cong., and Marian Leaman, Sadsburyville, Pa., Newlinville cong., by Noah Hershey, Aug. 17, 1973.

Rosenberger — Freeman. — David Rosenberger, Quakertown, Pa., Swamp cong., and Carol Joyce Freeman, La Junta, Colo., First Mennonite cong., by Harry Spaeth, July 28, 1973.

Schrock — Yoder. — Dennis Schrock, Sturgis, Mich., and Marcia Yoder, Mendon, Mich., both from Locust Grove cong., by James Carpenter, Nov. 22, 1973.

Troyer — Boyd. — Keith C. Troyer, Union City, Pa., Beaver Dam cong., and Carol Ann Boyd, Waterford, Pa., United Presbyterian Church, by James Gilbert, Sept. 8, 1973.

Troyer — Krabill. — Stanley Troyer, Lebanon, Ore., and Barbara Jean Krabill, both from Lebanon, Ore., Fairview cong., by Milton Troyer and Roy Hostetler, Nov. 1, 1973.

Weaver — Starner. — Bob Weaver, Berlin, Ohio, and Sue Starner, Millersburg, Ohio, both of the Walnut Creek cong., by Ervin Schlachach, Nov. 10, 1973.

Yoder — Esch. — Roger Yoder, Glenwood Springs, Colo., Glenwood Springs cong., and Joyce Esch, Mio, Mich., Fairview cong., by Earl Miller and Virgil Hershberger, Oct. 27, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Boss, Ruth McDonald, was born in Switzerland on May 8, 1897; died Nov. 3, 1973; aged 76 y. 5 m. 26 d. On Dec. 16, 1918, she was married to John Boss, Sr., who survives. Also surviving are 3 sons (Vernon, John, Jr., and Paul), 14 grandchildren, one great-grandson, 2 foster sisters (Mrs. Willard Martin and Mrs. Clarence Yordy), and 3 foster brothers (Gilligan, Lloyd, and Clarence Studer). She was a member of the Mountain View Mennonite Church, Creston, Mont. Funeral services were

held on Nov. 5, in charge of D. D. Brenne-
man and Glenn Roth; interment in the Fair-
view Cemetery, Kalispell, Mont.

Burkey, Jemima, daughter of Sanford and
Lizzie (Kuhns) Stutzman, was born at Milford,
Neb., Apr. 15, 1895; died at Friend Hospital,
Friend, Neb., Nov. 7, 1973; aged 78 y. 6 m.
23 d. On Dec. 31, 1914, she was married to
William Burkey, who survives. Also surviving
are 4 daughters (Viola — Mrs. Willard Schlegel,
Florence — Mrs. Sterling Hershberger, Ber-
nice — Mrs. Floyd Stutzman, and Joyce —
Mrs. Joe Yeackley), 3 sons (Milton, Wayne, and
Darold), 37 grandchildren, 39 great-grandchil-
dren, 3 sisters, and 2 brothers. One son (Rob-
ert William) preceded her in death. She was a
member of the West Fairview Mennonite
Church, where funeral services were held on
Nov. 10 in charge of Lloyal Burkey and Dale
Oswald; interment in the church cemetery.

Burkhart, Harry, son of Amos and Hettie
(Newschwager) Burkhardt, was born on Oct. 20,
1894; died Nov. 7, 1973; aged 79 y. 18 d. He
was married to Suie G. Hurst, who survives.
Also surviving are 2 daughters (Irene H. —
Mrs. Harrison Fulmer and Eleanor — Mrs.
Isaac G. Good), 3 sons (John H., Wilmer H.,
and James H.), 27 grandchildren, 23 great-
grandchildren, and 3 brothers (Samuel, Amos,
and Elmer). He was a member of the Bowmans-
ville Mennonite Church, where funeral ser-
vices were held on Nov. 10, in charge of Ben
Weaver, Wilmer Leaman, and Ben Brubacher;
interment in the adjoining cemetery.

Detwiler, John W., son of Enos M. and Ida
(Wisler) Detwiler, was born in Mahoning Co.,
Ohio, Mar. 9, 1895; died at his home near
Columbiana, Ohio, Nov. 8, 1973; aged 78 y.
7 m. 30 d. On Jan. 3, 1918, he was married to
Vertie Lehman, who survives. Also surviving
are one son (John H.), one daughter (Ruth —
Mrs. Paul Bowman), and 4 grandchildren. One
daughter (Esther) preceded him in death in
1965. He was a member of the Midway Menno-
nite Church, where funeral services were held
on Nov. 11, in charge of Ernest D. Martin and
Paul Yoder; interment in the Midway Cemetery.

Driver, Elsie Maud, daughter of John F.
and Lizzie C. (Zigler) Shank, was born in
Broadway, Va., Mar. 26, 1892; died of cancer at
the Waynesboro Community Hospital, Waynes-
boro, Va., Oct. 30, 1973; aged 81 y. 7 m. 4 d.
On May 8, 1913, she was married to Daniel W.
Driver, who preceded her in death on Aug.
17, 1921. Surviving are one son (Justus S.
Driver), 5 grandchildren, 2 sisters (Mary —
Mrs. Harry Hilderbrand and Mrs. Sarah
Strook), and one stepsister (Bertha — Mrs.
Henry Lambert). She was preceded in death
by one daughter, Lois, in 1918, and one son,
Richard, in 1941. She was a member of the
Springdale Mennonite Church, where funeral
services were held on Nov. 2, in charge of Paul
Wenger, Glenn Egli, and Roy Kiser; interment
in the Springdale Church Cemetery.

Gehman, Margaret L., daughter of Gideon
and Mary (Landis) Gehman, was born in Mont-
gomery Co., Pa., Sept. 22, 1892; died at Fran-
conia Mennonite Homes, Hatfield, Pa., Nov. 17,
1973; aged 81 y. 25 d. Surviving is one sister
(Kathryn G. — Mrs. John N. Marsh). She was
preceded in death by 3 sisters (Amanda L.,
Lizzie L., and Mary L. Gehman) and one
brother (Henry L.). She was a member of the
Souderton Mennonite Church. Funeral services
were held at the Sommers Funeral Home, Tel-
ford, Pa., on Nov. 20, in charge of Russell B.
Musselman; interment in the Souderton Men-
nonite Cemetery.

Hershey, Susan Margaret, daughter of Har-
vey and Bessie McGallicher, was born in Lan-
caster Co., Pa., Aug. 13, 1903; died at the
Landis Homes, Lititz, Pa., Nov. 9, 1973; aged
70 y. 2 m. 27 d. On Nov. 24, 1925, she was

married to Aaron S. Hershey, who survives.
Also surviving are 3 daughters (Betty — Mrs.
Warren Hershey, Ellen — Mrs. Roy Neff, and
Mildred — Mrs. Mark Beyer), 10 grandchildren,
3 sisters, and 6 brothers. She was a member of
Hershey Mennonite Church. Funeral services
were held at the Paradise Mennonite Church
on Nov. 13, in charge of Sanford Hershey, Clair
Hershey, and Clair Eby; interment in the
church cemetery.

Kempf, Roy H., son of John W. and Eliza
(Swartzendruber) Kempf, was born in Johnson
Co., Iowa, Apr. 16, 1897; died at the Sunset
Home, Geneva, Neb., Nov. 12, 1973; aged 76 y.
6 m. 27 d. On Mar. 17, 1918, he was married
to Barbara E. Troyer, who survives. Also sur-
viving are 4 children (Wayne, Roine Birky, Ber-
nice Steider, and Edna Lichti), and one sister
(Mary — Mrs. Monroe Hochstedler). He was a
member of the Salem Mennonite Church,
where funeral services were held on Nov. 14, in
charge of Lee Schlegel, Peter Kennel, and
Fred Reeb; interment in the Salem Cemetery.

Mast, Barbara, daughter of Abe and Ger-
trude (Miller) Hostetler, was born in Holmes
Co., Ohio, Aug. 31, 1886; died at her home in
Sugarcreek, Ohio, Nov. 13, 1973; aged 87 y.
2 m. 13 d. She was married to Gilbert Mast,
who preceded her in death in 1956. Surviving
are one daughter (Dorothy — Mrs. Lloyd Mil-
ler), 6 grandchildren, 10 great-grandchildren,
3 sisters (Mrs. Mary Smucker, Celesta — Mrs.
L. H. Good, and Gertrude — Mrs. Charles
Schneider), and 4 brothers (James, Daniel, Ivan,
and Irvin). A son, 2 sisters, and one brother
preceded her in death. She was a member of
the Walnut Creek Mennonite Church, where
funeral services were held on Nov. 16, in
charge of Ervin Schlabach; interment in the
church cemetery.

Meyers, Zola C., daughter of Bruce and
Bertha (Statler) Kuhn, was born near William-
son, Pa., Dec. 7, 1889; died of a heart attack
at Washington Co. Hospital, Nov. 15, 1973;
aged 83 y. 11 m. 8 d. She was married to
Clarence Meyers, who preceded her in death
on Dec. 23, 1938. Surviving are 2 sons (Ray-
mond K. and Owen), 3 daughters (Edna — Mrs.
Fred Stouffer, Flo — Mrs. Wilbur Martin, and
Ruth — Mrs. David Bumbaugh), and one brother
(Norman Kuhn). She was preceded in death
by one daughter, Gladys. She was a member of
the Cedar Grove Mennonite Church, where
funeral services were held on Nov. 18, 1973,
in charge of Nelson L. Martin; interment in
the Cedar Grove Mennonite Cemetery.

Miller, Barbara, daughter of Amos and
Elizbeth (Brenneman) Gingerich, was born
near Kalona, Iowa, Oct. 7, 1900; died at her
home at Kalona, Nov. 12, 1973; aged 73 y.
1 m. 5 d. On Oct. 14, 1920, she was married to
Jacob J. Miller, who survives. Also surviving
are 3 daughters (Eunice — Mrs. Otis Yoder,
Lois — Mrs. Vernon Nissley, and Donna), 9
grandchildren, 4 sisters (Katie, Lena, Esther,
and Edna) and 3 brothers (Chris, Joe, and Wil-
lard). She was a member of the Fairview Men-
nonite Church, where funeral services were
held on Nov. 14, in charge of John Ropp and
John H. Miller; interment in the Fairview
Cemetery.

Miller, Marie Gwendolyn, daughter of Mel-
vin and Della (Yoder) Gerig, was born at
Smithville, Ohio, Nov. 4, 1916; died at Dunlap
Hospital, Orrville, Ohio, Oct. 12, 1973; aged
56 y. 11 m. 8 d. On Jan. 2, 1938, she was
married to Leonard Miller, who survives. Also
surviving are her father, 3 sons (Robert N.,
L. Rex, and Donald), 3 daughters (Enid Schlone-
ger, Kathleen Smucker, and Amy Miller), one
brother (V. M. Gerig), and 2 sisters (Emily
Bender and Eloise Caskey). She was preceded
in death by one infant son. She was a member
of the Oak Grove Mennonite Church, where

funeral services were held on Oct. 15, in charge
of Peter B. Wiebe; interment in the Oak Grove
Church Cemetery.

Steffy, Ruth, daughter of Richard N. and
Robie Bernice (Skinner) Graham, was born in
Joplin, Mo., Aug. 11, 1909; died of an acute
coronary at the Mennonite Home for the Aged,
Rittman, Ohio, Nov. 14, 1973; aged 64 y. 3 m.
3 d. On Nov. 4, 1927, she was married to Edgar
C. Steffy, who preceded her in death on Jan.
18, 1967. Surviving are 2 sons (Richard Edgar
and Robert Eugene), one daughter (Virginia
Louise), 13 grandchildren, one great-grandchild,
one brother (Harold C. Graham), and one sister
(Mrs. Robert P. Allen). She was a member of
the Midway Mennonite Church, Columbiana,
Ohio, where funeral services were held on Nov.
18, in charge of Ernest D. Martin; interment
in the Midway Cemetery.

Troyer, Fannie Mae, daughter of Levi and
Mary Ann (Yoder) Stutzman, was born at
Thomas, Okla., Nov. 10, 1934; died at Mercy
Medical Hospital, Nampa, Idaho, Oct. 20, 1973;
aged 38 y. 11 m. 10 d. On July 22, 1955, she
was married to Donald A. Troyer, who survives.
Also surviving are her parents, 5 children
(Lowell, Renee Elaine, Mary Ann, Regina Faye,
and Joy K.), 7 brothers (Amos, David, Floyd,
Clemens, Nelson, Freeman, and Leon), and 6
sisters (Nora — Mrs. Jacob Brubaker, Susie —
Mrs. Dale Swartzendruber, Mary — Mrs. Robert
Royal, Dorothy — Mrs. Eldon Stutzman, Thel-
ma — Mrs. Roy Blackstone, and Lorane —
Mrs. Victor Smith). She was preceded in death
by one brother, Ira. She was a member of the
First Mennonite Church, Nampa, Idaho, where
funeral services were held on Oct. 23, in charge
of Max G. Yoder and Robert Garber; interment
in the Hillcrest Memorial Gardens, Nampa.

Weaver, Daniel L., son of John W. and
Anna (Nolt) Weaver, was born in Uniongrove,
Pa., Nov. 4, 1905; died of a cardiac arrest on
Oct. 8, 1973; aged 67 y. 11 m. 4 d. On Mar. 29,
1930, he was married to Marian Rutt, who
survives. Also surviving are 3 sons (Victor, R.
J. Irvin, and A. Richard), 4 daughters (Gloria
— Mrs. Mahlon Rissler, Lois — Mrs. Henry
Bird, Gladys — Mrs. Henry Zeiset, and Sharon
— Mrs. Kenneth Kilheffer), 18 grandchildren,
one brother (David N.), and 3 sisters (Anna —
Mrs. Banks Weaver, Mrs. Rebecca Frederick,
and Elizabeth). He was a member of the Welsh
Mountain Mennonite Church. Funeral services
were held at the Weaverland Mennonite Church,
Oct. 11, in charge of Clayton Leaman and Ira
Buckwalter; interment in the adjoining ceme-
tery.

Woolner, Calvin, son of Addison and Mary
Ann (Snider) Woolner, was born in Kitchener,
Ont.; died at the K-W Hospital, Kitchener,
Ont., Nov. 1, 1973; aged 59 y. He was married
to Ida Gerber, who survives. Also surviving
are one son (Peter), one sister (Rella Woolner),
and 2 brothers (Lloyd and Gordon). He was
preceded in death by two brothers (Orval and
Howard). He was a member of the First Men-
nonite Church, where funeral services were
held on Nov. 5, in charge of Robert N. John-
son; interment in the First Mennonite Ceme-
tery.

Cover: Lit-Lit photo. Woodcarving by David Chituku.

calendar

Ministers' Week, "The Church Alive," Eastern Men-
nonite College, Harrisonburg, Va., Jan. 21-25, 1974.
Homecoming, Eastern Mennonite College, Harrison-
burg, Va., Apr. 26-28.

book shelf

Alternate Christmas Catalogue, published by Alternatives, 1500 Farragut St. N.W., Washington, D.C. 20011. \$1.00 plus three 8-cent stamps. This catalog is published by Alternatives, a not-for-profit action/education agency concerned with alternate life-styles, institutions, and social change methods.

The goals as stated in the catalog are:
1. To help organizations working for justice, peace, and the environment to improve their financial situation through a new source of revenue.

2. To motivate individuals and families to reduce or eliminate their consumer purchases for celebrations and to donate that money to people—and earth-oriented projects.

3. To encourage people to develop a celebrational life-style which is more simple, less consumption-oriented, and more supportive of justice and peace.

4. To get people to purchase the products, usually handcrafts, of cooperatives and community-controlled companies run by Chicanos, Indians, blacks, Eskimos, Appalachians, and others; to get people to purchase Third World craft items imported by various groups.

This catalog makes for stimulating reading. It contains one section on "The Alternate Christmas Idea." A second section is entitled "Resources for New Ways to Celebrate." A third section has to do with "People- and Earth-Oriented Organizations" to which contributions can be given. A fourth section lists "Gifts that Help 'The Other America' and Third World People."

The catalog may seem to have a strong humanitarian emphasis. At the same time it can provide some food for thought and creative ideas for those who have a Christ-centered faith and outlook on life.

In addition to the ideas which are proposed in this catalog the Mennonite Church also has its own Christmas Sharing Fund for 1973. Contributions for the Christmas Sharing Fund for this year will be for *Literature and Leadership for Emerging Churches*. Through this means the Mennonite Church is attempting to encourage a Christian observance of the Christmas holiday and at the same time place some of our resources at the point of need in the work of the church.

Alternatives is already advertising its 1974 catalog which is for the price of \$1.00 plus three 8-cent stamps. Orders

can be sent to **Alternatives**, 1500 Farragut Street, N.W., Washington, D.C. 20011. — Ivan Kauffmann

Prayers for the Later Years, by Josephine Robertson. Abingdon. 1972. 60 pp. \$2.95.

This is a book of prayers for those beyond 60, people who have crossed over into an era when the children are grown and gone, health may be failing, the future no longer indefinite.

The author has not neglected sorrow, the need to be less active, poor health, but she has also included gratitude for past experiences, pleasure in small daily happenings. There are prayers for the new grandchild, for laughter, for the sounds of birds. Her goal is that the reader find "uncommon joy in common things." As with most writings of a specific nature, not every prayer will fit the needs of every reader. The book is small and easy to hold and the print is very large. It would make a fine gift for older persons. Appropriate for church libraries. — Helen Alderfer.

. . .

Your Guide to Successful Retirement, by Manfred Tatzman. Baker. 1972. 52 pp. \$1.50, paper.

Thinking about retirement, like death, for most people is depressing. They do not plan for it and least of all are ready for it when it hits. This little paperback brings into focus the positive steps in preparation for retirement, and how to adjust to retirement in terms of housing, social security, benefits, medicare, other income, budgeting, food, mental health, exercise, wills, estates, and leisure time.

Manfred Tatzman, author of the book, is a member of the Michigan Task Force on Employment and Retirement, and serves with the White House Conference on Aging. He has put together a very practical booklet, and everyone old enough to think of retirement should read it. — Glenn B. Martin.

. . .

The Expanded Life by Myron S. Augsburger, Abingdon. 1972. 127 pp.; \$3.25.

The well-known Mennonite author and evangelist reaffirms once again the Anabaptist theology which emphasizes Christ's call to discipleship. His pointed observations on modern life and his pertinent examples show how the "Be

attitudes" of the Sermon on the Mount are still applicable today. He feels that this greatest message Jesus ever preached is a "spiritual, rather than a legalistic guide." It elevates "attitudes above act, spirit above letter, and principles above pattern." Even today such discipleship can add direction to the conscience in society.

This is a fine book and I highly recommend it for all those who want depth and real commitment in their Christian experience. Excellent for church libraries. — La Vernae J. Dick.



To share the good news of how and why the Word became flesh (Jn. 1:14)

Mennonite Church CHRISTMAS SHARING FUND - 1973 For Leadership and Literature for Emerging Churches

Here is my contribution of \$_____ to help emerging churches with their leadership and literature needs in 1974.
(Place in your church offering or hand to your church treasurer)

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Rosemont, Illinois 60068



To honor the birth of the Son of God (Mt. 2:9-11)

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Violence and Deception

One good thing coming out of the U.S. "Watergate" experience is the chance to reflect on how much violence and deception have been allowed to become accepted parts of life. The Mennonite concern for nonconformity to the world, which is being heard more often again, does well to take note of how easily we and our children may be molded by the world's assumptions on these two issues.

For example, how many programs shown to children on Saturday morning and to as many as possible the rest of the week rest on the solution of problems through violence or deception or both? It has been assumed that violence is necessary and justified in the treatment of enemies. What shocked some people who have accepted this point of view was to have the Watergate group use the tactics of war in seeking to win an election. Yet Mennonites and other peace churches have never understood why violence is acceptable in one place and forbidden in another.

As a somewhat chastened U.S. revises its plans for celebrating the 200th anniversary of its violent birth, members of the Mennonite Church will have occasion to reflect on the history of our experiences with violence and our attempts to be faithful to the Prince of Peace. Canadian Mennonites who live in a country that did not take the route of revolution will have a useful perspective to offer. What would have been the history of our two countries if both had been willing to change within the confines of law and order instead of one going the route of violent revolution?

Hand in hand with violence goes the practice of deception. Can an organized society function without deception? It seems that people generally believe this is not possible. And the kiddie cartoons, along with the situation comedies, show people solving problems by their wits, with tactics from "white" lies to coup d'etats. The impression seems to be that one can survive in the civilized jungle only by clever deception.

Whether or not it is possible, it seems clear that a

society operating by truth instead of falsehood would be different from what we have experienced recently. Can you imagine a place where lawyers tried to see both sides of a case and airline ticket agents told you all they know about a delayed flight? What would it be like to be delivered from untrue commercials and from accused persons who plead "guilty" or "not guilty," depending which will get them the lighter punishment?

An outstanding example of the way deception has affected the course of history is described in a recent issue of the *Reader's Digest*. The sinking of the ship *Lusitania* has been accepted as one of the causes of U.S. participation in World War I. Quite a number of U.S. citizens lost their lives and this was interpreted as a cruel and cowardly act, a sign that the Germans were somewhat less than human.

Clearly, the sinking was to be condemned. But what was not fully known until recently is that though the *Lusitania* sailed as a civilian ship, it carried a significant cargo of military ammunition deceptively labeled otherwise. The fact that the European war grew from a continental squabble to a world conflagration seems at least partly related to this deception. We cannot know how different world history would have been without it, but it is hard to believe that it would have been worse.

The Scriptures are full of references to the way in which men pay for their sins by events which follow after. Yet men go on in the same way. A better method of dealing with one another has been shown by our Lord and the disciples. At first it seems a hard way, for a man might lose his job for refusing to deceive the customers.

But the Lord did not offer His followers an easy path. During this season as we reflect on what He brought to the world and how He changed the course of events, we may ask whether indeed violence and deception are the only ways to function even in our kind of world. — Daniel Hertzler.

Gospel Herald

December 18, 1973



The Call to Teach a Disciple

by Donald R. Jacobs

I strongly believe that God is calling the Mennonite Church to take seriously the ministry of "discipling" the nations. I believe this because I see in the brotherhood a concern for discipleship, a concern which has grown out of four centuries of disciplined living in this world. I believe this because our non-Mennonite brothers and sisters are urging us to assume a larger share of this ministry. And I believe it because there is no more urgent task facing the international church than the work of nurturing and discipling the believers. After a century of intense evangelism when the Word was planted, we must now brother with believers in the "watering" ministry so that the harvest can bear fruit to the honor of the Lord of the harvest.

Last year in Africa alone 8,000,000 people were baptized. But are these millions being nurtured as individuals? Who is discipling these people? Who is being their Apostle Paul, their Apostle John, their Apostle Peter, their Priscilla and Aquila? God is calling upon the total Christian community, and in a particular way, the Mennonite brotherhood to assist in this holy task of discipling the nations.

But how does one disciple another? Let us examine how Jesus disciplined Simon Peter to obtain some insight into what the process of discipling entails. Very early in John's Gospel (Jn. 1:20), we see Andrew running to his brother Simon saying excitedly, "I've found Him; I've found the Messiah." Andrew then introduced him to Jesus. The

Bible says that Jesus looked at Simon. He pondered him. He saw what was inside Simon. Then He said, "You are Simon, the Son of Jona, but you shall be called Peter—meaning rock." Jesus thus began at once His discipling of Peter. Jesus accepted Peter as he was—as Simon. He realized that Simon was an impetuous, individualistic, changeable man who had trouble keeping his "cool." Yet, He realized that this man was "discipable."

Accept Them as They Are. We have to accept people as we find them. Too many times in our discipling ministry we want people to meet certain conditions after which we will take them on as disciples. We must learn the art of moving in beside a person where he is, discipling him from there, accepting his "Simonness." Accept a man or a woman as he or she is. But then, believe that this person can be changed.

To disciple is to expect change in the person. Jesus believed in change for His disciples. Of Simon, He probably thought, "You're Simon, and we know what is in that bag. But Simon, I am going to change you." The discipler must, in a sense, give the disciple a new name, a name of promise. Simon was everything but rocklike. Yet Jesus saw in this pliable, changeable, impetuous, individualistic, sandlike Simon a rock upon which people could someday build.

Jesus acknowledges the disciple for whom and what he is but He also seeks to create in him something new. He did not erase Simon and put Peter in his place. And Peter himself acknowledged that he was both the human Simon and the divinely inspired Peter. He opened his second epistle with the words, "Simon Peter, servant and apostle of Jesus Christ." We, too, must believe for change.

Shortly after Peter's first experience with Jesus, his mother-in-law lay sick with a fever. He took Jesus into his house, where the poor woman lay suffering. Jesus reached out, touched her, and made her whole. She got up and made dinner. We must encourage the people we are discipling to open their doors to Jesus, to open their homes to Jesus, so that He can come in where the hurt is and heal it.

The deepest lessons of discipleship are often learned in the setting of the home, or in one's primary group. The disciple must be encouraged to invite Jesus into his primary relationship and to tell Jesus where the fevers are which need healing. Peter experienced new joy in his home after Jesus was there. Discipleship is the way you look at your wife on Monday morning, it is the way you treat the children, the way you respond to those who are closest to you. Discipleship is basically how you love and share with the people whom God has pushed right in close to you. So encourage your disciple to allow Jesus to come into the home and to put things right there.

After touching Peter's home, Jesus moved into Peter's vocation. It happened this way. The crowd pressed on Jesus at the lakeshore. A couple of boats were there, one of which was Peter's, the boat in which he made his living. He asked Peter if he could get on board. Peter agreed and Jesus taught from the boat in the shallows. After preaching, he told Peter to fish. And then He told him *how* to fish. Jesus' directions did not please Peter who had grown up fishing those waters and he knew where the fish were.

Peter had to make a decision concerning his vocation, to listen to Jesus or to follow his own inclinations. This is not strange. Jesus wants to share His disciple's vocation. Peter threw out the net where he knew no fish were and got a net full of fish! Encourage your disciple to let Jesus get into his vocation. Life cannot be separated into the religious, where Jesus is needed, and the secular, where He is not. Jesus wants to move into your disciple's vocation.

Encourage Him to Listen. Then, encourage your disciple to listen to what Jesus says. It is very easy to argue with Jesus — to say, "No, I do not think it should be that way." Teach him that obedience to Jesus results in full nets. Encourage your disciple to be a reader of the Scriptures, and a hearer of the divine Word. Let God

Donald R. Jacobs serves with the Christian Leadership Foundation and is a consultant to the Eastern Mennonite Board of Missions and Charities.

speak through this Word. The disciple must know the Word of God. He is cleansed by obedience to the divine Word. After Peter's great catch of fish, he was amazed and said, "Jesus, depart from me because I am unclean." Sometimes when a person is with Jesus, he feels nine feet tall. And then there are times, often as a consequence of obedience, when he is overcome with the divine presence and feels very humble and needy.

Following this experience Jesus took Peter into the mountain along with James and John, and there before their eyes, the glory of God, which had once rested on the mercy seat in the tabernacle, came down and rested on Jesus of Nazareth. Peter saw it, and he saw Moses and Elias. They were talking about the Lord's death, but the conversation was not morbid. I think it was a moment of intense joy as they thought on the Lamb, worthy to be slain. Jesus invited Peter to come up to the mountain to share His experience of holy joy.

God wants you to share with your disciple experiences of joy. When walking with Jesus, there are times when your joy is overwhelming. Share this joy. If your disciple is not with you at the time, tell him about it.

Life has its "Mounts of Transfiguration." It also has its "Gardens of Gethsemane." Jesus introduced Peter to the disciple's need to bring himself under the divine will, for it was in this garden that Jesus "wrestled" with His flesh. Your disciple should see your humanness.

Let your disciple know your spiritual struggles. Bring him into your Gethsemanes, let him know your secrets, let him know your hurts. We all have our Gethsemanes. We all wrestle with God and say, "My Father, if there is some other way, show it to me." Our disciples must know that we, too, wrestle. We are not living constantly in the intense emotions of transfiguration. Let your disciples know your total person.

Disappointment of a Disciple. Then Jesus, a few hours later, was led from Gethsemane into the high priest's house. Peter went in, too. Jesus had spent three years struggling with Peter, three years patiently teaching him and trying to bring him to an understanding of who He was.

One time Peter had even said, "You are the Messiah."

And Jesus replied, "Simon, son of Jona, flesh and blood did not reveal this to you. This is of the Spirit." This

Gospel Herald

Daniel Hertzler, Editor

David E. Hostetler, News Editor

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The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

same Peter who seemed to be coming along nicely in his discipleship, encountered a crisis.

Peter, warming himself at the enemy's fire, said with an oath, "I don't know that man!" Imagine the disappointment which a discipler would feel when, after three years of labor, the disciple would deny his Lord.


Following the vehement denial, Jesus looked at Peter with forgiveness in His loving eyes which said, "Peter, you have rejected Me, I have not rejected you. You have failed Me, but I am going through this so that I do not fail you." In discipling there is no place for despair. We may never reject the person whom God has given us to disciple. When the person seems to be slipping, when the crisis seems too great, we must affirm the person and look upon him with forgiveness and love.

Jesus kept discipling Peter after He had ascended. In fact, some of the most important lessons came to Peter after the ascension. Jesus met him again through a vision in the seaport of Joppa (Acts 10). There he challenged Peter about his religious, racial, and cultural prejudices.

Many times it is quite late in our spiritual experiences when God puts His finger on such things in our lives. The pride which comes from race, education, training, and culture must be dealt with. We must be liberated

and we must liberate our disciples from these prejudices. We must pray for release because it is only the liberated who can liberate others.

Discipleship Is a Process. It is quite clear from the writings of Peter that discipleship is a process; it is a walk, a journey, which is never complete this side of the grave. Jesus told Peter that when he became old, others would lead him. Jesus impressed Peter with the fact that the discipler is never himself completely disciplined. He must live in Christ and with his brothers and sisters so that he, too, can continue to grow.

Jesus is calling us to a ministry of discipling. I do not know how many people He is going to give you to disciple, probably not a dozen, as Jesus Himself had. God will probably give you only one or two disciples at any one time. I would like to think that each of you has already been shown by God the person or persons whom you are to disciple. Pray about this and be obedient to God as he puts His hand on you and as He puts His hand on the one for whom you are responsible. Then love that person to the end. Jesus has shown the way. He loved His own to the end. It is in this love that we dare be courageous enough to be obedient. 

Hallelujah!

by Stanley L. Freed

What does "Hallelujah" mean?

This religious exclamation is familiar to nearly everyone in our culture. Even non-Christians may use it as an interjection of pleasure at some occurrence. But their use of it is without much thought of its background meaning. Their quote of this "praise the Lord" phrase lacks religious sincerity.

"Hallelujah" is a transliteration of the Hebrew phrases "Praise ye the Lord" and "Praise ye Jehovah." It brings the exact sounds of the Hebrew exclamation into our English. Some Christian groups use it more than others in their songs, rituals, or personal testimonies.

In saying "Hallelujah" we use the word more as an expression of feeling than as a conscious-meaning word. We probably know it means "Praise the Lord," but we aren't always thinking that when we explode the exclamation. We use it to release emotional feelings, not intellectual thoughts.

Experts in mental health tell us we need more recognition and release of our inner feelings. Repression of feelings has all kinds of ill effects. Most people are more fearful than free in their expression of feeling.


I believe we Mennonites need more feeling in our

religion. Too often our songs, public prayers, and maybe private prayers as well, are but mental recitals of intellectual thoughts, so often repeated they've become meaningless to our real self. We may be in a complacent soul-sleep and not know it! Too much attention to correct theories has robbed us of feeling in our worship.

Maybe we need to shout a few "Hallelujahs." Or say "Amen" or "Praise the Lord" in response to our preachers, instead of just nodding in sleepy agreement. And when we pray "in our closet" we can stop our verbal prayer and just cry out our feelings to God.

In my recent experiences in prayer I've found it very releasing to quit trying to "put in English" my desires and needs. Instead I just try to feel my needs and to emotionally express them to God. Sometimes I have tears but more often I just pray jumbled sound-phrases, my attention on giving to God my feelings about life.

I thank God for giving us both intelligence and emotions. We need to be balanced in our expression and use of them. We may have feared emotionalism so much that we have become cold, unfeeling, intellectual Christians. We need to feel our faith as we try to explain it!

In our prayer life it will become easier to believe in God's hearing and answering as we become freer in recognizing and expressing our real feelings to Him. 

Stanley L. Freed is from Harleysville, Pa. He is a member of the Board of St. Davids Christian Writers' Conference.



What I Expect in a Sermon

by Glenn H. Asquith

Doodle-Time, Watch-Watching Time, Daydream Time, or just plain naptime might well and honestly be printed on the church calendar at the spot where "Sermon" appears — insofar as many in the congregation are concerned. Who really listens to the sermon, anyway?

But why is this? Has not the sermon been considered a vital part of the worship experience throughout many centuries? In fact, has not the sermon been given the focal point in the Sunday devotional hour? Is something wrong with the present-day sermon?

Ah, there is the cold and cruel truth — preaching and sermonizing have fallen on evil days. For one thing, worshipers have lost confidence in the sermon as a guide to more triumphant living. Much talk has been given to moratoriums on preaching — let's get along without sermons. Seminaries may make preaching a minor emphasis. Young pastors may approach sermonizing as an old-fashioned relic of the church.

But, before we scrap sermons entirely, it is possible that we might set down some requirements of a sermon that would compel us to listen, yes, make us eager to listen?

To Find Myself. First, I believe, and without undue selfishness, I want to find myself in the sermon. Of

course, I care for others in my church — the other four hundred or so who sit in the pews alongside, in front of, and behind me — but I have problems and concerns that are strictly my own.

And if I do find in the sermon something that is for me, I want to be sure that it is God who is speaking to me. My pastor is a splendid fellow whose friendship I value, but I do not want to hear his advice or sympathy in a sermon. I want to have an assurance that it is God's Word that is coming through the preacher.

What a letdown it is if I hear only a compendium of writers ancient and modern or a pastoral pique against something that has occurred during the week! I want to sense behind the words of the sermon that the preacher is being used of the Spirit to bring God's Word.

The force of the sermons of the old-time prophets was in the thundering, "Now hear the words of the Lord!" From my own past preaching experience I know that modesty forbids a pastor from promising this kind of thing to his congregation. But he will not need to make the statement — if he has the words of the Lord it will soon be apparent.

This leads into the necessity for the preacher to speak with a positive note. An apologetic attitude of, "It seems to me," indicates that the minister has no deep belief that he is being used of God.

Glenn H. Asquith is a former pastor and editor.

Even though I may not accept wholly what my pastor is saying from the pulpit I am helped immensely if he can convince me that *he* has no doubts that what he is saying is the absolute truth. In a world of comparatives, compromises, and “gray” areas I need to be faced with something that admits of no hedging. My little boat needs to be sure that there is a voice that will be obeyed when saying to the storm of life, “Peace, be still!”

The Real Thing. I also require an acceptance of reality. A preacher must be a scholar, of course, and his sermon preparation may include reference to old books written when customs and life demands were far different than what I must deal with today. While I do not discount the value of bringing the experience of the past into the present as rough guidelines, I cannot see the point of a preacher confining himself to the days of old.

In an old novel by Harold Bell Wright a member of a church told his new (and young) pastor that he should preach only the “old Jerusalem gospel.” The young minister soon learned that what his parishioner had in mind was that he should preach of the wanderings of the Israelites in the wilderness and the struggles of Paul on his missionary journeys—he was to avoid applying the gospel to honesty in today’s transactions in the home and in business!

In contrast, I want my preacher to be keenly aware of the world of 1973 and show me how the biblical material can help me to cope with my situation. In one of my early parishes a man was talking rather profanely and when I came into hearing range I heard him say, “Better knock this off—mustn’t shock the pastor!” I did not appreciate that kind of protection. Nor was I helped when in a later period one of the trustees of the church I was serving went up to another member of the Board and asked him to smell his breath—he wanted to be sure that the pastor would not sense that he had had a drink before coming to the meeting! Unless my pastor is fully aware of what is going on in my world he cannot speak to me in terms that I can understand.

And, speaking of understanding, I would earnestly request that my pastor, or any preacher, would use homely illustrations. When Jesus and the apostles and the prophets preached, they brought in stories of the world and men around them. So often Jesus would begin, “The kingdom of heaven is *like* —” In a recent commercial a man was extolling the bargains to be found at a supermarket: vegetables were down 10 percent, meat was down by 8 percent, and so on. Another man appeared and suggested, “Why don’t we give them a ‘for instance’?” So the first man held up a roast of beef and said, “You can buy this for so much.” That became definite to a would-be buyer and was good advertising.

A sermon needs this same kind of down-to-earth definiteness, a simple illustration of what the preacher means by his statements. It might help if every preacher were haunted by the same fear that lurked in the heart of a

pastor who said that every time he had finished preaching a sermon he hurried to the closing hymn for fear that someone might rise up in the congregation and say, “Preacher, you have urged us as Christians to get out and change the world — now I, for one, am ready to try, but — just what did you have in mind?”

Sink or Swim Together. Another thing that occurs to me brings in an overused word: *identity*. In a sermon I need to sense that the preacher and I are in the same fragile boat and that we are going to sink or swim together. If my pastor can prove to me that he identifies with my temptations, my struggles to survive, and my many failures I shall listen to him with respect. I like to hear implied, if not expressed in the sermon, “we” instead of “you.” If a pastor accepts a favored status in the world he cannot avoid getting into his sermons that separating line that puts his hearers in one category while he stands privileged in another. The Apostle Paul solved this by making tents to earn his living so that he could speak to men hard-pressed to make ends meet.

Of course, my preacher cannot do this with all that we demand of him, but he can refuse to accept a coddled existence and see himself as a sinner and a creature facing all of the uncertainties of life. One sermon I heard as a boy remains with me. The preacher began by confessing that something had gone wrong in his home before he had started for church and he had lost his temper and lashed out at his family. And then he said, “You can see that I need this sermon as much as you do.” I would like to feel that the preacher is preaching to himself also.

Finally, I need to feel that the preacher has a concern and love for me. I must know that he cares about my troubles and what may happen to me. I heard a radio preacher propound the doctrine of sin and everlasting punishment and the need to accept the blood of Christ as the only way to salvation. But then he closed with this: “I have faithfully told you what you may expect if you don’t repent and come to Christ. My responsibility ends now. It is up to you. If you want to go to hell, go ahead.”

The Moses Attitude in the Preacher. I found no love in this message. I thought of Moses who was ready to be blotted out of God’s book of life if only his people might be spared. It is the Moses attitude that I need in my preacher. I long to feel that the preacher is speaking not for the salary we pay him, not for the satisfaction of knowing that he has fulfilled an obligation, and not for a possible promotion to a larger parish—I desperately need to sense that this sermon that I am hearing is the result of the preacher’s love for men and women and young people.

All in all, I have great confidence in the power of preaching. I shall continue to look up anxiously to see what it is that God is giving to me for my comfort and guidance. And I shall be humbly grateful for the times when my pastor reaches my heart.



A Hard Look at Retirement

by Moses Slabaugh

Men are climbers by nature. The status ladder is one of life's greatest temptations and some people never stop climbing. But Father Time holds a stopwatch in addition to a clock and there always comes that time when the whistle blows.

Some men and women reach retirement gracefully and without danger, while others can't stop the momentum. The entrance examinations for retirement are usually given after classes have begun, and many a man has flunked and made a nightmare out of what should have been a success and a blessing in life.

The worst experience for any human being is to feel unwanted and unneeded. For a person at the wheel to give his responsibility to another, especially to a rookie, is never easy, but that's how our culture operates. It can be as difficult to adjust to the retirement status as it is to adolescence or marriage. That feeling of uselessness is a plague to many a useful and active senior.

In our American culture it is not clear whether to admire or pity a retiring person. Many of the ancient cultures have a built-in admiration for the aged and where no birth certificate is required to die, some fellows lie and die at the beautiful age of 140 or 150 years. If it's an honor to be 70, there is more honor to be 80, so why not get all the honor possible before old age pulls the string?

In the U.S. it is not so. A story is told of the granddaughter who was asked about her granddaddy. "What does your grandpa do?" "Oh, he doesn't do anything. He is retarded and gets Social Security." That joke ought to be outlawed, but it actually happened. We really do live in a culture that penalizes a man or woman for accumulating a few years.

Retirement is a personal affair, just like a love affair. It can be beautiful and exciting or it can be a fight on the status ladder. (A fight on a ladder is always difficult and dangerous.) Every person should anticipate retirement and prepare for it. If the employee is worth his salt, the company anticipates the retirement event too and finds a replacement, and that is not always so hard to do.

Seniors have been around so long and they become egotists. Some old men, like some roosters, think the sun rises to hear them crow. But man was born with a clinched fist and he wasn't made to rest. He was created to make history, to achieve, and be somebody.

So the tension, when retirement comes, is not all bad. When an employee retires *from* he must retire *to*. Work is in the blood, especially for one who has inherited the

Mennonite work ethic. The worst gift a company can give a senior employee is the traditional watch. He doesn't need a watch, he needs an alarm clock. He has probably been watching the clock for years. Studies show that men who retire from heavy industry and do nothing, have a very short life-span, only an average of 1 1/2 years after retirement. There is a false concept of retirement floating in the minds of middle-agers. They think retirement is a rocking chair and a box of chocolate candy (That's for the birds, but birds don't rock and I doubt that they eat chocolate candy.)

Retirement should be like childhood: carefree and a time to grow and explore. Life is a little like toothpaste — you don't squeeze too much at one time, and it goes only one way — and there is only one life to a customer. It should be a time to use some of the wisdom and experience accumulated during the past years. It's what you learn after you know it all that counts.

I'd say, forget the old shopworn cliché: "Grow old gracefully." Yes, there should be grace and patience in retirement, but life is best lived in a sort of a cavalry charge. The U.S. needs a new slogan: "Grow old vigorously." You don't stop living in retirement; you adjust to a normal and essential segment of life. The Creator does not want a man to "wear out" or "rust out." He wants us to "live out." Retirement is important. What's a book without the closing chapters?

When the senior time comes, he should take the initiative to retire. Tell the company, so that the company doesn't need to tell you. Plan your retirement, prepare for it, and do your "old thing" with reasonable zest. Stop fighting old age; it's a losing battle.

Retirement is the time of life to listen and pay attention to our Creator. He uses that period to put on the finishing touch. He likely has difficulty with some of the nagging, obstreperous sourheads around, but God keeps trying. People are persons in old age too. Whatever they have been in the past, they still are, only more so in old age. It's like putting a magnifying glass on all of life.

The retired person is obviously in new territory when that time comes on the journey we call life. There is still plenty of familiar territory, but it's the new that scares the senior. But God never intended that we run scared. God Himself has been here and His feet walked the same paths, and He holds our hands and helps us to know what it means to grow old. Life was designed by our Creator as a beautiful and wonderful gift. The womb-to-tomb journey is only the introduction. Why shouldn't we accept retirement and the events to follow with ever greater anticipation?

Moses Slabaugh retired recently as pastor of the Lindale Mennonite Church, Broadway, Va.

Peace Tax Bill Introduced

Legislation recently introduced into the United States House of Representatives would give new rights to taxpayers who are conscientiously opposed to war. These rights would be comparable to First Amendment rights given to draftees who are conscientious objectors.

The World Peace Tax Fund Act (HR 5073), introduced April 17, 1973, would allocate to a World Peace Tax Fund a portion of a conscientious objector's federal taxes which would otherwise be used for military expenditures.

The Peace Fund would be modeled after the National Highway and the National Airport and Airways trust funds, with a Board of Trustees appointed by the president and approved by the Senate. The trustees would be authorized to give Peace Fund support to research and other activities designed to develop and demonstrate nonviolent methods of resolving international conflicts.

The Bill prohibits using the Peace Fund as a means of reducing regular appropriations for nonmilitary purposes.

To become effective as law, the Bill would have to be passed by both the House and the Senate.

Ontario Committee Strong

An attendance of nearly twice the number expected at the annual meeting of Mennonite Central Committee (Ontario), held at the Brethren in Christ church in Wainfleet, Ontario, on Nov. 17, was further evidence of the grass-roots interest in a cooperative witness.

The 179 delegates were augmented by scores of visitors for an attendance of about 450. The kitchen staff handled the unexpected situation in good form, providing two excellent meals for everyone.

Major emphasis was placed this year on the need for volunteers. The four speakers were recent foreign volunteers, who spoke eloquently of the needs and opportunities, as well as of the difficulties of working abroad.

Presently there are 54 volunteers from Ontario and about 175 from Canada.

After considerable discussion, the peace and social concerns committee was

Although opposition to the use of money for military purposes is not new, it is growing. Heightened awareness of the extensive destruction caused by United States-made weapons in Vietnam, the Middle East, and Chile is changing the thinking of conscientious objectors to war.

Serious effort to change the law began four years ago with a small group of citizens in Ann Arbor, Mich. David R. Bassett, a physician at the University of Michigan Hospital, formed a World Peace Tax Steering Committee. Concerned citizens, including a number from the university law school, began to draft a law spelling out a feasible way for conscientious objectors to have the military part of taxes on their federal income, estate, and gifts used for peaceful purposes.

Delton Franz, Mennonite Central Committee Peace Section representative in Washington, D.C., reports that "the chief problem is not one of active opposition to the Bill, but of informing enough citizens about the existence of the Bill and stimulating them to take positive action."

given the green light to study the use and abuse of alcohol and to conduct an educational program in the churches.

That committee was also given a mandate to produce and distribute printed and cassette materials relating to vocational conflicts, peace witness in industry, and choosing of professions. Each congregation was encouraged to plan a yearly vocations seminar.

Material aid donations were up 20 percent over 1972. Encouragement was given to continue turning material aid into cash as much as possible.

Mennonite Disaster Service reported a more routine year, with increased recognition given by local Emergency-Measures Organizations (EMO) and the planning of the first Canadian MDS meeting in British Columbia next March. An insurance scheme for MDSers, administered by MCC, was organized during the past year.

Jake Reimer, Port Rowan, and Vern

Toews, Leamington, reported on their involvement in counseling and assisting Mexican Mennonites with immigration procedures and housing needs. According to Reimer, there are between 400 and 500 families of these people living within 40 miles of Port Rowan. It was estimated there might be as many as 1,000 families in Ontario.

Outgoing chairman Aaron Klassen reported that "MCC (Ontario) is in good health. The real work," he said, "is carried on by the 800 volunteers and staff."

Succeeding Mr. Klassen as chairman is Ross Nigh, pastor of Fallsview Brethren in Christ Church in Niagara Falls. Elected member-at-large to serve on the MDS Executive Committee was Larry Tiessen of Leamington.

A budget of \$388,500 was accepted, an increase of more than 15 percent over last year's income of \$348,668. Largest income unit was the \$107,000 from the relief sale.

Growing Needs Blur Health and Welfare Role

Both the young and elderly feel a kinship through being jointly left out of the power structure," said Tilman Smith in a report to Mennonite Board of Mission's Health and Welfare committee which met in Elkhart, Ind., Nov. 16 and 17.

Smith called for a new recognition of the special needs of the over-65 minority. He pointed out that the elderly also possess many resources which are largely untapped. The church is incomplete without these gifts. People must begin to think in terms of the extended church family. "We need a gray is beautiful campaign," said Smith, challenging Health and Welfare to include with its institutional ministry a program to create awareness of the rights and responsibilities of all elderly persons in the church.

The Health and Welfare committee responded affirmatively, authorizing a subcommittee to follow up on Smith's proposal. In doing so Health and Welfare faces anew the question of its role as a part of the Mission Board.

"We are at a crossroads," said secretary of Health and Welfare Luke Birky. "For years we have been basically institution-oriented. Now we realize that the institution is not enough. The church needs to take a stance in matters of health and welfare."

Health and Welfare grew out of a sprinkling of independent institutional movements. Individuals across the country, responding to social needs as they encountered them, sought administrative

guidance for their programming. These diverse programs were gradually pulled together under one umbrella called Health and Welfare. Today Health and Welfare operates nine general hospitals, four child welfare programs, and nine retirement or nursing home programs in the United States and Puerto Rico.

Historical Society Receives Froschauer Bible



Left to right: Abram H. Charles, David G. Charles, Carolyn L. Charles, J. Robert Charles.

The year's crowning accession for the Lancaster Mennonite Conference Historical Society recently came in the form of a 1536 Froschauer Bible and eight accompanying pieces of *fraktur*. J. Robert Charles of Centerville, Pa., donated the whole collection, including the 437-year-old Bible, which had originally belonged to Henry Charles, a Mennonite pioneer who settled in Manor Township, Lancaster County.

David G. Charles of Washington Boro, father of donor J. Robert Charles, had owned the Bible-*fraktur* collection for the past fifteen years. He inherited from his father the responsibility for owning and protecting it. According to Charles passing the Bible on to the next generation would have temporarily solved his problems. But would the generation after that appreciate it? Or would antique dealers scatter it piece by piece to far corners of the country? If he sold it, who should get the money? "People are telling me that we did the best thing we could possibly have done. I'm glad it's in good hands. Now everyone can appreciate it and I don't have the worry of caring for it or wondering what will eventually happen to it."

On Oct. 5, the Lancaster Mennonite Conference Historical Society officially became the final owner of the prized possession, which is being preserved under humidity- and temperature-controlled conditions for the benefit of the

church and the public.

On the front flyleaf the Bible records the births of the three sons of Henry Charles, who immigrated to Philadelphia on Oct. 8, 1737. Most of the Charleses in Lancaster County descended from the two younger sons, John and Jacob. Some descendants of the older Joseph moved to Washington County, Maryland, to Ohio, and to points farther west. — *Carolyn L. Charles*

Franconia Moves to Care for the Aged

Delegates to the fall assembly of Franconia Mennonite Conference reelected Richard C. Detweiler to an additional three-year term as moderator of the conference. Detweiler is pastor of the Souderton Mennonite Church. The assembly convened in the Franconia Mennonite Church, Franconia, Pa., on Oct. 6.

The theme for the assembly was "The Role of the Church in Contemporary Society." James C. Longacre, pastor of the Bally Mennonite Church, Bally, Pa., addressed the delegates on "The National Character and the Church's Witness." Guest speaker for the day was Vernon Miller, pastor of the Cleveland Heights Community Church, Cleveland, Ohio. Miller spoke on the topic "A Theology for Urban Mission: A Call for Involvement."

Roy Bucher, pastor of the Doylestown Mennonite Church, Doylestown, Pa., reported to the assembly on the progress of the Task Force on the Needs of the Aging. The task force, after one year of study, recommended a short-term professional consultant be hired to give advice in the areas of low-cost housing for the aging, the expansion of the present three facilities for the aging within the conference, and the feasibility of building a fourth facility. The recommendation was approved by the assembly delegates.

Franconia Conference consists of 46 congregations of the Mennonite Church, most of which are located in southeastern Pennsylvania. The conference offices are located in Souderton, Pa.

VS Opportunities on the Rise

Requests for Voluntary Service workers continue to keep personnel and VS administrators active at Mennonite Board of Missions. In addition to keeping the 48 functioning units supplied with volunteers, there are visions for new units to open in the future.

"We're not quite sure how to put it all together," said Ray Horst, secretary

of relief and service. "There are exciting possibilities for at least four new VS units. What we do with these possibilities depends much on the interest of the people who volunteer.

Two of the projected VS units involve work at blind centers on the West Coast. Blind centers in both Stockton, Calif., and Oaklawn, Calif., have constant need for teachers, receptionists, librarians, and other personnel.

Another unit possibility in Montgomery County, Pa., would involve VSers in Tree House, a rehabilitation program for law offenders.

Other units have been requested by Mennonite Disaster Service to serve as long-term follow-up in areas where MDS has made contacts. Mississippi and Louisiana have been cited as likely possibilities.

Fourteen Begin Service Assignments

Fourteen volunteers joined the Oct. 30 to Nov. 8 orientation held at MCC headquarters, Akron, Pa. The volunteers will serve as child care workers, maintenance workers, nurses, a secretary, and an agriculture worker.



Mennonite Church participants in the Oct. 30 to Nov. 8 orientation held at MCC headquarters, Akron, Pa. First row, left to right: Beverly Stauffer, Judy Stutzman. Second row, left to right: Roger Kennel, John Gerber, and Karen Bowman. Missing from picture is Loren Hostetler.

A "Best," as Meetings Go

The fifth annual meeting of the Church, Industry and Business Association, Nov. 2-4, Lancaster, Pa., was, according to numerous delegates "the best CIBA meeting I've attended."

CIBA is an organization of Mennonite Christians in business who meet to explore biblical directions for their roles in society. The association includes members from both Canada and the U.S. Annual meetings, as well as interest seminars, are scheduled in various geographical locations. For example, interest

was voiced for holding next year's meeting in Winnipeg or Ontario.

In his address, "The Christian Organization Man," James Johnson, in charge of a business chain, warned of the dangers of modes of piety in public prayer, witnessing, donating. He urged living loosely with modes in order to bring real Christian witness into the situation. We dare not wear witnessing as a mask.

In the Bible study, Donavon Smucker dealt with variations of the theme. Not only is the business world a challenge to the Christian, but God's providence is also unsettling. While *Proverbs* seems to offer a valid correlation between work and success, an experience of *Job* knocks out the comforting correlation. Even the vanity riddled *Ecclesiastes* is sometimes our experience. However, Smucker concluded, God's man is called to live in faith's tension of these varied experiences. The Christ of the New Testament points to a creative way precisely in immediate circumstances.

Both Carl Kreider and Myron Augsburg encouraged business persons to look beyond their specific world.

A chamber theater presentation of *JB* by the Goshen Players served as an excellent catalyst for continued sharing and searching. This extended far beyond programmed events and into the night.

The Sunday morning sharing by CIBA members on "This is how I see it now" was for this reporter a beautiful demonstration of the reality of Christ's presence. Christians were willing to switch from a catalogue of answers to a commitment to "walk in the way."—*Jack Dueck*

Chicago Fellowship: A Roaring Success

"The song festival was a roaring success," reported William E. Hallman about the Greater Chicago Area Mennonite Fellowship, held at Lawndale Mennonite Church on Nov. 18.

The church holds 350 people comfortably and extra chairs were needed.

Ed Springer, pastor of the Markham (Ill.) Church led a "news testimony" session in the middle of the fiesta. Except for ten minutes of songs in Spanish, the singing was all congregational.

There was a wide representation of Mennonite groups present: Mennonite Brethren, Evangelical Mennonite Brethren, three General Conference, and seven of the Mennonite Church.

A coffee hour followed the song fest and comments indicated a great deal of satisfaction with the event.

Other news from the area informs that

Guillermo Espinoza, pastor of the Spanish section of Mennonite Community Chapel, will be principal of Bethel Bible Institute, organized for the training of new workers.

Augsburger Sabbatical: Administration at EMC

On Dec. 1 Eastern Mennonite College president Myron S. Augsburg and his wife, Esther, began a six-month sabbatical that will take them to Africa and Switzerland.

They will spend December addressing Bible conferences and visiting EMC alumni in Ghana, Nigeria, Zaire, South Africa, Tanzania, Kenya, and Ethiopia.

The Augsburgs will spend January through May in Basel, Switzerland, where the president said he plans to audit courses in theology, philosophy, and education and do research in Anabaptist history at the University of Basel.

During the president's absence, administrative responsibility at the college will be divided between Daniel Yutzy, EMC dean, and Lester C. Shank, assistant to the president.

By action of the executive committee of the trustees, Yutzy has been given the title "vice-president for academic affairs" to more clearly designate his administrative role, and Shank has been named "acting vice-president for administrative affairs" to coordinate the business, development, and management aspects of the institution.

This latter designation is consistent with trustee plans to create a full-time office and to name a person to serve as vice-president for administrative affairs.

United Witness Urged in Southern Africa

"There are more opportunities open for all Mennonites working together than our combined ability to respond." So spoke Ed and Irene Weaver upon their return from a four-month visitation in South Africa, Swaziland, Botswana, Rhodesia, and Lesotho.

The Weavers, Mennonite overseas veterans with experience in India and West Africa, went to southern Africa at the request of the inter-Mennonite South Africa Task Force. Their assignment: to investigate the viability of Mennonites working together with indigenous Zion churches in southern Africa. Their sponsors: Eastern Mennonite Board of Missions, Mennonite Board of Missions, Mennonite Central Committee.

Reporting to the Task Force, Weaver

was enthusiastic in recommending a united Mennonite witness in light of immediate open doors throughout southern Africa. "Everywhere we went we found indigenous churches responding positively. We felt completely at home among them," he said.

Black independent churches first appeared in southern Africa in the late 1880s and now include well over two million people in 3,000 groups. These churches, which express an authentic African Christianity, according to many observers, continue to grow at a fast rate. Yet they have many difficulties stemming from a variety of causes.

During their assignment from Feb. 28 to June 21, the Weavers spent about 2 1/2 months in Swaziland and a week in each of the other four countries in southern Africa. Their study concentrated in Swaziland because workers from both Eastern Mennonite Board of Missions and Mennonite Central Committee are already at work there. The country is perhaps the most open in southern Africa.

While in southern Africa the Weavers worshiped in a number of the Zionist churches, discovering brothers and sisters believing in Jesus and worshiping Him. "In every case they were hungry for Christian fellowship and a message from God's Word," Weaver said. "They would always ask me to preach. They were surprised that white people would come into their church. Often we would hear, 'This has never happened before.'"

"It is true," Weaver observed, "that these simple African Christians have some things mixed up. We find it difficult to understand some of their uses of crosses, water, flags, drums, and dances. Yet the center of it all is Jesus. We must remember," he went on, "that it is just as difficult for them to understand our varieties of Western theology and traditions. We, too, have some things mixed up. We, too, have not sufficiently distinguished our culture from our faith."

Weaver urged that a united Mennonite witness in southern Africa "should begin where we are now—with survey and study, working with all kinds of churches and organizations as we seek to develop more effective patterns of mission where older patterns have failed."

The Mennonite strategy in southern Africa, Weaver suggested, might well include dimensions such as:

- recognizing our own need to learn;
- emphasizing that people are more important than programs;
- sorting out real needs from expressed need;
- seeking to meet the total needs of the situation;

- working with people, not for people;
- localizing every program;
- providing persons rather than funds;
- working cooperatively with others;
- having no preconceived ideas of what has to happen or when;
- letting the Holy Spirit be our Power and Guide.

Bible study classes, development of simple Bible study materials, youth work, Christian home teaching, and agricultural development are some of the specific forms the Mennonite witness might take, Weaver concluded.

Planning Begins for Youth Media Package

Thirteen representatives of three Mennonite denominations met in Chicago on Oct. 29 to discuss the possible development of a mass-media package for youth.

The group, representing the Mennonite Brethren, General Conference Mennonite, and Mennonite churches, attempted to define a specific youth audience, its needs, and the message to be communicated in a media package.

The committee noted that youth within the 14-18 age bracket are in transition from dependency to independency and are open to outside influences in discovering their own identity. So the 14-18 age youth

group was selected as the audience.

Two possible audiences were considered within this age bracket: nonchurch-oriented and church-oriented youth.

It was felt that church-oriented youth would relate more readily to a media program oriented to nonchurch youth while the nonchurch youth would tend not to relate to a church-oriented program. The 14-18 nonchurch-oriented youth was selected as the target audience.

The committee attempted to define some of the problems and concerns of youth. Through personal reflections of persons working with youth and a questionnaire given to youth during Mennonite Youth Convention in Grand Rapids, Mich., needs were identified.

Several committee members suggested that radio seems to be the strongest medium to reach a youth audience.

The youth leadership offices of the three denominations will be asked to carry responsibility for pre-production research. Mennonite Broadcasts will assume leadership of the project and serve as consultant to the youth leadership persons.

Kenneth J. Weaver, executive director of Mennonite Broadcasts, was selected chairman of the committee, which plans to meet in December with a youth leadership research team.

The summer of 1975 was suggested as a target date for release of a media package for youth. ●

Mennonite Board of Missions and Charities, the group had no promise of financial support for a church property or building.

The group worked hard. They prayed, pledged, and publicized their need. The lot cost them \$8,000 and the trailer \$3,200. They made their down payment of \$4,000 by selling greeting cards, handcraft materials, and working and contributing their wages. Mrs. Ross Mast worked at Hardee's Hamburger and donated a month's wages.

David Kindy mowed lawns part time and earned over \$500 during the summer months. The six VSers helped with odd jobs and contributed their earnings. A few churches in the Virginia Conference contributed funds. Free labor was contributed by skilled members of the congregation. They installed the electric and plumbing system, as well as remodeling the interior of the trailer.

They now worship each Sunday in the trailer church house. Their permit from the city is temporary and they look forward to building a suitable church someday on their spacious lot. They are located in a rapidly developing suburb of the city and the prospects are good for a growing church.

"The Lord is both honoring and testing our faith in this experience," David Kindy, the pastor, said. — *Moses Salbaugh*

Trailer Church



Mobile church on Vest Mill Road, Winston-Salem, N.C.

The small group of believers at Winston-Salem, N.C., now have a church. It's a 12' x 60' trailer that was previously used as an office. It has rest rooms and one Sunday school room seating sixty people.

The group worshiped the past three years in the basement of the VS house

on Fenimore Street in Winston-Salem. They all felt the need for a more convenient place to worship. Land was available, the trailer was for sale, but where the money? It is an exciting story. They all agreed to launch out by faith. While David Kindy, the pastor, is appointed and supported by the Virginia

TIP Touches 1400 Persons

In July, over 100 persons met for two days at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., to receive inspiration and training concerning the educational task in the congregation. This training session was developed in consultation with interested conferences. It was co-sponsored by Mennonite Board of Congregational Ministries and the Congregational Literature Division of the Mennonite Publishing House and became the basis for establishing TIP (Teacher Improvement Program).

So far this year, about 1,400 persons have been involved in TIP in the following conferences: Franconia (175), Lancaster (340), Ohio — two locations (200), Indiana-Michigan — nine locations (600), Allegheny (130).

A basic purpose of the TIP program is to bring teachers, superintendents, and pastors together with others who share similar responsibility. Attention is given to understanding the Sunday school curriculum, methods of teaching, age-group characteristics, specific problems, supplemental materials, and a caring, ongoing type of mutual support. The frequency of TIP meetings varies from two to four per year in the par-

ticipating conferences.

For more information about TIP write to David Helmuth, Mennonite Board of Congregational Ministries, Box 513,

Goshen, Ind. 46526, or to Congregational Literature Division of Mennonite Publishing House, 616 Walnut Ave., Scottsdale, Pa. 15683.

mennoscope

The 1974 Project Timothy class is now forming. In this program, an older, more mature Christian worker teams with a young Christian for a period of two years in order to learn together how better to use their God-given gifts in His service. The program is free except for cost of books and transportation. Those desiring credit for the study in the Eastern Mennonite College Bible department will have additional expenses. Persons desiring to register should prayerfully and carefully choose a teammate and mail their names and addresses to Project Timothy, Eastern Mennonite Board of Missions, Salunga, Pa. 17538.

An estimated 115 Mennonite pastors and lay people met in twelve regional groups in various Manitoba, Canada, communities on Saturday afternoon, Nov. 10, to discuss a theological topic suggested by the provincial Mennonite Central Committee's peace and social concerns committee. This was the second year a regional inter-Mennonite dialogue was organized on a faith and life matter. The theme "Images of Jesus" was used to give the participants a new look at the breadth and diversity of Jesus' concern and ministry.

If India is sweeter on Canada this winter, it may be partially explained by a donation from a farmer from MacGregor, Man. Fifty pails of honey, contributed by apiarist George Lloyd of MacGregor, this fall, are already on their way to the Mennonite relief program in India. These 3,750 pounds of natural sweetness and nutrition will be given in drought areas. Lloyd has made sizable contributions of honey over the past number of years. This year's donation, at the current market value of 50¢ per pound, was worth \$1,875.

"Sharing Concerns Bible Conference" will be held at the Riverview Conservative Church, White Pigeon, Mich., Dec. 27 and 28. Speakers Thomas L. Miller and Norman Bechtel will be conducting Bible studies and sharing-the-word sessions respectively. Meals and lodging will be provided by the Riverview congregation. Write to Jacob E. Schrock, R. 1, Hicksville, Ohio, for further information.

The next Mennonite Central Committee Peace Section meeting will be held in Winnipeg, Man., Mar. 28, 29,

1974. A Peace Assembly is scheduled for Mar. 29, 30, 1974, to deal with the issues of nationalism and internationalism.

Owners of an eight-room house in Harrisburg, Pa., seek the counsel of persons interested in Christian service and witness as to the best use of the property. Will consider donating or other disposal arrangements. Write Ruth B. Stoltzfus, 1111 Mt. Clinton Pike, Harrisburg, Va. 22801, for further information.

First Mennonite Church of Morton, Ill., burned its mortgage in a special ceremony, Thanksgiving Eve, Nov. 21. Milo Kauffman led the litany of praise that celebrated the retirement of debt on the church building and parsonage at South Main and Greenwood in Morton. Morton originated from the Tremont Pleasant Grove Mennonite Church, 1879, and the Goodfield Mennonite Church, 1884.

The Mennonite Church ranked second in per member giving to the American Bible Society, according to the agency's 1972 report. With 38¢ per member, Mennonites were between Apostolic Christians (77¢) and Reformed Presbyterians (30¢). Mennonite contributions totaled just over \$34,000. Mennonites who are regular contributors to the Bible Society will automatically share in the "Good News for New Readers" project. Congregations, families, or individuals who have not previously supported Bible translation and distribution may designate an above-budget contribution channeled through Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

The 50th year of the Young People's Christian Association will be commemorated during 1974 homecoming activities at Eastern Mennonite College, Apr. 26-28. The program will open with a cultural event on Friday evening and will include departmental and class reunions and an alumni banquet on Saturday and Sunday worship services. Reunions will be held for all classes ending with a "4" or a "9," beginning with the 55th anniversary of the class of 1919 and including a one-year reunion of the class of 1973. Alumni wishing to arrive early may attend a Lecture-Music program by actress Muriel Bach at 8:00 p.m. on Apr. 25 and visit classes the following day.

The Northern Light Gospel Mission Conference in Red Lake, Ont., has de-

cided to participate in the inspirational paperback book ministry coordinated by Mennonite Broadcasts, Harrisonburg, Va., according to Ron Yoder, director of Choice Books. Yoder met with the conference leadership in mid-November to set up the new Choice Books program. The conference has some 200 members in 19 congregations. The new paperback ministry will operate in the outlying regions of northwestern Ontario, including areas such as Sandy Lake, Ear Falls, and Pickle Lake—areas not served by religious bookstores. John Derstine will serve as supervisor for the conference, which is a faith work employing 120 full-time mission workers.

Sid and Sue Hyman, a young Jewish Mennonite couple, moved to the Voluntary Service Center in Manhattan, New York City, on Oct. 31, to establish the Morning Star Mennonite Community. The Hymans, members of the Glad Tidings Mennonite Church in New York City, came to Christianity and the Mennonite faith after disillusionment with other religious expressions they had adopted. They will be relating to the Home Ministries and Evangelism Office of Eastern Mennonite Board of Missions as a Career Disciples couple.

The Mennonite Christian Service Fellowship of India (MCSFI) is taking a new look at itself. The purpose of the self-study is to enable Mennonite and Brethren in Christ churches in India to rethink the goals and objectives of the MCSFI in light of changing situations in India. MCSFI is the Indian inter-Mennonite service, relief, peace education, and coordinating agency. Atlee Beechy, Executive Committee member of the Mennonite Central Committee, is serving as consultant for the self-study. He visited some of the church groups and participated in a special conference, held Dec. 15 and 16 in Champa, M.P., India. Director P. J. Malagar feels the redefinition of MCSFI is important since "any organization can get into ruts and become victim to stagnation and routine." Malagar also noted a lack of active rapport between Indian churches and the service group.

Willis Horst and Michael Mast, serving with Mennonite Board of Missions among the Toba Indians in northeastern Argentina, are preparing a Toba calendar for 1974. Willis drew sketches to accompany the Scripture passage selected for monthly memory while Michael designed the total calendar. Tobas who live far from town are especially eager for calendars, since they are not readily available.

Through the ministry of Margaret and Cecil Ashley, a Brazilian lady has

decided to follow Christ, and her husband is seriously considering the Christian way. The Ashleys, who have been in south Brazil with Mennonite Board of Missions since 1960, also report that the youth group from Sao Paulo visited rural Witmarsum on a recent excursion. For the first time in their lives some of the city young people scratched the noses of cows; all marveled at the wheat fields and spring greenery. "A pleasant surprise came when our youth collected a voluntary offering for the Golfettos (the local workers) for feeding us for the holidays," the Ashleys wrote. "This is the kind of brotherhood we like to see develop."

If you are between 19 and 30 years of age and are interested in Europe, positions are open for trainees, who would work with Europeans for a year, under the Mennonite Central Committee Inter-menzo Trainee Program. For more information on this cultural exchange program, write before Jan. 31, 1974, to: MCC, 21 S. 12th St., Akron, Pa. 17501, or MCC (Canada), 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8.

The choir from Lawndale Mennonite Church, Chicago, Ill., will sing several songs on national CBS-TV on Christmas Eve at 12:00 p.m. (EST)—11:00 p.m. (CST). The program will be telecast from St. Francis Catholic Church, Chicago.

Six young believers were baptized into the life of the church following a national Bible conference in Nepal in mid-October. About 180 scattered Christians gathered in the mountain town of Tansen, 80 miles west of Katmandu, for this meeting of the Nepal Christian Fellowship. Frank E. Wilcox, executive secretary of the United Mission to Nepal in which the Mennonite Church shares, requests prayer "that the gracious work of the Spirit of God begun in many hearts and the reconciliation effected during the conference may be reinforced and strengthened."

Leroy Yoder, controller at Mennonite Board of Missions for six years, has been named assistant treasurer. In conjunction with treasurer David C. Leatherman, he carries responsibility for disbursement of funds, budgeting and reporting, and other general office responsibilities.

The number of Mennonites serving in the national mental hospital in Asuncion, Paraguay, is markedly increasing and the mental health program continues to expand. Returning from a recent field trip, Vernon Neufeld, director of Mennonite Mental Health Service reported the significant involvement of personnel under MMHS and the growing interest and participation of the Paraguayan Mennonites. In this way the Mennonites of South and

North America are cooperating in a program to improve the lives of 600 patients in the hospital.

For the second year in a row, all job-seeking elementary education graduates from Eastern Mennonite College have secured teaching positions despite the tight job market, reported Jesse T. Byler, director of teacher education. "The national average for colleges is about 50 percent and a few colleges have reported job placement rates much lower, he said. He also reported that 85 percent of EMC students seeking high school teaching positions were successful. In noting that EMC is benefiting from a nationwide boom in church-related primary and secondary schools, Byler said "about half of our 1973 education graduates secured teaching positions at Christian schools."

After four months in Asuncion, Paraguay, as overseas missions associates at Hospital Bautista, Ruth and Jon Beachy are starting to feel like they belong. Ruth is working in the outpatient department for private patients; Jon teaches in the nursing school. The Beachys attend the German Mennonite church in Asuncion.

Special meetings: Alvin Kanagy, Harrisonburg, Va., at Grace Mennonite Church, Phoenix, Ariz., Jan. 20-27, 1974.

New members by baptism: six at Ebenezer, South Boston, Va.

Change of address: Ralph R. Smucker from Goshen, Ind., to 861-41st Street, Sarasota, Fla. 33580. Charles B. Shenk from Sapporo, Japan, to: Nishi 6 jo, Kita 3 chome, Nakashibetsu-cho, Shibetsu-gun, Hokkaido, Japan 086-11. Aden Horst from 4419 S. Main to 2302 West Mishawaka Road, Elkhart, Ind. 46514.

readers say

Submissions to Readers Say column should comment on printed articles.

In the Nov. 20 issue of the *Gospel Herald* there was an insert which I also found in the congregational bulletins of several congregations I visited. It is an attempt by the agencies of the Mennonite Church to place before the rank-and-file membership the goals approved by the delegates of Assembly 73, who represented the local congregations. The leaders and drafters of our new denominational organization committed themselves to the principle that the "congregation" is "central" in the work of the church. They promised to lead us in an organization and a program that would put that principle into action. With that emphasis and principle, I could not be in stronger agreement, for I feel it is scriptural.

To my dismay, this first attractive, artistically well-done flyer, produced by the "Agencies of the Mennonite Church," and designed for saturation distribution to reach every member of the church, has its *total emphasis* in the church organization, with an awareness of

the congregation nowhere in sight in the design. The General Board is the center of the flower, and the petals are the five subsidiary organizations. They use highly descriptive words: "Like a sweet smell that spreads everywhere, God uses us to make Christ known to all people" (us, obviously being the church organizations, not the congregations).

Where, then, is evidence of the congregation doing this great service for Christ? They do not appear anywhere in this design. My heart cries out for the rank-and-file member for whom this flyer is designed. The very good words at the bottom of the design, "Growing together in the work of Christ," obviously is referring to the organizations above, who need this kind of unity, but heaven knows how badly the congregations also need it.

I do not accuse our organizational brethren of a design to grab power and to take the church down the wrong road. They are my brethren, and I believe in them. I wrote to them before I wrote this. I suggested that this pansy might have been pictured around or beside or rather under the congregation and its leadership and the design could show that through the congregations the fragrance of the knowledge of God is going out into the world, and some help has been given from the organizations to do this. — Nelson E. Kauffman, serving in the congregations, here and there.

Marlene Kropf's "Report from Portland" (Oct. 30) came through to me particularly well on points. First of all, she candidly shared some of the struggles in the congregation's becoming the people of God, along with breakthroughs in this "becoming" process. Such sharing sets the stage well for helping other congregations that are involved in similar struggles. It seems as though too frequently we are free to share our victories, but are mum about struggles and defeats. This makes a balanced perspective impossible and hinders helping the rest of the brotherhood along the path of "becoming."

Second, her emphasis on the importance of developing trust and the art of listening is noteworthy. I believe these go hand in hand as basic tools for developing a sense of brotherhood. Too frequently we come to an emotionally involved issue with preconceived ideas and prejudices that squelch trust and listening, which in turn smother the "love-flames" of brotherhood.

From my vantage point, I believe Mrs. Kropf's article speaks not only to problems faced by city churches, but to those in developing churches as well. — Glen A. Roth, Johar, Somalia, Africa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bear, Robert and Rita (Heatwole), Mountville, Pa., first child, Renee Sue, Nov. 20, 1973. **Eby,** Omar and Anna Kathryn (Shenk), Harrisonburg, Va., third child, first son, Omar Lawrence, Nov. 17, 1973.

Headings, Milton and Mavis (Sharer), Portland, Ore., first child, Kristine Jeanette, Nov. 22, 1973.

Horst, Reuben and Ruth Ann (Swartz), Joyland P.A., Jamaica, first child, Michael Brent, Sept. 19, 1973.

Hostetler, Charles and Wanda (Amstutz), Smithville, Ohio, second child, first son, Rodney Lynn, Sept. 29, 1973.

Hostetler, Ralph and Mary Ellen (Spicher), Belleville, Pa., first child, Loretta Dawn, Nov. 21, 1973.

Kauffman, Dwight and Carolyn (Frey),

Archbold, Ohio, second son, Trent Daniel, Nov. 21, 1973.

Kifer, Darryl E. and Betty Lou (Gehman), Lakewood, Colo., second child, first daughter, Jane Whitney, Nov. 9, 1973.

Klett, Ronald and Janet (Jaquet), Wooster, Ohio, first child, Brian Andrew, Sept. 29, 1973.

Martin, Jerry and Jean (Hollinger), Ephrata, Pa., first child, Jill Nicol, Nov. 7, 1973.

Mast, John and Carolyn, Orrville, Ohio, fifth child, third daughter, Michelle Lynn, Aug. 21, 1973.

Miller, Daryl and Carol (Winger), Hesston, Kan., second son, Derek Dale, Sept. 30, 1973.

Moyer, David and Myrna (Swartzendruber), Telford, Pa., first child, Lisa Lynn, Oct. 12, 1973.

Nafziger, Roger and Karen (Roth), Archbold, Ohio, second son, Brad Elliott, Nov. 22, 1973.

Richards, Donald C., Jr., and Mary Lou (Knechel), Harleysville, Pa., second daughter, Tina Yvonne, Sept. 16, 1973.

Swartzendruber, Omar and Darlene (Miller), Englewood, Colo., first child, Justin Wade, Nov. 18, 1973.

Troyer, Kerm and Rajeanna (Yoder), Goshen, Ind., first child, Angela Nichole, Nov. 20, 1973.

Yoder, Raymond and Jean (Delagrange), second child, first son, Jeffrey Ray, Nov. 19, 1973.

Youtzy, Raymond and Diann (Beck), Wauseon, Ohio, first child, Kelly Jo, Aug. 18, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Dyck — Beechy. — Gordon Dyck, Goshen, Ind., Hively Avenue cong., and Judith Beechy, Goshen, Ind., College cong., by John H. Mosemann, Oct. 20, 1973.

Enz — Beechy. — John Enz, Elkhart, Ind., Hively Avenue cong., and Susan Beechy, Goshen, Ind., College cong., by Jacob Enz, Nov. 24, 1973.

Gerber — Horst. — John H. Gerber, Blountstown, Fla., Bethel cong., and Doris Horst, Ephrata, Pa., Ephrata cong., by Wilbert Lind, Nov. 23, 1973.

Groves — Hartman. — Dan R. Groves, West Unity, Ohio, Baptist Church, and Sharon Hartman, Archbold, Ohio, Central cong., by Charles H. Gautsche, Nov. 17, 1973.

Keller — Steckley. — Dale Keller, New Hamburg, Ont., Lutheran Church, and Brenda Steckley, New Hamburg, Ont., Shantz cong., by Norman Keffer and Lester Kehl, Nov. 17, 1973.

Klempel — Kauffman. — Tom Klempel, Bloomfield, Mont., Christian and Missionary Alliance Church, and Marjorie Kauffman, Bloomfield, Mont., Red Top cong., by Elmer Borntrager, Aug. 24, 1973.

Lehman — Diem. — Sidney Lehman, Richland, Pa., and Thelma Diem, Myerstown, Pa., both from Myerstown cong., by James R. Hess, Oct. 20, 1973.

Linhoss — Pasquariello. — Philip Linhoss, Martins cong., Orrville, Ohio, and Josann Pasquariello, Catholic Church, Wooster, Ohio, May 19, 1973.

Miller — Rediger. — Byron Lee Miller, Lower Deer Creek cong., Kalona, Iowa, and Anne Rediger, East Union cong., Kalona, Iowa, by Dean Swartzendruber, Nov. 24, 1973.

Tinnell — King. — Lewis Wayne Tinnell, Lindale cong., Harrisonburg, Va., and Sue Marie King, Springdale cong., Waynesboro, Va., by

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Myron S. Augsburg, Nov. 23, 1973.

Wickey — Schwartz. — Mike Wickey, Colon, Mich., Locust Grove cong., and Brenda Schwartz, Colon, Mich., Church of God, by James Carpenter, Oct. 13, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Albrecht, David, son of Joseph and Elizabeth (Ropp), Albrecht, was born in Perth Co., Ont., Aug. 5, 1894; died at the Scheurer Hospital, Pigeon, Mich., Nov. 23, 1973; aged 79 y. 3 m. 18 d. On Mar. 7, 1920, he was married to Lydia Shetler, who survives. Also surviving are 6 daughters (Gertrude — Mrs. Reuben Dietzel, Vera — Mrs. Elvin Lyles, Ruth — Mrs. Marlin Gunden, Leona Albrecht, Mildred — Mrs. Maynard Rheinheimer, and Greta Albrecht), one son (Clayton), 15 grandchildren, 2 great-grandchildren, 2 sisters (Mrs. Rachel Gunden and Mrs. Clara Garretson), and 4 brothers (Mose, Emanuel, Herb, and Edwin). He was a member of the Pigeon River Mennonite Church, where funeral services were held on Nov. 26, in charge of Luke Yoder and Earl Maust; interment in the church cemetery.

Bearinger, Annie, daughter of Franklin and Leah (Gross) Shantz, was born in Waterloo, Ont., Oct. 13, 1884; died at St. Jacobs, Ont., Nov. 23, 1973; aged 89 y. 1 m. 10 d. On Nov. 13, 1907, she was married to Ephraim Bearinger, who preceded her in death on Aug. 16, 1958. Surviving are 7 daughters (Irene — Mrs.

Ernest Mount, Beulah Weber, Mabel Martin, Olive — Mrs. Wesley Brubacher, Reta, Aleda — Mrs. Fred Stanbury, and Violet — Mrs. Gerald Pitts), 3 sons (Melvin, Howard, and Willard), 25 grandchildren, 12 great-grandchildren, one brother (Moses Shantz), and one sister (Edna — Mrs. John Scheerer). She was a member of the Erb Street Mennonite Church, where funeral services were held on Nov. 26, in charge of Galen Johns; interment in the Erb Street Cemetery.

Caldwell, Lory E., son of Hinton and Eva (Ritchie) Caldwell, was born on Oct. 24, 1910; died of an apparent heart attack at his home in Timberville, Va., Nov. 21, 1973; aged 63 y. 28 d. On May 7, 1932, he was married to Daphna Fitzwater, who survives. Also surviving are 3 sons (Charles E., Paul L., and Roger L.) 8 grandchildren, one brother (Robert, one sister (Mrs. Cliffie Knight), and 3 half brothers (Howard, Leonard, and Frank Caldwell). He was a member of the Cross Roads Mennonite Church. Funeral services were held at the Gospel Hill Mennonite Church, Nov. 24, in charge of T. A. Rollins and Ralph O. Birkey; interment in the church cemetery.

Frey, Verna, daughter of Eli and Catherine (Short) Beck, was born at West Unity, Ohio, July 27, 1900; died of a heart attack at the Fulton Co. Health Center, Nov. 15, 1973; aged 73 y. 3 m. 18 d. On Feb. 24, 1931, she was married to Simon Frey, who preceded her in death. Also surviving are one daughter (Carol), one son (Richard), 4 grandchildren, and one brother (Milton). She was preceded in death by 2 brothers and one grandson. She was a charter member of the North Clinton Mennonite Church, where funeral services were held

in charge of Olen Nofziger; interment in the Pettisville Cemetery.

Layman, Emory Edwin, son of John and Martha (Bowman) Layman, was born in Flora, Ind., May 27, 1892; died at Fairview, Mich., Nov. 11, 1973; aged 81 y. 5 m. 15 d. On Feb. 17, 1915, he was married to Lela Pauline Diller, who survives. Also surviving are 4 sons (Edwin, Ernest, Oliver, and Carl), 3 daughters (Dorothy Yoder, Mary Alice Handrich, and Grace Handrich), 26 grandchildren, 9 great-grandchildren, one brother, and 5 sisters. Funeral services were held at the Larrison Funeral Home, Nov. 13, in charge of Virgil S. Hershberger; interment in the Fairview Cemetery.

Lengacher, Amos, son of Christian and Margaret (Delagrange) Lengacher, was born on Aug. 28, 1916; died of cancer at Lutheran Hospital, Fort Wayne, Ind., Nov. 12, 1973; aged 57 y. 2 m. 15 d. On Aug. 20, 1938, he was married to Fannie Miller, who survives. Also surviving are 3 daughters (Lois — Mrs. Richard Delagrange, Ann — Mrs. Richard Reschley, and Donna — Mrs. Donald Ramer), 5 grandchildren, 5 brothers (Henry, Joe, Vic, Ben, and Mart) and 4 sisters (Leah — Mrs. Robert Sprouls, Em — Mrs. Rudy Kraly, Marie — Mrs. Vernon Delagrange, and Marian — Mrs. Louis Delagrange). He was a charter member of Central Mennonite Church, where funeral services were held on Nov. 15, in charge of Wayne Goldsmith.

Nofziger, Marlin, son of Olen and Sarah (Roth) Nofziger, was born near Wauseon, Ohio, Aug. 13, 1946; died as a result of accidental drowning near Crested Butte, Colo., Sept. 13, 1973; aged 27 y. 1 m. On May 30, 1969, he was married to Judy Hartzler, who survives. Also surviving are his parents, 3 brothers (Corwin, Allen, and Mark), one sister (Mrs. Janice Kreider), and his maternal grandmother (Mrs. Emma Roth). He was a member of the First Mennonite Church, Denver, Colo., where memorial services were held, in charge of Kermit Derstine. Another service was held at the West Clinton Mennonite Church, Pettisville, Ohio, in charge of Ellis Croyle; interment in the Pettisville Cemetery.

Nofziger, Pamela Irene, daughter of Corwin and Patsy (Smith) Nofziger, was born at Denver, Colo., Dec. 29, 1972; died after a few days' illness from spinal meningitis at Children's Hospital, Denver, at the age of 9 m. 3 d. Surviving are her parents, one sister (Paula), maternal grandparents (Mr. and Mrs. Robert Smith, and paternal grandparents (Mr. and Mrs. Olen Nofziger). Services and interment were at Memorial Gardens, Northglenn, Colo.

Sauder, Marie Elizabeth, daughter of Floyd and Huldah (Baer) Sauder, was born at Archbold, Ohio, Apr. 16, 1942; died at her home on Nov. 19, 1973; aged 31 y. 7 m. 3 d. Surviving are her parents, and 3 brothers (David, Charles, and Jim). Funeral services were held at the Central Mennonite Church, Nov. 22, in charge of Charles Gautsche, Roy Sauder, and Dale Wyse; interment in the Pettisville Cemetery.

Cover: "Christ and the Fishermen" by E. Zimmerman, Gramstorff Brothers photo. Page 944 by Paul M. Schrock.

calendar

Ministers' Week, "The Church Alive," Eastern Mennonite College, Harrisonburg, Va., Jan. 21-25, 1974. Homecoming, Eastern Mennonite College, Harrisonburg, Va., Apr. 26-28.

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items and comments

"Festival of Life" to Protest Abortion

Thousands of pro-life advocates across Canada were expected to converge in Ottawa, Ont., for a "Festival of Life" rally, Nov. 1-3, to protest the nation's liberal abortion laws.

The rally would include a march on Parliament Hill, where flowers will be placed on the lawn "in memory of the 40,000 unborn children who were aborted in Canada last year."

"We hope this festival will stir the apathetic, good people of this country into taking action in insuring that this right to life is maintained," said Dr. Heather Morris, president of the Alliance for Life in Canada. She said the majority of Canadians believe in the sanctity of life and are seeking positive solutions to abortion.

The Festival of Life was sponsored by all Canadian pro-life groups, with 20,000 registered members. Seeking to show the government that "thousands care," they believe that the right to life begins at conception and extends to the time of natural death.

"This forum will hopefully warn Canadians of the results from the careless discrimination against the unborn who are being slaughtered for the social, psychological convenience of others," Dr. Morris said. "We must have legislators and policy molders in every walk of life who are aware of the utmost necessity in providing equal care and protection under the law for every member of our human family, regardless of their age or infirmity."

Under Canada's recent amendment to the Criminal Code, therapeutic abortions are permitted if a committee of three doctors agree that the life or health (mental or physical) of the woman is endangered.

Seeks to Abolish High School ROTC

A group of clergymen and members of Arizonians for Peace have launched a drive to remove the Junior Reserve Officer Training Corps from Maricopa County's high schools.

Frances Layer, a member of the Women's International League for Peace and Freedom, said, "ROTC teaches that war is a legitimate way to solve conflicts between nations, and we don't accept that."

Rev. Eugene Lichty, chairman of the group said the 12-member committee believes JROTC "encourages the avoidance of basic moral issues, is of questionable educational value, and furthers the militarization of American society."

Mr. Lichty, pastor of the Lynnhaven Community Church of the Brethren, said he became concerned "when my own boys who attend Alhambra School announced there would be an ROTC program offered there this year. This came without any knowledge to us as parents."

JROTC is offered as an elective course at seven Phoenix Union High School District high schools, including Alhambra and four other high schools, he said.

Dismantle Pentagon Says Stringfellow

Impeachment of President Nixon alone would not be enough to deal with the "twisted morality of Watergate," according to lay Episcopal Church theologian and attorney William Stringfellow.

The constitutional crisis represented by Watergate was perpetuated in large part, Mr. Stringfellow said, by the "de facto government—the Pentagon, the CIA, and the industrial-military complex."

Along with impeachment of the president, he advocated "dismantling the Pentagon and abolishing the CIA." Mr. Stringfellow believes the Pentagon, the CIA, and certain other agencies of government to be personifications of "demons" who exert undue control over people.

He said, "The American vanity as a

nation has, since the origins of America, been Babylonian—boasting, through presidents, often through Pharisees within the churches, through folk religion, and in other ways, that America is Jerusalem. This is neither an innocuous nor benign claim; it is the essence of the doctrine of the Antichrist."

Critical of Charismatic Movement

The American Council of Christian Churches said in Ames, Iowa, that it does "not believe the contemporary charismatic renewal movement is in harmony with the Word of God."

A resolution on the charismatic movement was adopted by the annual meeting of the Fundamentalist organization which represents 12 small denominations and associations of churches.

The council was established in 1941 and was long associated with Dr. Carl McIntire, the ultra-Fundamentalist radio preacher.

Resolutions critical of the World Council of Churches and Key 73, the broad-based evangelistic campaign, were also passed.

Against "Liquor-by-the-Drink"

In what a leader of "dry" forces has described as a "victory for the church," North Carolina's voters overwhelmingly rejected a measure to permit sale of liquor by the drink.

A state-wide referendum to provide for local-option drink sales was defeated in 97 of the state's 100 counties. Vote totals showed about 670,000 against and 300,000 for the measure.

Rev. Coy Privette, pastor of North Kannapolis Baptist Church and president of the interdenominational Christian Action League, commented, "At a time when people are saying the church has lost its influence and is losing its impact, we feel that this vote is saying that the church still has a voice and is willing to get involved in a controversial matter like this."



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(Mt. 2:9-11)



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The Best Christmas Gift for 1973

The Matthew account of the birth of Christ records the visit of the wise men from the East. We learn that they offered gifts to the Baby Jesus — gold, frankincense, and myrrh. It is clear that this story has had a tremendous popular appeal. Matthew doesn't tell us how many wise men there were, but long ago someone decided that since there were three gifts there must have been three men. They even gave names to these men — Caspar, Melchior, and Balthazar.

The gifts of these men have stimulated millions to give gifts at Christmastime. This has resulted in a huge upsurge of retail sales during the month of December in many countries. For example, even in Japan, a country with only one half of one percent of the population professing faith in Christ, the big department stores are richly decorated to stimulate Christmas sales.

The magi visited Christ after His birth, but we give our gifts before December 25. If we followed the wise men of Matthew 2 we would celebrate Epiphany rather than Christmas. In the Eastern Church calendar this comes twelve days after Christmas. In Ethiopia it is a very important celebration.

Mark and John do not have the usual Christmas story at all. Luke says nothing of the visit of the wise men nor of gifts to the baby Jesus. But Luke has much to say about what went on before the birth of Christ. Out of these early verses in Luke we have some of the great hymns of the Christian church: The Annunciation (Lk. 1:28-33): "He will be great. . . . He will be . . . king . . . forever"; The Magnificat (1:46-55): "The hungry he has satisfied with choice gifts, but the rich he has sent empty-handed away"; The Benedictus (1:68-79): "A new day from on high will break on us . . . to direct our feet into the path of peace."

I would like to suggest that following these hymns of Luke may be more helpful to us in Christmas 1973 than trying to outdo (among our own friends and relatives) the wise men of Matthew 2. The Quakers sometimes have creative solutions to problems. Here are a few specific Quaker suggestions which I think agree with Christmas according to Luke.

1. Remember the COs who have fled to Canada and those who are imprisoned in the United States. Many have

forgotten these courageous men. But Mary said that God exalted those of low degree. Isn't this prophetic for the fugitives of our own day? Wouldn't amnesty be a wonderful Christmas gift for 1973?

2. Remember the civilian prisoners in South Vietnam and their families. Responsible independent agencies estimate that these prisoners number from 100,000 to 200,000. They are professors, students, laborers, farmers, civil servants, lawyers, writers, religious leaders — anyone who dared criticize the South Vietnam government too openly. Freedom is what they most desire.

3. Remember the people in our own prisons, the "common criminals." Let us give them our friendship, our love, our concern.

We have lived in an economy of abundance, what Galbraith calls the "Affluent Society." For years we 6 percent of the world's people have used 40 percent of the world's goods. And now at this Christmastime we are faced with the stark realization that shortages are developing in the world's resources. We can't have all we want if other nations are to get all they want.

So far the major shortages are contrived. They are the result of the intransigence of the Arabs with their surprising newfound unity and power. Perhaps they are also the results of the greed of our own oil companies. We are not sure about this. But I think we ought to be grateful to the Arabs and the oil companies. If we can believe the economists at Massachusetts Institute of Technology, we will face severe shortages before two more decades have passed away with or without a boycott. Our response to the present shortages may be a dress rehearsal for problems you and I, or at least our children, will have to face in the next 20 years.

The best Christmas gift for 1973 is a creative answer to the question: How can we live more simply? How can we use less of the material resources of a finite planet? I tell my economics students that we must shift from the production of goods to the production of services. Could we in 1973 and beyond celebrate Christmas through following Luke 1 rather than Matthew 2? Could we give services, our personal services, rather than material gifts? — Carl Kreider, chm., Mennonite Church Gen. Bd.



We Must Love One Another or Die

A Christmas Meditation for Every Day of the Year

by Robert McAfee Brown

Christmas is a time when we indulge our sentimentalities. We see pictures of the helpless "Babe of Bethlehem" and are charmed, forgetting that the helpless Babe ends up on a cross, the first-century equivalent of an electric chair. We read about "gentle Jesus meek and mild" and forget about what T. S. Eliot called "Christ the tiger." We enjoy the rich pageantry of the visit of the Magi in the first part of Matthew 2, and overlook the sequel, the slaughter of the innocents, in the latter part of Matthew 2, where it is reported that Herod, in a fit of rage, killed all the male children under two years of age because the Magi had tricked him.

We extend the sentimentalities into the later events of Jesus' life. We become so inoculated by paintings of an effeminate, golden-haired nineteenth-century Nordic Jesus that it is almost inconceivable to us that such a one used a whip, in a spirit of righteous indignation, to drive loan sharks out of the temple. We are so used to thinking of Him as mild and milquetoast that we find it hard to think of Him excoriating the Pharisees for their hypocrisy, repeatedly referring to them as "blind guides" and "blind fools" (check the handy collection of imprecations in Matthew 23). We move easily to visions of Easter Sunday morning (presented to our minds in widescreen, living technicolor), forgetting that resurrection is preceded by death, and that in this particular case the death was a

grisly one, enacted on a city dump heap under barbaric conditions that can disturb the stomach even of one who has seen a freeway accident.

But at one point we refuse sentimentality. We never allow it to intrude into our interpretations of Jesus' teaching. At that point we become hard-nosed. At that point we remind ourselves that all the love business has to be understood metaphorically, or viewed as an instance of Oriental hyperbole, or pruned away so that it won't make unpleasant demands upon us. At that point, reversing our field, we declare Jesus to be the sentimentalist, and dismiss Him as visionary and impractical, so that we can get on with the business of living in the hard world His love commandment fails to understand.

This betrayal of love is the ultimate betrayal. Because of it, men have slaughtered their fellowmen in the name of the Prince of Peace. Walls of unscalable height have been erected between men and between nations. To the early Christians, the cross was a symbol of the love of God for man, but later Christians did things under the sign of that cross that made it to Jews a symbol not of the love of God for man, but of the hatred of man for man. Of the instrument of their own liberation, Christians fashioned an instrument of others' persecution. In the name of the God that cross revealed, German soldiers inscribed "*Gott mit uns*" on their army uniforms and went into bayonet battle with French soldiers whose priests had assured them God was on their side. A vicar of Christ on earth praised Mussolini for his invasion of helpless Ethiopia. "German Christians" hailed Adolf Hitler as a new messiah and acquiesced in his systematic liquidation of the Jewish people.

These things, and many more, we Christians have done in our disavowal of sentimentality, and yet every Christmas we turn to the trees and the creches and the carols (tremolo, please, on a Hammond organ) and for that one day become sentimentalists once more, after which we resume the hardheaded role from which our sentimentalized Jesus would presumably lead us, were we not on our guard.

It would appear that we have things exactly backward. For His teaching, which we dismiss as sentimental, is actually the most hardheaded kind of realism. And His life, which we sentimentalize, is almost brutally realistic.

In his *New Year Letter*, W. H. Auden, remarks, "We must love one another or die." Surely the options are that stark. Auden wrote his line shortly after the beginning of World War II, when Western man seemed about to enter a new Dark Age. In the 1970s we are, if anything, closer to a Dark Age than even Auden could have supposed in 1939. There is the realistic possibility that this has happened to us not due to an excess of love but due to a deficiency of love. Our history has not been a


record of practicing love and thereby showing our sentimentality; it has rather been a refusal to practice love, thereby unmasking our brutality.

All of which, in turn, can be sentimentalized. In a day when churches are accused of becoming "too involved in political issues," it is clear that the charge is not only trivial but inaccurate. If the churches are to be faulted, it is not from overinvolvement in the political arena, but from underinvolvement.

It is one thing to say, as followers of Christ quite glibly say, that love should be operative in human relations, both individual and corporate. This can be said with little pain and produce equally little response. But it becomes desentimentalized when it is spelled out in concrete terms. And we resent such rude intrusions. Love in the abstract, confined to the churches and pulpits, is fine. But let love be translated into a specific attitude toward, let us say, fair housing legislation, and howls of protest result. Or let it be suggested that love must be extended to dark-skinned peoples in Vietnam, and this makes love so specific and so demanding that people wince.

In such situations, love is no longer vague and pious. It is a crushing demand. Whatever else it may be, it is no longer sentimental.

Is peace on earth just a dream? It will be a dream as long as people insist that love is just a dream, as long as they insist that it be kept isolated from where men live their lives and make their decisions, as long as they pretend that it is only an "ideal," as long as they are afraid to translate it into justice, as long as they refuse to understand it as a simple description of the terms on which life must be lived if men are to survive and life is to be more than a way station on the path to self-destruction.

We have reversed our priorities. Our sentimentalities have blinded us to the fact that behind the manger lies the shadow of a cross, and that in front of the love commandment lie a host of obligations that must be embraced, if we wish to live in love. For if we refuse to embrace them, we will die in hate. 

Gospel Herald

Daniel Hertzler, Editor

David E. Hostetler, News Editor

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Robert McAfee Brown is a professor at Stanford University. The article was first published in *California Living*, December 24, 1967. Used by permission.

The VS Cover-Up

by Nelson Good

Cover-ups of growing proportions have been happening for some time in VS circles. At this time it is impossible to determine how widespread the cases may be, but the very character of the cover-ups suggests that they implicate numerous persons—some very deeply involved with VS and some only distantly connected with VS.

The cover-ups have to do with two aspects of VS life. First, there seems to be an intended scheme to promote a false image of VS. Second, there is an apparent but subtle attempt to repress much of the knowledge gained through VS experiences.

Cover-Up 1. VS is an abbreviation for the name Voluntary Service. Persons enrolled in VS are frequently referred to as volunteers. Usually the term voluntary refers to a personal choice to do or be something even though the person or persons volunteering receive little, if any, personal gain from the actions—especially not material or financial gain.

On first glance VS appears to fulfill this definition of Voluntary Service. For example, to become a VSer one gives up all personal income except for the \$15 or \$25 monthly allowance, is willing to leave home and live in a less desirable setting, postpones educational and career ambitions to serve where most needed, etc. To be sure, to become a VSer one must voluntarily give up a lot of personal gain. But really how much?

Is not this image a cover-up? Let's get just a little below the surface. It's true that VSers receive only \$15 or \$25 allowance each month, but the full cost of living is presently running nearly \$200 per month per VSer which is about equal to a \$10,000 income for a family of four—certainly much more than many Americans have to live on, not to mention the rest of the world.

In some sense VSers must postpone educational and career ambitions, but for many persons VS provides exposure and experience that are real assets to these ambitions. In fact, due to the high unemployment rate among young people, VS often provides challenging job opportunities that would otherwise not be available.

Even a few VSers may use VS as a convenient way to break away from their homes, although young people today have found many other ways to do that.

Well, what's the big cover-up? Simply that VS offers

more personal benefits than its name suggests or most of us admit. Many more benefits could be pointed out if space allowed. I personally think it's great if VS provides personal benefits as long as they are in tune with a servant life-style. But let's not deceive ourselves or others regarding the existence of VS benefits.

Cover-Up 2. For years VSers have been exposed to countless human needs and hurts prevalent in our world—poverty, hunger, loneliness, inequality, racism, spiritual deprivation, ignorance, and one could tick off many more. They've not only had direct exposure to many of these problems but have become aware of their own positions of advantage and privilege.

Fortunate or unfortunate—has the exposure and awareness we've been afforded through VS really made a difference? Has there been a fundamental change in the life-styles and commitments of our congregations? One would expect a church that risked sponsoring a VS program would be ready to respond to truth learned through that experience. Certainly a church wouldn't concentrate its energies on becoming richer and more affluent if it had learned through its service programs that poverty was increasing throughout the world—and yet Mennonites are living better than ever.

What is happening? Why haven't VS and related service programs made much impact on our churches? Certainly we've had enough exposure and awareness. Every year more VSers are exposed to all types of human tragedy. Each year we as a church live much as the year before—perhaps even with a little more in hand.

As a boy I recall hearing the prayers of gray-headed preachers acknowledging that our lines had fallen in pleasant places. There was a sense of awe and humility conveyed with those prayers. Now those same prayers, if prayed at all by us moderns, seem to smack of arrogance—as though God and the world owed us our hard-earned positions, salaries, and houses.

There must be a massive, continuing cover-up. Somehow the truth about our world remains hidden from us. It seems clear that VSers are not saying what they know. Perhaps there is an organized attempt to cover up the truth. I think we need a thorough investigation into the matter and exposure of the guilty.

Cover-up 1 is serious but Cover-up 2 is sadder. Perhaps it's the sadness that brought tears to Christ's eyes as He wept over Jerusalem.



Nelson Good is a Voluntary Service area administrator living in Washington, D.C. His article is reprinted by permission of *The Volunteer*.



AFRAM Report

by Ruth and Blair Seitz

The first meeting of black Mennonites from Africa and North America, AFRAM produced no resolutions on church policy but struggled through the pains of differences to a rare celebration of brotherhood. As brothers with conflicting views clasped each other in forgiving prayer, the conference became a "meeting of hearts at the cross."

The idea for an African Afro-Americas Inter-Mennonite Unity Conference was born at the Ninth Mennonite World Conference in Brazil last year. Fifty-three delegates from the four corners of Africa and the U.S. met from November 4 to 10 at Nairobi, Kenya, to initiate "a search for commonalities that would lead to communication" and to work at strategies for black church development.

Individual reasons for coming ranged across a much

broader spectrum. Generally, North American black pursued an experiential knowledge of their heritage. A bridge linking them to Africans was of paramount importance — "I wanted to restore my broken culture by affirming black Christian brotherhood."

A few wanted to move beyond fellowship to a unifying administrative structure. "As over 40 percent of the Mennonite world population, we blacks shouldn't let whites wield their influence without our sharing the decision-making."

"It was a long-awaited chance for us black Americans to discuss issues with brothers who are on a similar economic level. It's too hard to accept guidelines set up by the privileged."

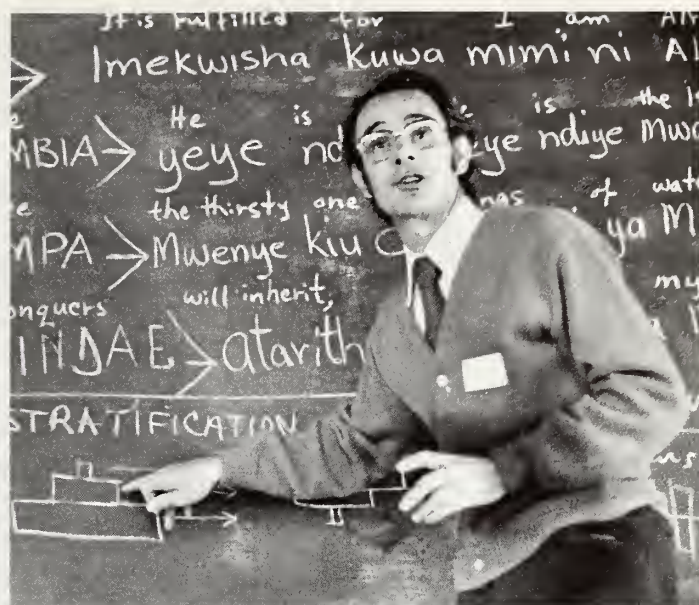
Africans arrived on the scene more cautiously, several just recently learning of non-African black Mennonites. Some were unaware of the racial problems in the U.S. and had difficulty understanding the situation. Others felt

Ruth and Blair Seitz are a writer-photographer team living in Nairobi, Kenya.



Far left above: Afro-Americans and a Somali delegate rally around some new Swahili songs. Below: Afro-Americans John Powell and Eugene Norris sing "Jesus, help us . . . from our blindness set us free." Left: Tanzanian choir members provided Swahili songs with actions.

Above: Pastor Raymond Jackson of Philadelphia: "As Christians, we usher in Christ's will here. Like Zacchaeus, Christians must be a part of social leveling." Right above: Don Jacobs; "Christians can't escape social stratification . . . they are completely in society — be it elite or disadvantaged — and yet completely in the kingdom of God." Right: A Zairian delegate makes a point regarding capitalism while the French translator listens intently.



that colonialism had brought some of the same problems to their countries.

Speeches on evangelism, economic development, and Christian education, as related to black Mennonites, were followed by small-group discussions. These surfaced some common concerns and differences in church situations.

Black Americans identified with some Africans' financial frustrations. A pastor of a ghetto church: "We get mission funds with strings attached to put Band-Aids on a dilapidated building."

Other black Americans confessed that a welfare mentality has hindered ambitions in their communities for self-sufficiency; thus only three out of fifty-six black North American Mennonite churches are self-supporting.

Ethiopian and Zairian delegates felt the financial burden of inherited institutions. "Because white missionaries came from an elite society, they imported schools and hospitals that are beyond the means and administrative ability

of our local church. We felt guilty when we couldn't share the cost equally with the mission board."

A Central African felt that the local church must alter its structure by working at a community level. Also, "the economic disparity of a whitewashed mission compound in the middle of mud huts makes it easy for the local Christian to rationalize against giving and to aspire to share the luxurious life of the missionary." At the same time there was appreciation for the missionaries' sacrifices.

Another African found an escape from this economic trap. A loan enabled him to start a profitable farm. Now he returns his pastor's salary for the training of other church leaders.

Apart from this commonality, there were varying reactions on church power. Sharp dissent followed the introduction of a proposal "to liberate our church from external forms of religious culture. . . ."



The Cooks from Chicago follow the reading of Ephesians 2: "... making us all one family, breaking down the wall of contempt. ..."

Nigerian: "Because Mennonite missionaries first studied us, we have a church organized in harmony with our culture."

North American: "We're saying to the whites, 'Please meet us halfway.' For years I've been singing hymns of European tradition, and I enjoy them. But when I sang 'black songs' one time at Mission 72, I was severely criticized. . . . Why must *we* always be patient and humble?"

Tanzanian bishop: "I perceive as an elder that you want us to be part of your problem back home. . . ."

The Tanzanians did not share a need for adopting new forms of worship. "You hear our music; it is ours, not what the missionaries brought."

The two continental groups intersected around music and rhythm. While the Tanzanian choir rendered dramatic songs of Bible lessons in three-part harmony, black Americans enthusiastically joined in the clapping and praising. A Zambian noted that a yodel is an expression of feeling God's Spirit in their church.

The Cushites from Ethiopia sang a slow-paced Amharic liturgy in unison. After a rousing "Thank You, Thank You, Jesus" in English, Swahili and French an Ethiopian confessed, "This is the first time I experienced all my organs singing."

Tanzanians rejected the use of drums in worship because they were rooted in tribal customs associated with a



After the Tanzanian delegation stood against a resolution, Hubert Brown (right) sought Bishop Kisare's feelings. "I will listen to you black Americans until your problem has entered my body, but. . . ."

life of sin. Nigerians find drumming a meaningful worship medium. Black Americans want to establish their music as an acceptable mode among Mennonites.

After a painful session blocked by disagreement on whom a future AFRAM should include, Tanzanians' decision to abstain on any resolution action "until we get a consensus from the people at home" aroused some thoughtfulness on community. "We black Americans assumed we knew more about the African church than we did. The Africans are admitting they don't know us. Understanding is a process."

Backed by a deep commitment to the Mennonite Church at large they abandoned all efforts for concrete resolutions which would have provided cultural exchanges, black missionary exchanges, and a commission to work at common church problems. Instead, they suggested meeting again within two years. "It's the only thing Tanzania can agree to now, and we want them."

A similar proposal by the second resolutions committee was accepted by all delegates, and the following steering committee was chosen: John Powell, executive secretary; North America, Jerry Hughes; West Africa, Isaac Sackey; East Africa, Tesfatsion Delellew; and South Central Africa, Mutombo Mpanya.

The Friday night catharsis brought out personal anguish and healings that had previously stayed buried under intellectualizations.



A moving together began with the request, "Come and lay your hands on us. I need your prayers to break hard feelings toward this brother."

Kenyan: "God in our spirits is like a chain linking me to you and you to Him. I feel fear breaking the chain; it is not of God."

Afro-American: "The hard feelings I have against some people here are blocking me from praising God. Forgive me. . . ."

Somali: "As a Muslim, I gave up my blood brothers for Christ. I asked God for a family, and I've found one."

Tanzanian: "Forgive me, but I felt most of you were bypassing me. I had hard thoughts, but I can't go back

to where I was before I changed directions with Jesus."

Afro-American: "I still have bitter feelings. My intellect — all the ugly history I know — gets in my way. For a long time I couldn't smile because of the hurt. Now I can. . . ."

With root-deep healing after prayer, individuals moved to each other in hugs of confession and tears. Without their individual problems solved, but armed with this breathtaking affirmation of brotherhood, delegates left with a new base for personal freedom.

AFRAM: A Personal Response

by Hubert L. Brown

There were many high points at the AFRAM conference. Significant issues were raised and discussed; persons dialogued across deep, diverse experiences; affirmations of the theme "For Freedom Christ Has Set Us Free" permeated the entire conference. In returning home I am certain all of us who attended find it difficult to report on what really transpired at the meeting. There were over eighty persons in attendance. Some as delegates, others as observers, but for each I believe the conference had a deep meaning. Persons from eight different countries in Africa attended, along with Afro-Americans from as far west as Los Angeles and as far east as Philadelphia. And conclusions as to what really happened will inevitably vary as did the personal transformations which occurred.

Throughout this past Thanksgiving week I have been trying to sort out my own personal feelings in relation to the conference, particularly in light of the numerous inquiries I have received. No specific question has been asked of me — simply vague questions such as "How was your trip?" and "How was the conference?" In attempting to answer those questions and some other specific questions I thought it would be good to list several significant aspects of the conference and moments where the essential meaning of AFRAM was focused for me.

Some background into the purpose of AFRAM might be helpful at this point. The preconference literature developed by the planning committee and sent to each delegate defined the purpose of AFRAM as "an attempt to bridge gaps which have existed between Africans and Afro-Americans." AFRAM was viewed as a vehicle to make African and Afro-American Mennonites more aware of each other and a tool aimed at finding ways in which the two could be mutually beneficial to each other. Personally I saw the purpose of the AFRAM meeting as an instrument to bring peoples of African descent into closer touch with each other.

What Purpose for AFRAM? One of the major questions which needed to be answered at the conference revolved around the purpose or aim of the conference. AFRAM delegates needed that question to be solidly answered. Thus there were many hours of input but few messages

touched upon the meaning and purpose of the meeting. Throughout the week we heard messages relating to: Evangelism Techniques in the Black Communities, Economic Development, Christian Pacifism and the Third World, Black Christian Education, The Church and Salvation, and a number of smaller topics ranging from: Church Growth and Christian Stewardship to Black People in the Bible. The presentations provoked new insights and much conversation.

In his keynote address to the AFRAM conference, Isaac Sackey of Ghana spoke of **ururu** — the Swahili word for "freedom." Sackey opened by saying, "I want to speak on the freedom that Christ gives to the whole man." Later he said, "Since we have been freed from the slavery of sin, what remains now is to be freed from the traditions of Anglo-Saxon, Western pattern of Anabaptism." He added, "We need to explore the Scriptures prayerfully and determine the best Anabaptism can offer for the world in general and black people in particular."

I was particularly stimulated by some comments from Negash Kebede's (Ethiopia) presentation, entitled "Black Christian Education": "One of the special tasks, therefore, of black Christian education should be to restore confidence in the black man so that he knows that God has made all men to have dominion over the earth and subdue it." Kebede also spoke of not being afraid of knowledge: "To be afraid of knowledge because of the dangers of deviation from the faith is to limit the power of God. God, who is with us when we are ignorant, will also be with us when we learn more." He also said, "We need education in order to know how to make the best use of the gifts that God has given us."

Nonblacks also made contributions to the conference. Don Jacobs presented a paper on "Christian Pacifism and the Third World." He defined in anthropological terms the stratification of our world community, followed with a theology for kingdom persons. Jacobs stated, "The citizens of the kingdom of God refuse to be intimidated by the enemy's anger. While tempted to hate they respond in love. They will not be degraded by using the means of the enemy. Their "way" is the "new and living way". . . . The other nonblack, Paul Lederach, spoke about

Christian education and of what goes into the development of Sunday school curriculum.

After each major input in the morning, discussion groups met to share the meaning and implication of the address, also to suggest helpful directions in relation to each talk. The youth choir from the Tanzanian delegation provided the group with an opportunity to share in some Afro-American folk singing called "soul." The indigenous gospel music served to unite all of us, irrespective of our language.

On two afternoons a "Forum on Relationship" was held for the entire group to discuss the issue of relationship. One afternoon was spent touring Nairobi with many of the delegates visiting in Mennonite folk homes for the evening meal. Generally our evening services were less rigid than the morning. One evening a surprising event took place: the renaming of John Powell. All delegates took part in the ceremony by choosing the name Sebsebe Samantar for John Powell. The name is to indicate a closer bond to the Africans.

An International Resolutions Committee. Early in the week an international resolutions committee was set up for the purpose of suggesting resolutions based on what was heard throughout the week. Serious polarization emerged when the committee presented a list of resolutions they felt the group was seemingly saying all week. Intense discussion ensued and no agreement could be reached on their proposals. Later, after much debate, a new resolutions committee was established and after a time of genuine listening, sharing, and waiting on the Lord, new resolutions were presented and adopted.

There were many rewarding occasions for me. However, I can think of two times at the conference where I personally was moved to a greater understanding of the meeting for my own life. The one occasion was on Saturday night where we joined together in a circle for a communion and foot-washing service. The beauty of this service can only be understood by the fact that the night before the entire group came together in a time of sharing and reconciliation with each other. Several false assumptions by Africans and North Americans on the nature of our relationship in the Mennonite Church had been made.

The assumptions led to misunderstanding and it was the Friday night time of confession and tears, affirmations and respect, that led to the beauty of the humility of washing each other's feet. The communion service signaled the beginning of a positive, brotherly Christ-centered relationship. It seemed as if the communion service was, after all, the real essence of African and Afro-American unity. We each had to learn from the experience and mind of the other. While both of us are of African extract, we have had years and miles of diversity separating us from total kinship and acceptance. Even so, we have two things in common — our life in Christ and our blackness.

At the conference I also discovered a new sense of warmth for my white brothers. This is a very hard statement to make, but it is true. One such person was Hershey Leaman, who worked tirelessly for our accommodations in Kenya. One afternoon Hershey and I stood on the hillside of the camp and he spotted a tree standing far off beyond the chapel. The tree stood rather lean and tall, majestic in beauty and stature. All of its branches were high to the top of the tree. Hershey explained that he had never seen a tree like that. He did not know its identity but it had an unusual and unique attraction. Later, I shared with Hershey that to me the tree had tremendous significance. I likened it to the Afro-American in Africa, having no real identity. He is a stranger, yet he belongs. The tree seems to summarize for me the events of the week. As we left the conference, by bus descending down the winding mountain road, I watched the tree from my window. I thought of a poem I had written entitled "Black Tree." The poem is:

Black tree
Stand tall with yr/
Sure blackness
Synthesis of hard joy,
Depth of hurt,
Anger & sorrow
Intensity of balance.

You giver of radiant shade
Stand tall with yr total blackness
Your personality in rhythm,
Soul force & strength of ecstasy
Yr vision absolute
Stand tall,
& be yr black self
24 hrs a day.

A New Page in History. The AFRAM Conference did much to strengthen the awareness and understanding of Africans and Afro-Americans. The conference created a new page in the ongoing stream of Mennonite history.

The AFRAM conference had an immeasurable and memorable impact on me. It served as a way of getting in touch with a whole new set of brothers and sisters and a way of getting in touch with myself. One of the resolutions adopted expressed thanks to God for the blessings received and spiritual renewal experienced and thanks, too, to those who supported the conference, and special thanks to executive secretary John Powell for his work. It was fitting, too, that the resolution calls for a similar conference to be held "in order that these blessings may not be lost."

The conference resolutions concluded with a statement which I feel best sums up all that really happened: "We feel that the participants of this conference have experienced a spirit of unity and brotherhood that has transformed our lives and will affect our future service for Christ."

Two-year Career Programs at Hesston College



A four-year liberal arts education is not for everyone. Maybe it's a question of not having the time, the money, or you just aren't sure a college education is for you. Hesston is for those who want a two-year Christian campus. You can select a two-year transfer plan or choose one of 13 two-year career programs.

In the last ten years Hesston's enrollment has doubled. That says something about the kind of college it is. Listed below are 13 two-year career options:

Production Agriculture

For the person who will return to the farm as an operator. An Agribusiness option is available for the person who will be involved in an agricultural business. A two-year transfer program is another agricultural option.

Automotive Power-Technology

For the young man heading for a career in the automotive servicing fields as a service manager, service technician, sales representative or related vocation.

Aviation

Ground school and flight training prepare the student to take the FAA's examinations leading to the following ratings: private pilot, commercial pilot, instrument rating, and flight instructor.

Bible and Christian Service

A combination of courses including psychology, sociology, history, speech, writing, church ministries and a heavy emphasis on Bible. This can be transferred to other colleges if one wants to continue schooling in this area.

Business-Middle Management

Intended for those interested in retailing, operating a franchise, managing a small business, or working in middle management in a larger firm.

Business-Middle Management with Computer Emphasis

Similar to above, but includes more computer courses done on the IBM System 3. For the person moving into the in-service training program of the data processing department of the hiring institution.

Building Technology

For persons pursuing a career in the building trade, mobile home, and modular construction fields. Offers well balanced combination of building trades, electrical, business, and related courses.

Child Care

Open to men and women with emphasis on child development, child rearing, and learning for the preschool child. Graduates will be ready to work in most states in day care centers and

nursery schools, and when under the supervision of qualified teachers, in kindergartens. Also a stepping-stone to a four-year degree.

Electronics

Program gives the student a balanced education with general education courses, electronics courses, and on the job learning and earning experience. Leads to an F.C.C. license.

Homemaking

Here is a serious approach to creating strong homes. A package of home economics, child care and other courses to prepare a young lady for a career as a mother, homemaker, and useful Christian citizen.

Nursing Program

Open to both men and women. At end of two years graduate is qualified to take state board examinations to become a registered nurse.

Professional Secretary

For the person who wants to excel in the office. There is enough actual work experience to prepare the student for a responsible personal secretary's position.

Social Work

The social work technician is trained for specific tasks such as interviewing, group work, and community development. He will function as part of a team supervised by a master of social work. If at some point a student should decide to advance on the social work career ladder, he will be accepted at most colleges or universities at the junior level with full credit.

Hesston College has a strong tradition of commitment to the Christian faith. Through its competent, Christian faculty, a curriculum designed for the current needs of youth, and activities on and off campus, the college encourages each student to put his faith to work in our needy world.



HESSTON COLLEGE
HESSTON, KANSAS 67062

Accredited by the North Central Association
of Colleges and Secondary Schools

Mutual Aid Beams at Congregations



These men were elected to serve as the board of directors of Mennonite Mutual Aid in meetings held in Rosemont, Ill., Nov. 30 to Dec. 1. Front row, from left: George Dyck, MD; William Zuercher; Orval Shoemaker; J. Robert Kreider, recording secretary; Abram Hallman, chairman; William Dunn, vice-chairman; Howard Raid, and Larry Newswanger. Second row: Edwin Karber, Luke Birky, Samuel A. Spicher, Maurice L. Stahly, Fred Lehman, R. Wayne Clemens, Paul S. Gross, Justus Driver, and Peter Funk.

Delegates to the fifth biennial Mennonite Mutual Aid Association assembly at Rosemont, Ill., Nov. 30 to Dec. 1 unanimously elected a 17-member board of directors for the agency. The 17 represent the Mennonite, General Conference Mennonite, Mennonite Brethren, and other related groups which share in the mutual aid services.

Hallman, chairman of the Board of Miller-Hess Company and MMA Board chairman for the last nine years, was reelected. Dunn, who is administrator of the Mennonite Hospital in Bloomington, is the new vice-chairman. Kreider, business manager of Goshen College, was named recording secretary.

In action taken by the new Board, four members of the Mennonite Mutual Aid staff were appointed officers to implement board policy and control. Harold Swartzendruber, MMA general manager for nearly 20 years, will also serve as Association president. Dwight Stoltzfus, director of field services, was named vice-president. The other officers are Lamar F. Reichert, director of mutual aid programs, secretary, and John H. Rudy, director of financial services, treasurer.

In his report to the Board and delegates, Swartzendruber cited the steady growth in Mennonite Retirement Trust,

Mennonite Automobile Aid, Mennonite Foundation, and Mennonite Mutual Aid Association.

"The Local Congregation: An Effective Branch" was discussed at length in the delegate assembly following a presentation by Earl Sears, educational director for MMA. The delegates recognized the importance of the local congregational unit and encouraged the staff to stimulate and strengthen mutual aid activities on the local level.

Willis Breckbill of Louisville, Ohio, conference minister for the Ohio and Eastern Mennonite Conference, also emphasized the importance of the local congregation in his devotional addresses.

Ruben H. Friesen, Aurora, Neb., was reelected and H. Ralph Hernley, Scottsdale, Pa., was elected to represent the delegates on the Fraternal Fund Activities Committee. The fraternal fund is tax-exempt money which is made available to congregations and conferences by MMA for creative projects.

Fraternal Fund projects totaling \$77,000 were approved by the directors for 1974. The three conferences holding the largest membership in MMA—Mennonite, General Conference, and Mennonite Brethren—asked for funds for a total of 16 projects. Two inter-Mennonite proj-

ects will be supported by the Fund. An allocation of \$30,000 is being shared by congregations with a substantial membership in MMAA programs.

Money: For Better or for Worse, a filmstrip developed by MMA, was pre-viewed by the delegate assembly. The film is expected to be released for congregational use in the spring.

Offender Program Given Priority in Manitoba

A ministry to offenders has become the Mennonite Central Committee's major local undertaking in Manitoba.

Three years ago the MCC (Manitoba) annual meeting took the first steps toward a program for offenders by approving a three-year trial period for a new probation hostel recommended by its peace and social concerns committee. This institution, called Grosvenor Place, has provided a home for 33 young men for varying periods of time since 1971.

In 1972 the annual meeting gave the committee the green light for the development of a volunteer and job therapy program for people who have been or who still are incarcerated. This endeavor, which opened its doors in downtown Winnipeg in July, has been named Open Circle.

The 1973 annual meeting, held Nov. 24 in the North Kildonan Mennonite Brethren Church, Winnipeg, approved both Grosvenor Place and Open Circle as ongoing programs and gave the committee the okay to open a second institution similar to Grosvenor Place.

The 297 delegates, who came from 85 of the province's 146 Mennonite congregations, gave a resounding favorable response to all three components of the offender ministry presented by the committee. No dissenting votes were registered.

"The second probation hostel," said Larry Kehler, chairman of the peace and social concerns committee, "will likely not be opened until later in 1974. Our committee needs an opportunity to gauge such matters as the types of probationers who are most in need of hostel facilities, the best location for a new home, and the availability of a concerned volunteer staff."

The delegates unanimously approved a \$316,530 cash budget for MCC (Manitoba) for 1973-74. This is \$12,000 more than it received during the year just past. Of the coming year's anticipated income, \$170,000 will go to MCC's Canadian and international programs.

Daniel Zehr, executive secretary of MCC (Canada), gave a summary of

MCC's involvement in the rest of Canada and in overseas lands. In the discussion which followed his report, MCC was urged to continue to make appeals to enable separated family members from the Soviet Union to rejoin their loved ones in Canada. Mr. Zehr said the reunion of families was a matter of high priority for MCC. He assured the 500 delegates and visitors at the meeting that his organization was in communication with federal and provincial officials whenever they were preparing to meet with Russian officials.

Bibles for All

Chan Y Choi, denominational distribution secretary for the American Bible Society, highlighted the need for Bible distribution in the U.S., especially among new readers at a recent meeting of the Council of Mission Board Secretaries and ABS.

He called attention to the sixty-million-dollar project initiated by the ABS on Sept. 20.

The new program contains Good News Scripture Literacy Selections to teach new readers to read and write by using the Scriptures. It will contain five levels of literacy selections.

The *Good News for New Readers* project calls for the translation, production, and distribution of 725 million specially designed Scripture literacy selections in more than 200 languages during the first 12 years of the project.

Good News Literacy Selections have been under study for some time by Bible Society experts and have been successfully tested for the past five years in Latin America.

There are currently some 780 million illiterate people in the world, according to John Erickson, ABS secretary for church relations.

In 1972, the Society operated on a budget of nearly \$10 million. In terms of per member giving, the Mennonite Church was the second highest contributor with \$0.384 per member.

Paul Kraybill, secretary of the Council of Overseas Mission Board Secretaries, in speaking of the HMC/COMBS/ABS meeting said, "We do well to support Bible causes."

One way to do this is to develop a better understanding of the resources which the American Bible Society has to offer and then to make use of such resources.

One of the services the ABS has available to denominations is the printing of special Bible selections for specific denominational uses. An example of this is *Hope for Modern Man*, a publication

of Luke and John in attractive format as a giveaway on the Lutheran television series, *This Is the Life*.

Another example of this kind of service is a biography, *Jesus*, which was done for the Virginia Baptist General Board as a ministry piece to students in high schools and colleges.

Another service is the publication of portions of Scripture for minority groups. Such services to denominations are made on a nonprofit basis.

Student Services Elects Woman Chairperson

Mrs. June Alliman Yoder, Cedar Rapids, Iowa, was elected chairperson of student services, a Mennonite Board of Missions program committee, meeting in Atlanta, Ga., Nov. 29 to Dec. 1. She succeeds John A. Lapp, Goshen, Ind.



June A. Yoder

Mrs. Yoder, the first woman to chair a major committee of the Mennonite mission agency, is director of housing at Coe College. She holds degrees in dramatic arts from Goshen (Ind.) College and the University of Iowa (Iowa City).

The committee chose Atlanta for its fall meeting in order to get acquainted more intimately with Mennonite-related young adults in one urban center. Vernon King, local Mennonite Central Committee Voluntary Service leader, arranged for a tour of parts of the city and an evening dinner meeting which provided opportunity for orientation and interchange.

Atlantans meeting with the committee included representatives from MCC and Eastern Mennonite Board of Missions VS units, Berea Mennonite Church, and Atlanta Mennonite Fellowship (an intentional community), along with former VSers who now work in Atlanta.

Introducing the occasion for the interchange, Chairman Lapp spoke on behalf of Mennonite Student Services. He explained that "student" has become a common term to characterize an age-group and that student services seeks to relate to the Mennonite-background urban young adult in varying situations, but particularly on the non-Mennonite campus.

As executive secretary for student services, Virgil Brenneman has served to stimulate, encourage, and enable young adults to participate in the kingdom of

God wherever they are, Lapp said. The committee, he added, cooperated with the General Conference Mennonite Church in publishing *Forum* magazine and sponsoring a summer graduate students seminar, in which Mennonite Brethren also participate.

Lively informal discussion followed the takeoff question, "What happens to persons in transition from a close-knit rural Mennonite community to urban young adult America?" Both Atlantans and student services members expressed gratitude for the warm fellowship and dialogue which characterized the evening.

In other action, growing out of the extensive report made by the executive secretary, the committee:

- affirmed the editorial direction of *Forum*;

- reviewed the eighth summer graduate seminar and encouraged weekend regional seminars for 1974;

- endorsed a research and follow-up ministry among students and young adults in greater Chicago.

"An important shift in emerging Mennonite student and young adult fellowships," noted Brenneman in his report, "is the desire for and structuring of more community." He pointed to Evanston, where a group is seriously considering purchase of an apartment building; to Atlanta, where four families have moved into the same block; to Germantown, where five or six couples live in apartments near the Mennonite church.

Brenneman suggested that the three levels of association and fellowship which mark the Philadelphia experiment might be a model for Mennonite identity and witness in similar settings. "One level is a broader association and awareness relating Mennonites in and out of the church structure through a newsletter and occasional special meetings. Another level brings interested persons together for smaller study or special project groups. A third level involves those who have committed themselves to each other in Christian community such as including congregation or communal living."

Meeting with the committee for the first time were Tony Brown, coordinator of educational services at Goshen College, and Keith Yoder, professor in educational media at Millersville (Pa.) State College. Other committee members in addition to the newly elected chairperson, were: Kermit Derstine, Denver, Colo., and Orland Gingerich, Baden, Ont., pastors; W. LaMarr Kopp, associate dean, Penn State (Pa.) University (University Park), and John A. Lapp, dean, Goshen College.

Drought Strangles Sahel



Entire families are moving because there is nothing to live for on the edge of the desert. Here is a caravan of camels and men headed south; they are preceded by their wives and children on donkeys or on foot.

As a six-year strangling drought continues to tug the noose ever more closely around the lives of people in this little-known part of our world, N'Djamena, Chad, Mennonite Central Committee projects a program to purchase food grains from southern Chad, where the harvest was relatively good, for redistribution in the north, where drought and famine are severe. Transportation, including the renting and purchasing of vehicles to haul food and medical supplies, is being initiated. European Mennonites, and other missions in Chad, including the Evangelical Alliance Mission and the Sudan United Mission, are undertaking food distribution. The Missionary Evangelical Union plans longer-range projects in irrigation, crop diversification, small dam and water reservoir construction and well digging. Reforestation and pasture projects are future possibilities.

Here, just south of the burning sands of the Sahara, and just north of the equator, lies the Sahel, the "fringe" as the Arabs call it. This is the homeland of the nomad who roams with his camels and herds looking for pasture and water.

The world in which the nomad and his fellow Chadian lives is shrinking. The increased herds, the overgrazing, the cutting of shrubs and trees for much-needed fuel, and the extended drought assist the biting winds to turn once renewable pastureland into bleak sand-swept desert. This desert, marching relentlessly south, is encroaching on the very life of the people.

This sixth consecutive year of below-normal rainfall is especially difficult. There is also no assurance that the biblical seventh year will be the last year of



The water level in this well in the Sahel is as low now, at the beginning of the dry season, as it was at the end of the last dry season.

drought. Village after village has had complete crop failure. The rains came late and ended early. Crops sprouted and grew, raising hope, only to die in premature death. Now the people sit and wait fatalistically. Allah has thus decreed, and who is man to question Allah?

Fortunately, the southern part of Chad has had good rains and good crops. Now traders are eagerly buying up crops. This means that those with money will be able to buy food. There seems to be no concern for the others. Now, just after the harvest, people are already hungry.

The Christian church in Chad, alive and growing, is in the throes of an intense struggle. A national movement to revert to African culture includes aspects unacceptable to the church.

A Chadian leader confided, "The time is here where we will need to decide whether to obey Christ and be ready to die, or to reject our faith."

Relief Efforts Begin in Sahel

First reports back from two North American Mennonite representatives now in the drought area along the lower edge of the Sahara Desert request immediate funds to buy local grain for distribution among the population on the edge of starvation there.

John Wieler of Mennonite Central Committee (Canada) and Ray Brubacher, MCC Africa director, cabled back from Chad a request for \$25,000 to buy limited supplies of millet now available locally at a relatively good price. The harvest season is now in its peak, but prices will climb quickly in a short time. The funds were approved and forwarded last week.

The grain will be resold at subsidized prices to people who cannot afford the higher prices to come.

Stephen Penner, MCC representative in Chad, will be responsible for handling the funds and implementing emergency food programs.

Though these and other immediate relief efforts by governments and voluntary agencies are essential to life in the Sahel (edge of the desert) region, one reporter has compared them to treating tuberculosis with Band-Aids.

Even in good time, the half-dozen countries stretching across the lower edge of the desert are among the poorest in the world. As the rains stop, land and rivers dry up, crops fail and people and cattle begin to die of starvation. This territory the size of the United States is nothing less than a disaster area.

Longer-range development plans beyond the emergency relief efforts are projected in cooperation with French Mennonite and other missions now at work in the area.

Zaire Orientation Prepares Volunteers

Service workers arriving for assignments in Zaire are getting a new kind of on-the-spot orientation experience to better prepare them for understanding and involvement in the life of the Zairian people whom they come to serve.

Upon arrival in the capital city of Kinshasa in August, twelve Mennonite



Volunteers on the way to rural areas of Zaire spent a week in Kinshasa orientation. Mutombo Mpanya (right), associate director in Zaire, planned the orientation, and is seen at the Presidential Farms.

Central Committee volunteers were put through a six-day session of social, spiritual, and cultural education organized by Mutombo Mpanya, associate director in Zaire.

Mpanya, who grew up in Zaire when the country was still a colony of Belgium and then studied a number of years in Europe, recently spent six months in North America in orientation for his assignment in Zaire. He is well qualified to prepare a bridge from the North American to the Zairian way of life.

From the hand-clapping, rattle-shaking, body-dancing, soul-singing services of praise to God in an indigenous Church of the Light, to the showcase of the Presidential Gardens and Farm; from the game of hard bargaining in the Ivory Market, to the crowded residential centers of the city and lectures and discussions by Zairian educators, volunteers, fresh from a year of language study in Belgium and in France, were enveloped in the throbbing life of this people.

Following this intensive week in the largest city in Zaire, volunteers scattered out to the rural villages, mission stations, indigenous churches and universities across the country.

Honey Reaches India

Two hundred participants in the Mennonite Central Committee Educational Assistance Program in Calcutta visited the MCC office in India, Nov. 6. Each went away with a small jar of honey.

The office staff filled recipients' jars with honey donated by George Lloyd from MacGregor, Manitoba, Canada.

Coming at the beginning of the cold season the honey was much appreciated. Many people feel that a teaspoon of honey mixed with two ounces of warm milk and

drunk early in the morning keeps away colds and clears congested chests. Honey is also mixed with tea, the basic drink of India, with a type of porridge, or with ground gram, the staple food of the laborer.

Honey was just one of a number of items from a recent shipment. The shipment, which included quilts, children's clothing, bandages, school kits, health kits, toothpaste, and soap, originated in Canada. MCC British Columbia headquarters in Yarrow channeled the materials to India.

Schools, orphanages, and homes for the aged in Calcutta, as well as in several rural points, received the items. Material aid continues to give valued support to these institutions as they try to meet the needs of India's underprivileged.

Medical Tools for PRG

Mennonites and Brethren in Christ, concerned to help persons in need regardless of political affiliation, are buying two pieces of medical equipment valued at \$20,000, for use in civilian medical facilities of the Provisional Revolutionary Government (PRG) in South Vietnam.

Mennonite Central Committee is purchasing an ultrasonoscope and an electroencephalograph, important diagnostic tools for neurological and cardiovascular diseases. PRG representatives requested the equipment from Atlee Beechy, MCC Executive Committee member, and Doug Hostetter, Peace Section member, who visited the PRG delegation in Paris in February.

The Paris delegation recently confirmed the request in writing. "We will be very thankful to you for sending these machines. . . . Our mission will take the responsibility for sending them to the Health Service of the PRG. . . . We take this occasion to renew to the Mennonite Central Committee our high appreciation and sincere thanks for its humanitarian aid."

The medical equipment, which can be used only for nonmilitary purposes, will be shipped to Hanoi and then transhipped to the south.

MCC requested a United States Treasury Department license and a Commerce Department license for the purchase and shipment of the instruments. The Treasury Department has already granted a license. The Commerce license is expected soon.

MCC has been providing medical and relief assistance to South Vietnam since 1954. Volunteers are active there in medical programs, church work, social work, and education.

MCC has provided aid to hospitals in North Vietnam beginning in 1968. Contributions have been made through a European medical official and the American Friends Service Committee. MCC has also provided subscriptions to six medical journals for the medical library of the Viet Duc Hospital in Hanoi. Dr. Tung, medical director of the hospital, wrote in October 1973 acknowledging receipt of the journals.

Bangladesh Cooperative Offers Jute Handicrafts

The Jute Works, a new central marketing cooperative for a jute handicrafts cottage industry in Bangladesh, will give poor, single, and war-affected women a chance to earn a steady income.

Harley Snyder, Kitchener, Ont., a Mennonite Central Committee volunteer, is helping set up the Jute Works. Snyder is on loan to the Christian Organization for Relief and Rehabilitation as project manager for one year. He will help the new cooperative obtain government registration and find ways to coordinate the interests of buyers and local artisans. In order to give women steady work, the cooperative will need to find markets abroad.

Jute handicrafts have traditionally been made in the villages of Bangladesh. Production costs are low because jute, bamboo, banana fiber, reeds, rattan, sisal, palm leaves, and coconut shells are readily available natural resources.

Groups of 20 women from different villages in all parts of Bangladesh spend six-week terms at the Jagaroni Women's Cooperative Training Center in Dacca, learning to use these ordinary materials creatively. The training center offers courses in jute and bamboo crafts, embroidery, doll-making, and macrame.

The woman trainee is also taught the fundamentals of cooperatives. When she returns to her village, she teaches fellow village women her new skills and organizes a village cooperative.

Eight village groups in the Dacca area, involving 682 members, are presently being registered. The central Jute Works cooperative will serve these primary groups, adding additional ones as interest develops. The project could potentially help three thousand to ten thousand women.

Finished products are sold locally or in tourist shops in Dacca. The Jute Works is also exploring markets in North America and Europe. Several voluntary agencies, like MCC, have self-help retail shops, where jute handicrafts can be sold with low markup, eliminating the

middleman, and insuring maximum financial benefit to the craftswomen in Bangladesh. The MCC Self-Help Center in Ephrata, Pa., has just received a shipment including jute flower pot hangers, shopping bags, coasters and place mats.

The jute project is expected to be self-sustaining in the organized village centers by July 1974.

Kansans Send Wheat to India



V. G. Varughese, civil engineer with the Mennonite Service Agency in India, examines a poor rice crop in the Bihar area.

"How do we know our wheat will reach the people in India who need it?" asked a Mennonite farmer during an evening meeting at the North Newton, Kan., Mennonite Central Committee Center in mid-September. Thirty persons were discussing plans for shipping two to three million pounds of Kansas wheat to India.

Seven weeks and three days later I met V.G. Varughese in Bihar, India. He is a 30-year-old civil engineer. Born in South India, Varughese moved north to Bihar when he accepted a job with the government as civil overseer for the building of bridges, roads, water tanks, and small dams. His work was in the same area of Bihar where Indian Mennonites live. Varughese learned to know the Mennonites and in 1968 began working for the Mennonite Service Agency (MSA), the Indian service organization comparable to MCC.

A big share of Varughese's time and effort is with Food for Work projects. He helps to locate places for small dams that will make water available for needy farmers. Then estimates of costs are made and presented to the MSA Board members for approval. Labor rates for building the dams are purposely kept low so

only the poorest will work at moving the dirt. When the first shipment of 640,000 pounds of wheat arrives in Calcutta from Kansas, most of it will be transported to a warehouse in Bihar. The wheat will be used to pay the workers who build dams, water tanks, and dig wells.

"Brother Varughese, why did you stop working for the government in 1968 and accept employment with MSA at a reduction in salary?" I asked him.

"From childhood I had a desire to work for the poor people," he responded. "I dreamed of a plan of how to lead them in the right way so they could occupy a position both here and in heaven. To me this means giving right wages and showing the right path to worship. I shared these dreams with my family. In my work I talk to the high-caste people, as well as the poor. I talk to lawyers, police, magistrates, inspectors and share with them the need for love. I do not take bribes to supplement my salary which is a common practice in my country. In spite of this, many people think we MSA employees are receiving a lot of money from outside sources for our own personal use."

Mennonite farmers in Kansas can be assured that the wheat shipped in October will reach people who need it. — *John Hostetler*

MCC Annual Meeting Set in Hillsboro

Seventy-five to one hundred people from all over the United States and Canada are expected to gather in Hillsboro, Kan., Jan. 17-19, 1974, for Mennonite Central Committee's annual meeting.

For the second time in 27 years the annual meeting will meet in a Mennonite community rather than in Chicago's Loop. The major reason for moving the meeting to a Mennonite community is to give people there a chance to hear and see what MCC is about. A special program for people of the Hillsboro area is planned for Thursday evening, before the official two-day business meeting begins. All business sessions are open to interested people.

Golden Anniversary

Two days of celebrations are planned for Elmer and Sarah (Glick) Stoltzfus, who completed 50 years of married life on Nov. 27. Married on a Saturday morning by Bishop John S. Mast at the Conestoga Mennonite Church in Morgantown, Pa., they were attended by Job Stoltzfus, the groom's brother; Mary Glick, the bride's sister; the late Elam Glick, brother of the bride, and his wife, Priscilla (King) Glick.

Since the majority of Elmer and Sarah's children live quite a distance from their parents, anniversary celebrations are planned for Dec. 27. The next day there will be an open house at the Oley Mennonite Church from 4:00 to 7:00 p.m. for their many friends and relatives.

Expected to accompany the couple in their celebrations are their eleven children: Paul (and Fannie Marie), minister at Carlsbad, N.M.; Roy (and Lois), farmer from Rehobeth, Md.; Luke (and Miriam), a bishop from Philadelphia, Pa.; Jason (and Miriam), anesthetist from Carlsbad, N.M.; Myrtle — Mrs. Gene Miller, a nurse from Bonner, Mont.; Noah (and Edith), a minister from Lima, N.Y.; Rhoda — Mrs. Edward Lopez, a teacher from Lancaster, Pa.; Hazel — Mrs. Lorne Grove, a nurse from Markham, Ont.; Ira, in business in California; Leonard (and Doris), farming the homeplace at Oley, Pa.; and Verna Ruth — Mrs. James Smith, a nurse from Porter, Tex. Many of the 33 grandchildren and great-grandchildren are also expected to be present.

Jamaican Experience

Seven Eastern Mennonite College coeds returned recently from a trans-cultural home economics seminar led by Catherine R. Mumaw, chairwoman of EMC's home economics department.

Sponsored by EMC and Goshen (Ind.) College, the 12-week "laboratory experience" also involved five coeds from Messiah College in Pennsylvania and one student each from Goshen and Bridgewater colleges.

"Learning occurred 24 hours a day just through observing and absorbing," commented senior Marge Nussbaum. "Knowing that many things we learned were for our own development, rather than for reproducing on a test, made learning much more enjoyable," she said.

"Our aim was to give the students experiences and academic credit through well-planned exposure to a foreign culture," Mumaw added.

She explained that English-speaking Jamaica was picked as the site for the seminar because of the absence of a language barrier and the presence of numerous home economics-related programs.

The seminar participants spent the first phase of their experience taking numerous field trips to points of interest and listening to lectures on Jamaican history, government, education, nutrition, and family living patterns.

The second phase involved independent studies. "This included either a job, observation, research, or a combination of these," said senior Ida Reinford.

Burkholder Reelected to GC Presidency

J. Lawrence Burkholder, president of Goshen College since July 1971, has been reelected by the Mennonite Board of Education to another three-year term of office. The Goshen College Board of Overseers, the body responsible to the church-wide Board of Education for the operation of the college, had recommended Burkholder's reelection.

Reflecting on his continuing role with Goshen College, Burkholder commented, "Considerable progress has been made for which I am most thankful. Goshen has gathered together an able administration of dedicated educators and churchmen. Ties with the churches and the local community have been strengthened. The religious tone of the campus has been improved. A humane studies program has been accepted and is about to be inaugurated as a new general education curriculum. The faculty is committed with a high degree of unity to the religious aims of Goshen as a church college. Student attitudes in general are supportive, mature, and creative. Contributions have increased dramatically.

"I propose to concentrate on two closely related problems: (1) the case for Christian higher education and (2) enrollment trends. With respect to the former the church must be made aware of the connection between the legitimate and necessary work of the church and our schools. With respect to the latter, the trend toward public-supported secular institutions must be reversed. This will require the concerted effort of the leadership of the Mennonite Church, pastors, alumni, parents, as well as educators."

Ministers' Week Theme: Church Alive!

The annual Ministers' Week program at Eastern Mennonite College and Seminary will "examine areas of church life currently undergoing renewal," a planning committee spokesman reported.

The program, scheduled from Jan. 21-24, 1974 will explore such topics as worship, evangelism, decision-making, music, and women in the congregation, the spokesman added. The general theme is "The Church Alive!"

Although the meeting will continue to appeal to ordained men, George Brunk noted that other persons interested in the discussions are expected to participate.

In addition to input from college and seminary faculty, resource persons will include Henry J. Schmidt, seminary professor from Fresno, Calif.; Paul M. Led-

erach, Christian education specialist from Scottsdale, Pa.; Chester L. Wenger, missions executive in Salunga, Pa.; and Don R. Allen, pastor of Trinity Presbyterian Church House in Harrisonburg.

Additional Ministers' Week information and registration materials are available by writing to Norman Derstine, EMC's director of church relations, or by calling him at (703) 433-2771, ext. 345.

Aesop's Gables

Eastern Mennonite College students have set up an "intentional community" at the edge of campus for the third straight year.

Agreeing that dormitory living is "too institutional" and "unnatural," seven coeds, five male students, and a faculty couple have attempted to create a family-like living arrangement in a large EMC-owned house.

"Aesop's Gables," the name for the 1973-74 community, is sponsored by the Student Government Association and approved by the college administration.

"This set up involves more responsibility for each one of us, but also more freedom — commented senior Jan Kulp.

Senior Jean Miller noted that male-female relationships are more natural at "Aesop's Gables" and that traditional dating ideas have been replaced by a more "brotherly" and "sisterly" atmosphere.

"There's always a group to do things with," added junior Irene Witmer.

"The administration saw the communal living idea as a style of life basically similar to the Voluntary Service units set up by our denomination all across the country," noted junior Ken Handrich, the male half of the "faculty couple" at "Aesop's Gables." Mrs. Lois Ann Handrich is an English teacher at Eastern Mennonite High School.



mennoscope

Charles and Ruth Shenk, Mennonite missionaries recently returned to Japan after extended furlough, have concluded a language-refresher course in Sapporo and are locating at Nishi 6 jo, Kita 3 chome, Nakashibetsu-cho, Shibetsu-gun, Hokkaido, Japan 086-11. In early November, the Shenks were resource persons for a weekend retreat on the Christian home sponsored by the Obihiro Mennonite congregation. "The response was real good," they wrote. "There was an interesting spread of opinion between the younger

and older participants, particularly on the role and status of women. . . ."

Harold B. Shultz was ordained to the ministry at the Sunnyside Mennonite Church, Lancaster, Pa., on Dec. 9, James R. Hess preached the sermon and the ordination was in charge of Harry Breneman and Clayton L. Keener. Bro. Shultz' address is: 144 Elmwood Road, Lancaster, Pa. 17602. Phone: (717) 394-9237.

Ray Smee was installed as pastor of the Grace Mennonite Church, Phoenix,

Ariz., Nov. 4. The Smees retain their membership in the Brethren in Christ Church while serving at Grace. He had served as interim pastor since the sudden death of Melvin Ruth last winter.

The election of Marilyn Oswald Miller of Bellefontaine, Ohio, to the Goshen College Board of Overseers was announced recently by the Mennonite Board of Education's executive secretary Albert J. Meyer. A graduate of Goshen College, Mrs. Miller



Marilyn Miller

holds the degree of BS in Nursing. She is a member of the South Union Mennonite Church, where she is active in the congregation's youth program and serves on the personnel committee.

Evanston, Ill., area Mennonite graduate students and young adults meet regularly in each other's apartments for Sunday morning worship and discussion. They are currently asking, "How can we experience more community than can be accomplished in a single weekly meeting?" The group is testing the feasibility of locating housing in the same block or apartment building. Moderator for the group is Janet Yoder, 2407 Asbury; phone: 475-7826.

Sending North American checks to India is illegal. Congregations, families, or individuals wanting to make monetary gifts to missionaries in India may send such to Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514, rather than directly to India. This pattern may be followed as well for any overseas MBM worker. Such personal gifts, however, are not tax-deductible.

Forty-sixth Annual Sunday School Meeting at Elizabethtown (Pa.) Mennonite Church, South Spruce and East Bainbridge streets, January 1. Speakers are Lester M. Hoover and Lloyd R. Horst.

Copies are still available of the following statements by Mennonite and Brethren in Christ mission boards and Mennonite Central Committee. Single copies are available free from Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514. *Aid to International Students* delineates basic concerns and guidelines for aid by sponsoring mission and service agencies to students coming from other countries to study in North America. *Giving from the Heart with the Head* suggests way to determine whether a cause is worthy.

Summer Voluntary Service workers in Wilkes-Barre, Pa., put in 4,196 hours of unpaid labor according to Rebec-

ca B. Jost, director of Wilkes Community Effort, a flood-recovery project sponsored by Wilkes College. In a summary statement of the project Jost applauded MDS and MVS for "a significant and outstanding contribution to the citizens of Luzerne County."

David Whitermore, now serving in a church extension assignment with the Commission on Home Ministries of the General Conference Mennonite Church, will take on a one-third-time job as director of Faith and Life Radio and Television, beginning on Jan. 1. He will not be directly involved in production of radio programs or television spot announcements, but will serve as a liaison with Mennonite Broadcasts, Inc., Mennonite Church, and the Mennonite Brethren mass media committee in cooperative production ventures.

With November contributions averaging more than those of a year ago, Mennonite Board of Missions has received \$1,637,579 of its \$2,375,945 budget, reports David C. Leatherman, treasurer. The accumulated total is \$69,600 or 4.4 percent more than received in the corresponding time last year. The Board's fiscal year ends on Jan. 31, leaving a balance of approximately \$738,000 to be raised in December and January. Last year an unprecedented \$688,000 was contributed during the past two months — the result of contributors rallying to meet a projected deficit of \$350,000.

Complete financial and auditors' reports of Mennonite Board of Missions as of Jan. 31, 1973 are available to any interested party or congregation. Write: David C. Leatherman, treasurer, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514. Abbreviated financial statements and program highlights are available in the annual report, "The Ninetieth Year," distributed in quantity to supporting congregations and available to anyone interested.

An African Mennonite Student Seminar was held at the headquarters of Eastern Mennonite Board of Missions and Charities, Salunga, Pa., Dec. 21-25. They stayed with host families in the Lancaster area who formerly served in East Africa. Resource persons for the event included Josiah Muganda, educational attache in the Tanzania Embassy, Washington, D.C.; Memere Wolde, former editor for the Meserete Kristos Church, Ethiopia, and currently a student at Syracuse University, Syracuse, N.Y.; and Harold Stauffer, Charles Bauman, and Don Jacobs of Eastern Board staff. Activities included lectures, discussions, a film, a tour of Lancaster, and celebrating Christmas Day with the host families.

Fae Miller, nurse in Sudan, plans to

transfer from the Gogrial Hospital, where she had been working, to Wau, a medical training post, in early January. A nurse and doctor will remain in Gogrial.

Goshen College has received bequests from two Smith families this month, neither of whom are related, announced J. Lawrence Burkholder, president of Goshen College. A bequest of \$5,000 from the estate of Mrs. C. Henry Smith, Bluffton, Ohio, and a bequest of \$1,909.89 from the estate of Simon J. Smith, Goshen, will be used for the continuing program at Goshen College.

Youth Village's 135 acres of woodland and lake frontage in White Pigeon, Mich., are without caretakers as of Jan. 1. Mennonite Board of Missions Voluntary Service Administrator Leonard Garber has voiced a plea for a husband and wife team to assume responsibilities for maintenance of the property by new year. Carpentry skills are desirable, since the job includes construction work on an old farmhouse on the property. In addition the job features some ventures in animal husbandry — beef cattle, perhaps, and eventually horses. The length of the assignment is negotiable. Couples of any age may volunteer, although Leonard suggests that the more secluded nature of the assignment may appeal most to older persons. Maturity and stability are good qualities for the job, he said. Any couple interested in the Youth Village assignment should contact John Lehman, director of Personnel Recruitment, Box 370, Elkhart, Ind. 46514; phone (219) 522-2630.

A new filmstrip, MEDA, features examples of partnership economics. Mennonite Economic Development Associates produced the filmstrip to share with others their way of helping poor people through business partnerships. The filmstrip first focuses on Pedro, a South American, and Chindo, an African, who improved their incomes through small business ventures with North American MEDA partners. Both the breadth and philosophy of the program are emphasized. The ten-minute filmstrip is available free from the audiovisual departments at Mennonite conference and provincial headquarters and from MCC, 21 S. 12th St., Akron, Pa., or MCC, 201-1483 Pembina Highway, Winnipeg, Man. R3T 2C8.

The Maple Grove Winter Bible School will be held Jan. 14-25 daily from 10:00 to 3:00. Instructors are Lester Hoover, Charles Gogel, Noah Hershey, Elam Stauffer, and Martin Ressler. Herman Glick is the principal.

David Clemens, who served as licensed minister for the Lakeview congregation, Chestertown, Md., for the past two years, was ordained for this ministry on Dec. 2. Bishop Herman Glick was in charge of

the service.

Do You Ever Wonder? does an excellent job of portraying young people who have become tired of the 20th-century rat race. They have built walls around themselves in an attempt to eliminate the outside world. The result is intense loneliness in a highly automated and mechanized society. Youth ask "Who am I? Is there such a thing as freedom? Who am I to Christ?" Four outstanding songs written and sung by Linda Rich (Inter-Varsity Press) focus on questions such as these. The film can be a tool to generate significant conversation among youth, parents, and church leaders. It's a stepping-stone to building meaningful relationships. It should be shown several times for maximum effectiveness and comes with a leader's guide. Available from Mennonite Audiovisual Services, 1110 N. Main St., Second Floor, Goshen, Ind. 46526. Rental: \$12.00.

On Nov. 15, Mesach Krisetya was inaugurated as the first Indonesian national to serve as rector of the Christian Academy for Disciples of the Word (AKWW) in Pati, Java. In his inaugural address Krisetya sketched some of his plans and goals for further development of the Mennonite seminary. He said that the students must have better practical training for ministry. They must also be given the opportunity to learn some basics in agriculture, business, and social institutions of Javanese society. He also stressed the need for improving the academic level of the school. Krisetya is the first full rector of the school. He was preceded by acting rectors Lawrence M. Yoder (Mennonite Central Committee representative), Alle Hoekema from Holland, and Eduard van Straten from Holland. Krisetya with his wife, Miriam, and sons Mark and Matthew recently returned from three years of studies at the Associated Mennonite Biblical Seminaries in Elkhart, Ind., where he earned the degree Master of Divinity.

Special meetings: Eugene Shelly, Bronx, N.Y., led a series of meetings in the Bethel congregation, Brewton, Ala., during the Christmas season. Paul Z. Shelly, Eugene's father, is pastor at Bethel. Joe Esh, Lyndhurst, Va., at West Clinton, Wauseon, Ohio, Jan. 6-13.

New members by baptism: ten at Manson, Iowa.

Change of address: Sol Yoder from Hesston, Kan., to Burgemeester Eliasstraat 63, Amsterdam-Slotermeer, Netherlands, Melvin Gingerich from Goshen, Ind., to 1926 Mantee Ave., West Bradenton, Fla. 33505. J. Silas Graybill from Doylestown, Pa., to 137 Franklin Ave., Souderton, Pa. 18964. Phone (215) 723-8894.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Beachy, Dan and Irene (Plank), Sarasota, Fla., third child, second son, Arlin Dale, Nov. 23, 1973.

Byler, Daniel A., and Louise (Hartzler), Allensville, Pa., second daughter, Kathy Lynette, Nov. 8, 1973.

Crouser, David and Kathy (Kelly), Dalton, Ohio, second daughter, Kristy Jaymes, Nov. 14, 1973.

Garber, Kenneth and Debra (Walde), Fort Dodge, Iowa, first child, Penny Anne, Oct. 31, 1973.

Harman, Tom and Helen (Martin), South Bend, Ind., second child, first son, Eric Thomas, Oct. 12, 1973.

Hershberger, Alvin and Leora (Slabaugh), Louisville, Ohio, third child, second daughter, Loraleyn Lee, Nov. 26, 1973.

Hershey, Ray and Mary Ann (Herr), Mannheim, Pa., second daughter, Sandra Lynn, Nov. 24, 1973.

Litwiller, Calvin and Rachel (Hess), The Hague, Netherlands, first child, Cherie Renee, Nov. 26, 1973.

Miller, Levi and Viola, Nappanee, Ind., third daughter, Teresa Kay, Oct. 5, 1973.

Musser, Roy and Joyce (Shaub), Palo Alto, Pa., third child, second daughter, Janelle Joy, Nov. 13, 1973.

Nickols, Gary and Gayle (Stutzman), Friend, Neb., second daughter, Penelope Jane, Nov. 19, 1973.

Roth, Kenneth and Kathleen (Rutherford), Pekin, Ill., first child, Kenneth Alan, Jr., Nov. 24, 1973.

Saltzman, Kenneth and Madeline (Witmer), Greencastle, Pa., first child, Andrew Clifford, Oct. 27, 1973.

Schantz, Gerald and Virginia Beth, Beemer, Neb., fifth child, third son, Chris William, Nov. 28, 1973.

Stoltzfus, Harold G. and Sylvia (Stoltzfus), Louisville, Ohio, fourth child, first son, J. Stuart Grant, Dec. 1, 1973.

Yoder, Roy and Lillian (Smoker), McBride, B.C., fourth daughter, Ruth Ann, Sept. 25, 1973.

Zeiset, Ernest and Leona (Martin), Bowmansville, Pa., fifth child, first daughter, Ann Marie, Nov. 13, 1973. (One son deceased.)

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bird — Stamm. — Charles F. Bird, Fayette, Ohio, Church of Christ, and Ina E. Stamm, Waldron, Mich., Lockport, cong., by Bruce Hayes, Nov. 10, 1973.

Buller — Stoltzfus. — James Ray Buller, Pleasant View cong., Goshen, Ind., and Jane Stoltzfus, Community Mennonite cong., South Bend, Ind., by Daniel H. Stoltzfus, father of the bride, Nov. 22, 1973.

Eichelberger — Jennings. — David Eichelberger, Mackinaw, Ill., Hopedale cong., and Kathy Jennings, Morton, Ill., Christian Church, Nov. 3, 1973.

Eicher — Miller. — Richard Eicher, Grabill, Ind., and Linda Miller, Huntertown, Ind., both from Anderson cong., by Ken Bontreger, July 14, 1973.

Hoiting — Schumm. — Sikke Hoiting and

Virginia Schumm, both from Tavistock, Ont., Tavistock cong., by Wilmer Martin, Oct. 5, 1973.

King — Touchstone. — Rodney King and Denise Touchstone, both from Valparaiso, Ind., Hopewell cong., by Samuel S. Miller, Oct. 27, 1973.

Kurtz — Eby. — Leon D. Kurtz, Fleetwood, Pa., Oley cong., and Sarah Jane Eby, Cochranville, Pa., Old Road cong., by Clair B. Eby, Dec. 1, 1973.

Mast — Keener. — Robert E. Mast, Parkesburg, Pa., Sandy Hill cong., and Twila Mae Keener, Nottingham, Pa., Mount Vernon cong., by R. Clair Umble, Oct. 27, 1973.

Parrish — Schloneger. — Donald E. Parrish, United Methodist Church, and Charlene Schloneger, Beech cong., Louisville, Ohio, by Wayne North, June 16, 1973.

Pfoutz — Weaver. — Jeffrey Pfoutz, Stevens, Pa., Hinkletown cong., and Jane Weaver, Lititz, Pa., Hess cong., by Glen M. Sell, Nov. 10, 1973.

Reuss — Kale. — Robert Reuss, Stockertown, Pa., and Edna Kale, Nazareth, Pa., Bender cong., by Marlin Burkholder, Nov. 24, 1973.

Riegsecker — Rheinheimer. — Dale Ray Riegsecker, Millersburg, Ind., Conservative cong., and Shirley Kay Rheinheimer, Goshen, Ind., First Mennonite cong., by Samuel J. Troyer, Dec. 1, 1973.

Seigrist — Landis. — J. Robert Seigrist, Bird in Hand, Pa., Stumptown, cong., and Mary Elizabeth Landis, Lititz, Pa., Landis Valley cong., Dec. 1, 1973.

Starry — Caspar. — Denver Starry, Stryker, Ohio, Lockport cong., and Mary Caspar, Dayton, Ohio, Catholic Church, by Neil Keller, Sept. 1, 1973.

Waidelich — Beck. — Edward Waidelich, Pettisville, Ohio, West Clinton cong., and Jane Beck, Archbold, Ohio, Central cong., by Charles H. Gautsche, Dec. 1, 1973.

Whitlock — Aschliman. — Raymond Whitlock, Stryker, Ohio, Apostolic Gospel Church, and Ellen Aschliman, Stryker, Ohio, Lockport cong., by Perry W. Carr, Sept. 14, 1973.

Yoder — Crossgrove. — Edward D. Yoder, Canby, Ore., Zion cong., and Ruth Ann Crossgrove, Archbold, Ohio, Lockport cong., by Charles Kalous, Oct. 20, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bergey, Bessie G., daughter of Elias K. and Anna (Godshall) Bergey, was born at Franconia, Pa., Mar. 11, 1903; died at the Grand View Hospital, Sellersville, Pa., Oct. 8, 1973; aged 70 y. 6 m. 27 d. On Sept. 25, 1920, she was married to Norman L. Bergey, who survives. Also surviving are 3 sons (Henry B., Norman B., and Lester B.), 2 daughters (Anna B. and Elva B.), 26 grandchildren, 11 great-grandchildren, and 2 brothers (Ellis G. and Harvey G.). She was preceded in death by one son (Roy B.). She was a member of the Lansdale Mennonite Church. Funeral services were held at the Franconia Mennonite Church, Oct. 12, in charge of Jacob Z. Rittenhouse and Norman H. Bechtel; interment in the Franconia Mennonite Cemetery.

Bissel, Ruth A., was born in Iowa, Dec. 23, 1890; died at the Glendive Community Nursing Home, Glendive, Mont., Nov. 29, 1973; aged 82 y. 11 m. 6 d. There are no known survivors. She was a member of the Little White Chapel Mennonite Church. Funeral services were held in the Koch-Huebl-Silvernale Funeral Home, Dec. 3, in charge of Norman D. Kauffman; interment in Dawson Memorial Gardens.

Bowman, Eldon K. died at his home on Oct. 27, 1973; aged 70 y. He was married to Mabel Rosenberger, who survives. Also surviving are 4 sons (Edgar, Vernon, Gilbert, and Cleo), 12 grandchildren, one great-grandchild, 2 brothers (Clayton and Alfred), and 3 sisters (Bertha — Mrs. Elmer Snider, Mabel — Mrs. Dave Deckert, and Mrs. Florence Gingrich). He was preceded in death by 2 brothers. He was a member of the First Mennonite Church, where funeral services were held on Oct. 30, in charge of Robert N. Johnson; interment in Manheim Mennonite Cemetery.

Coffey, Sallie Bell, daughter of Howard and Naomi (Davis) Brydger, was born in Waynesboro, Va., Mar. 22, 1939; died of cancer at the Waynesboro Community Hospital on Oct. 24, 1973; aged 34 y. 7 m. 2 d. On Aug. 6, 1960, she was married to Jackie Bruce Coffey, who survives. Also surviving are one son (Bruce Edward), her parents, her maternal grandmother (Mrs. A. S. Davis), and 4 sisters (Velma — Mrs. Raymond Hanger, Jr., Nancy — Mrs. Travis Satterfield, Louise — Mrs. Wallace Morris, and Helen — Mrs. Dennis Hanger). Funeral services were held at the Mountain View Mennonite Church, Lyndhurst, Va., on Oct. 26, in charge of Roy D. Kiser and Charles C. Ramsey; interment in Augusta Memorial Park.

Denlinger, Roy Laverne, son of Roy K. and R. Elverta (Groff) Denlinger, was born in Lancaster, Pa., Mar. 7, 1956; died of cystic fibrosis at the National Institutes of Health, Bethesda, Md., Nov. 3, 1973; aged 17 y. 7 m. 27 d. Surviving are his parents, one brother (Ronald), 2 sisters (Donna J. — Mrs. Wilson Hershey and Cynthia D.), and his maternal grandfather (Irwin L. Groff). He was a member

of the Paradise Mennonite Church, where funeral services were held on Nov. 7, in charge of Clair Eby, Harold Book, and Amos Weaver; interment in Paradise Mennonite Church Cemetery.

Friesen, Daniel K., son of Peter and Justina (Klassen) Friesen, was born in Houston, Tex., Mar. 30, 1900; died of emphysema at Salem, Ore., Oct. 6, 1973; aged 73 y. 6 m. 6 d. On Mar. 3, 1938, he was married to Helen R. Wiens, who survives. Also surviving are one son (Henry Wayne), 2 daughters (Helen W. Westover and Justina W. Harrison), and 3 sisters (Sarah Nikkel, Justina Isaak, and Mary Nikkel). He was a member of the Albany Mennonite Church, where funeral services were held on Oct. 11, in charge of James M. Lapp; interment in the Fairview Mennonite Cemetery.

Hoffman, Pearl, daughter of Jeremiah and Katie Hershberger, was born near Johnstown, Pa., Jan. 1, 1888; died at the Goshen (Ind.) Nursing Home, Nov. 22, 1973; aged 85 y. 10 m. 21 d. On Feb. 28, 1912, she was married to Moses P. Hoffman, who survives. Also surviving are 2 sons (Viverson and Verle Hoffman), 9 grandchildren, and 8 great-grandchildren. She was a member of the Clinton Frame Mennonite Church, where funeral services were held on Nov. 25, in charge of Vernon E. Bontreger and Etril Leinbach; interment in the Clinton Union Cemetery.

Horst, Susie E., daughter of Chris and Annie (Erb) Reiff, was born near Newton, Kan., Oct. 13, 1896; died at her home in Kansas City, Kan., Dec. 1, 1973; aged 77 y. 1 m. 18 d. On Aug. 31, 1919, she was married to R. P. Horst, who survives. (Also surviving are 3 sons (Ethan, Lester, and Merle), one daughter (Rachel — Mrs. Robert Stoltzfus), 13 grandchildren, and

3 brothers (Jacob, David, and Nathan Reiff).

Leis, Norman, son of John and Barbara (Gascho) Leis, was born at Wellesley, Ont., July 19, 1918; died at Wellesley, Ont., Nov. 8, 1973; aged 55 y. 3 m. 22 d. On July 29, 1947, he was married to Beatrice Steckley, who survives. Also surviving are 3 daughters (Ruth Ann, Brenda, and Kristine), 2 sons (Robert and Donald), 4 brothers (John, Alvin, Abner, and Ervin), and 4 sisters (Salome, Mrs. Emma Gascho, Mrs. Katie Leis, and Mrs. Clarence Roth). He was a member of the Hillcrest Mennonite Church. Funeral services were held at the Maple View Mennonite Church on Nov. 11, in charge of Henry Yantzi and Jacob Roes; interment in adjoining cemetery.

Martin, Sallie W., daughter of Abraham and Sarah (Westenberger) Ebersole, was born in Lebanon Co., Pa., Jan. 26, 1889; died at Rheems, Pa., Dec. 4, 1973; aged 84 y. 10 m. 8 d. In 1912 she was married to Alvin S. Martin, who preceded her in death on Jan. 11, 1960. She is survived by one sister (Mrs. Katie Miller). She was a member of the Good Mennonite Church, where funeral services were held on Dec. 7, in charge of Jay Bechtold and Russell J. Baer; interment in Good Mennonite Cemetery.

Mininger, Isaiah F., son of Jonas J. and Amanda (Funk) Mininger, was born at Elroy, Pa., Mar. 5, 1898; died at the North Penn Hospital, Lansdale, Pa., Sept. 22, 1973; aged 75 y. 6 m. 17 d. On June 26, 1918, he was married to Emma K. Nice, who survives. Also surviving are 2 sons (Vernon N. and Paul N.), 5 granddaughters, one great-grandson, and one brother (Raymond F. Mininger). He

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was a member of the Lansdale Mennonite Church. Funeral services were held at the Plains Mennonite Church, Sept. 26, in charge of Jacob Z. Rittenhouse, Norman Bechtel, and John Lapp; interment in the Plains Mennonite Cemetery.

Schrock, Katie, daughter of Ben and Mary (Beachy) Yoder, was born at Bedford, Ohio, Apr. 29, 1880; died at the Goshen General Hospital, Goshen, Ind., Nov. 14, 1973; aged 93 y. 6 m. 16 d. In June 1901, she was married to Christ J. Schrock, who preceded her in death on Jan. 25, 1945. Surviving are 2 daughters (Ida — Mrs. Daniel R. Miller and Alice — Mrs. Ray Miller), 2 granddaughters, 6 great-grandchildren, 3 great-great-grandchildren, and one sister (Ada — Mrs. Pete Wingard). She was preceded in death by twin sons, one daughter, 4 sisters, and one foster brother. She was a member of the Clinton Frame Mennonite Church, where funeral services were held on Nov. 17, in charge of Vernon E. Bontreger; interment in the Clinton Union Cemetery.

Shrock, Samuel P., son of Peter S. and Barbara (Troyer) Shrock, was born at Shipshewana, Ind., Nov. 30, 1888; died at the Albany, Ore., Hospital, Dec. 2, 1973; aged 85 y. 2 d. On Feb. 20, 1912, he was married to Elizabeth Yutzky, who survives. Also surviving are 2 sons

and 4 daughters (Willis, Elsie — Mrs. Julius Schultz, Clara, Iva — Mrs. Allen Snyder, Grace — Mrs. Charles Yoder, and Merlin), 22 grandchildren, 26 great-grandchildren, and one brother (Fred P. Shrock). Two daughters and one son preceded him in death. In March 1935 he was ordained to the ministry at the Bethel congregation. He was a member of the Hope-well Mennonite Church at the time of his death. Funeral services were held at the Zion Menno-nite Church on Dec. 5, in charge of Sterling Roth; interment in the Zion Mennonite Church Cemetery.

Stutzman, William H., son of John J. and Mary Ellen (Slaubaugh) Stutzman, was born at Johnson County, Iowa, July 24, 1888; died of a heart attack at Mercy Hospital, Iowa City, Iowa; Nov. 26, 1973; aged 85 y. 4 m. 2 d. On Dec. 31, 1914, he was married to Katie Ann Miller, who preceded him in death, May 29, 1965. Surviving are one daughter (Almeda — Mrs. James Vlin), one foster daughter (Betty Crawford), one grandson, one great-grandson, one brother (Ervin), and 2 sisters (Lydia — Mrs. Simon Gingerich and Nellie — Mrs. Thomas Kauffman). He was preceded in death by one son (Uriah). He was a member of the East Union Mennonite Church. Funeral services were held at the Petersiem Funeral Chapel, Kalona, in charge of J. John J. Miller; interment in the East Union Cemetery.

Zehr, Elmer L., son of Christian and Phoebe (Zehr) Zehr, was born at Manson, Iowa, July 17, 1903; died of a heart attack at his home in Manson, Nov. 29, 1973; aged 70 y. 4 m. 12 d. On Jan. 16, 1930, he was married to Alta Zimmerman. Surviving are 3 daughters (Geraldine — Mrs. Lyle Egli, Betty — Mrs. Don Heiser, and Imogene — Mrs. John Mowery), one son (Gerald), 10 grandchildren, and one brother (Clarence). He was a member of the Manson Mennonite Church, where funeral services were held on Dec. 2, in charge of Walter Smeltzer and Nick Stoltzfus; interment in Rose Hill Cemetery.

Cover photo by Paul M. Schrock; pp., 960-963 by Blair Seitz.

calendar

Ministers' Week, "The Church Alive," Eastern Mennonite College, Harrisonburg, Va. Jan. 21-25, 1974.
Homecoming, Eastern Mennonite College, Harrisonburg, Va., Apr. 26-28.

items and comments

"Nonalcoholic" Recipes

The National Woman's Christian Temperance Union (WCTU) has prepared three brochures containing non-alcoholic party recipes and suggestions for the holiday season.

"The booklet and leaflets were prepared especially for the hostess who wishes to entertain in a charming manner without the use of alcoholic beverages," said Mrs. Kermit Edgar, chairman of the WCTU projection methods department who prepared the material.

A brochure called "The Gala Hour" provides recipes for several nonalcoholic punches using juices, and provides suggestions for serving them. The "Orchard Gala Hour" leaflet gives serving ideas for nonalcoholic holiday parties. A colorful "Holiday Goodies" booklet presents recipes for beverages, breads and cakes, cookies, pies and puddings, along with serving tips.

Copies of the brochures may be ordered from the Signal Press, 1730 Chicago Ave., Evanston, Ill. The "Holiday Goodies" booklet is 25 cents per copy; the other leaflets are 10 cents each.

May School Teach "About" Witchcraft?

A Hampton high school elective course on "Mystery and the Supernatural in Literature" has touched off a controversy on whether the "occult" should be taught in public schools.

The issue began when an alarmed Hampton mother—whose son was enrolled in the course at Winnacunnet High School—sent a petition bearing 46 signatures to the school board, asking that the course be withdrawn.

The mother, Mrs. Blanche Bragg of Seabrook, a Baptist, said the course includes readings on ESP, astrology, and seances. She said her son told her one of

the girls in the class claimed to be a "witch."

Mrs. Bragg charged that the course constitutes a religious study course—since witchcraft is considered a religion by many. If witchcraft is taught, all other religions should also be taught, she said.

Clergy Best for Loneliness

The clergy is probably better prepared to deal with the modern human "diseases" of loneliness and despair than other professionals, Dr. Karl Menninger, the famed psychiatrist, said in an interview in New York.

Founder of the Topeka (Kan.) foundation and clinic that bears his name, the 81-year-old physician described the desperate search for friendship and social contact among contemporary Americans.

"Loneliness is a terrible disease," he said. "It does people good to talk and there are clergymen, and some clergywomen these days, all over the country to listen."

Amnesty Endorsed by Disciples

Amnesty for draft resisters of the Indochina war period was endorsed in Cincinnati by the Christian Church (Disciples of Christ).

The denomination's biennial General Assembly urged amnesty for all persons "in legal jeopardy for acts of nonviolent resistance to civil or military law because of opposition to, or forced participation in, the Indochina war, except those convicted of acts of violence, and even here we recommend that these cases be reviewed on an individual basis."

Passed on a voice vote that included many "nays," the measure was recommended by the church's standing General

Board. The vote came after many hours of debate on three different days.

Resolutions which opposed amnesty and stated that the church had no stand on the issue were defeated by majorities of the 4,000 delegates.

Resolutions passed by the General Assembly are not binding on congregations of the 1.4 million-member church.

"Friends of Hippocrates" Oppose Abortion in Ontario

A newly formed group of Ontario doctors and nurses—"The Friends of Hippocrates"—have launched an "educational campaign" to create a greater awareness of the abortion issue among medical people and citizens of the province.

At a press conference in Toronto, Dr. R. J. Bannister, a Mississauga physician, said many doctors are apathetic and unwilling to enter into discussions of the morality of the issue.

"The medical profession is being carried along by the law and vocal minority groups," he said. "Many churches when confronted with the abortion problem are adopting a situational ethics approach."

"They are trimming their theology to fit what the public seems to feel. They are creating a theology by majority."

Dr. Anthony Addison of St. Michael's hospital, who presented the Friends of Hippocrates' statement said:

"We do not wish to minimize the social problems caused by unwanted children; nor do we wish to minimize the desperation that can possess a woman who is unable to face an unplanned pregnancy alone."

"We wish to submit that surely killing is no acceptable way to solve problems. Less simplistic ways of giving concrete assistance must be found."



To honor
the birth
of the
Son
of
God
(Mt. 2:9-11)



Mennonite Church CHRISTMAS SHARING FUND - 1973 For Leadership and Literature for Emerging Churches

Here is my contribution of \$ _____ to help emerging churches with their leadership and literature needs in 1974.
(Place in your church offering or hand to your church treasurer)

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good news
of how
and why
the Word
became
flesh
(Jn. 1:14)

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What Time Is It at Christmas?

"For everything there is a season. . . . What gain has the worker from his toil?" (Eccles. 3:1, 9).

Christmas keeps coming once a year and as we are reminded by both the Preacher and Scrooge, it finds many people a year older but little if any richer. Both the Preacher and Scrooge were inclined to view the dismal side of the life cycle, but their comments underline the obvious: that life is cyclic and after a few dozen cycles the pattern begins to seem familiar. So the Christmas season is predictable like the cycles of the moon and the succession of the weeks. Given its predictability, what can we do with it?

1. Christmas is known as a **time for giving**. Christmas giving has become institutionalized so that people may end up giving gifts to people they don't like who really don't need what they receive. The receivers often do not get what they really want, so the week after Christmas becomes the week for exchanging gifts that don't fit or are not needed for things more acceptable. Can anything be done to redeem gift-giving?

If so, what kinds of gifts are meaningful? Is it not those which are clearly given with love rather than a sense of duty? Especially gifts that surprise the recipients. Most gift-giving is predictable, for we generally lack the imagination to break out of our patterns. But occasionally someone is able to show regard for the recipient by a gift that was unexpected or particularly well selected.

Related to this is the gift that shows reckless generosity. Some of the best stories in the Bible are those of the woman who anointed Jesus' feet with high-priced ointment and the widow who put all she had in the offering.

Christmas is a time for reckless generosity in giving, especially for the poor. Have you ever put \$100 into the offering? Maybe this is the year to have the thrill of throwing a chunk of your hard-earned dough into the Christmas Sharing Fund or a similar effort for the work of the kingdom.

God Himself is the Chief Giver, as Willis Hallman once pointed out. Consider the prodigal generosity of God. Seeds in utter abundance, flowers that go to waste, and natural resources too numerous to mention. God also loved the world, we are told, so much that He gave His only Son.

2. Further, Christmas provides an occasion to **reflect on the meaning of life**. Most of the time most of us are so busy keeping our wheels moving, we have little time to

ask ourselves about the reason for our activity. Morning, afternoon, and night push each other around the circle. Like the Preacher we may occasionally be tempted to say, "Vanity of vanities."

The story of Christmas comes to remind us that: (1) God loves us; (2) God cares about us; (3) life is worth living if lived for God. This season offers an occasion to consider whether the present pattern of life is according to the will of God and satisfying to us. It is a good time to pray the basic prayer, "Lord, what wilt thou have me to do?"

3. Christmas is a **time to pray for peace**. Like the other activities mentioned above, prayer for peace is appropriate and urgent any time. But as we stop to reflect on the meaning of life, we may be led to consider the state of our world, and to pray for peace.

One might begin with gratitude for recent wars that appear less hot than they were. Christmas 1972, it will be remembered, was the time of the Christmas bombing of North Vietnam. So far as we know it is not being bombed this year. And the 18-day Arab-Israeli War has come to a standstill and shows some possibility of settlement.

Beyond this we move to confession of our own lack of peaceableness and seek to learn how we may become instruments of peace. For though we may properly pray for persons and situations far beyond our sphere of personal influence, if our prayers are to be valid, they need to be accompanied by our own spiritual disciplines. As we pray for peace and brotherhood, we begin to see the tragedies of the world as our own tragedies.

4. Christmas is a **time to renew and extend friendships**. As one may give gifts for selfish reasons, he may make friends to elevate himself. But friendship for its own sake or in the name of Christ is a response to God's love for us. In this also creativity and faithfulness may be found in turning a traditional practice on its head — or possibly only halfway around.

Jesus' proposal that in entertaining guests, we should not invite the rich and famous, but those who need our friendship provides the basic pattern. Christmas is a time to extend one's circle of friends to some not in the usual orbit simply for the sake of the friendship.

What time is it at Christmas? Time to remember that we are God's people and that in Christ we have freedom to reorder our lives in line with His will and the opportunities open to us. — Daniel Hertzler







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November 12, 2014

Colleen McFarland,
Director of Archives and Records Management
Mennonite Church USA
1700 S Main St
Goshen, IN 46526

Dear Colleen,

We are pleased to know that Mennonite Church USA has received a grant to digitize the print files of Gospel Herald and The Mennonite. As you know, Gospel Herald was a publication of the organization then known as Mennonite Publishing House, later as Mennonite Publishing Network, and now as MennoMedia.

You have our full permission to digitize all issues of Gospel Herald and make them available for free, with full-text access.

Best wishes in this important endeavor!

Warmly,

Amy Gingerich
Editorial Director, MennoMedia

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